

TIM DAKIN

## CMS and New Mission II

**Concluding his exploration of the changing challenges and shape of world mission which he began in the last issue of *Anvil*, Tim Dakin, General Secretary of the Church Mission Society, here examines the nature of network mission and what he describes as the four systems of a mission economy: mission capital, contextual mission, transcultural mission and mission network.**

### Introduction

In the first part of this article I reiterated the importance of eschatology for Christian mission. Eschatology works a bit like a 'satnav'. It will always reset itself and keep the end-goal in mind whatever route you take. It won't solve how to go forward if local conditions have changed or if it's provided with faulty information, but it will keep focused on the goal. Our confidence in God's ongoing action and our participation in his mission is fed by an end-goal, an eschatological vision. As Schirmmacher writes in his article on eschatology in the new *Dictionary of Mission Theology*.

Eschatology is concerned with the way God is acting in the world to fulfil the divine plan of salvation...In the NT eschatology and mission are closely linked (Matt.28:18-20), for mission is concerned with witness to the reign of God, the climax of which will be the universal recognition that Jesus is Lord (Phil. 2:11). The relation between mission and eschatology is therefore integral.<sup>1</sup>

The earlier article explored four levels of change in mission and examined in depth two of the four responses in CMS. In response to major global change there is an emphasis on the priority of evangelistic mission which stresses the ultimate significance of Jesus. In response to the specific changes in Europe which make it a 'mission field' there is the sharpening of CMS's identity as a mission community within the Church that seeks to act as a hermeneutic of the gospel. Here I continue to reflect on the implications of this general framework (especially for CMS's own commitment to the new mission context of the twenty-first century) by considering the two other responses which were simply noted in part one: first, following a pattern of evolution within CMS, a new phase has been entered which goes beyond partnership to the development of network mission and, second, the development of a four-system model of mission which emphasises the mission economy and shapes the economy of mission. Before exploring each of these, though, it is necessary to look briefly at how both these responses have emerged within Anglicanism.

### Anglicanism: An emerging mission network and mission economy

The first use of the term Anglican Communion was in 1847 by an American Bishop, Horatio Southgate, the Missionary Bishop in the Dominions and Dependencies of the Sultan of Turkey. He recalls that when he encountered the Eastern Church leaders, 'I spoke of each of the three branches of the Anglican Communion separately, namely, the English, the Scotch, and the American'.<sup>2</sup> How the

1 Schirmmacher 2007: 106.

2 Podmore 2005: 36.

Communion moved beyond being a chaplaincy to Westerners in non-Western contexts is the story of a mission network and a mission economy.

Yet the early context was not promising – a prebendary of Canterbury Cathedral once told his fellow clergy in the early 1700s that ‘we have, in truth (I am sorry to observe it) a sufficient share of this duty of Preaching Christ to the Gentiles, without looking beyond the Bounds of our Country. We have among ourselves a certain Leaven of Paganism, that is working upon the vitals of Christianity.’<sup>3</sup> Fortunately, this localisation did not prevail, so there was an investment in wider mission: the gospel was spread and the church planted abroad.

Thus although Anglicanism beyond Britain did initially begin with chaplaincy to colonial and commercial expansion (from the late sixteenth century in India, the Far East and Middle East), later on Anglicanism was primarily spread with a gospel intentionality and an eschatological motivation. Churches were planted as part of an evangelistic mission that included both the sharing of the gospel and the development of society. This began with the Virginia Company, chartered in 1606 to propagate ‘Christian Religion to such people as yet live in darkness and miserable ignorance ... and may in time bring infidels and savages to human civility’.<sup>4</sup>

This first expression of voluntary mission soon developed into a wider movement, with the establishment of a variety of mission societies including SPCK in 1699, USPG in 1701 and CMS in 1799, followed by CMJ and SAMS. These Societies, and others, all made significant contributions to the planting and development of Anglican churches around the world. In CMS’s case, using current provincial designations, the Society was involved in over two-thirds of Anglican Provinces and CMS thus has a keen interest in the twenty-first century development of the missional capital<sup>5</sup> of Anglicanism, hoping that the Communion will truly become a world-wide ‘Communion in Mission’.<sup>6</sup>

### III – Network Mission: Interchange in the Body of Christ

At the end of last century CMS began to signal the implications of the changes that were taking place in world mission. One of the simple ways this was done was to change the middle word of CMS’s name from ‘missionary’ to ‘mission’. ‘Missionary’ (as a noun instead of an adjective) had become too tied to the colonial period and Christendom for it to be thought appropriate to retain.<sup>7</sup> This simple change allows for the rediscovery of an adjectival interpretation of mission, using the new term ‘missional’. It also uncovers the deeper issue at stake:

The territorial ‘from-to’ idea that underlay the older missionary movement has to give way to a concept much more like that of the Christians within the Roman Empire in the second and third centuries: parallel presences in different circles and different levels each seeking to penetrate within and beyond its circle.<sup>8</sup>

3 Gregory 1993/2002: 69.

4 Jacobs 1997: 38.

5 More will be said about this term later, but we should note that the term ‘social capital’ transfigured into ‘faithful capital’ is a ‘central idea’ of the Church of England report *Faithful Cities*. CMS began to use the term ‘mission capital’ in its policy documents in parallel to these other terms being developed in the wider church.

6 The appendix at the end of this article charts the involvement of CMS in the development of the Communion, indicating something of what has been invested in developing its mission economy.

7 This was done under the leadership of Diana Witts, General Secretary of CMS from 1995-2000.

8 Walls 1996: 258.

What we should recall is that the deterritorialisation of the Christendom pattern of mission was a consequence of eschatologically motivated mission. The mission societies which were a 'means' by which the Anglican church and other churches reached out to other parts of the world were marked by their mission spirituality, the eschatological vision, which motivated people to offer themselves in mission service. Though the conditions of European empire may seem to provide an 'elective affinity' for the emergence of mission societies, a fresh engagement with the gospel is actually the motivating force. This broke the mould of a mission shaped by the territoriality of national (and denominational) churches.

Here, as in the first part of this article, I disagree with Kaye's interpretation of Anglican mission and identity. He locates this in the tradition of the vision for a national religion first voiced by Bede who provided 'a story of the English which was also a story about the activity of God'.<sup>9</sup> But in tracing the origins of the Church of England Kaye misses out the mission of St Augustine and seems to ignore the implications of the prior Celtic missions to and from Britain.<sup>10</sup> These missionary movements are sidelined along with the other candidate, the modern missionary movements, for providing a horizon and identity for worldwide Anglicanism. What prompted the essential dynamic of the catholic faith was the rediscovery of the gospel which was also part of the world-mission pedigree of the churches planted in Britain. In the modern missionary movement it was the rediscovery of eschatology which motivated people to take the vernacular mission of the English Church worldwide.

Some may ask whether mission societies are truly Anglican – surely they're really Baptist and/or congregational? There were, indeed, Baptist and congregational-type mission societies. But that does not mean that mission societies are Baptist or congregationalist. I would say that *all* great movements are based on a rediscovery of the wider gospel and the greater church, that's what mission societies represent. So, as Rowan Williams has recently said about new ventures in mission, when asked if they were Anglican, 'if you're not sure whether it's Anglican or not I'm inclined to say, "make it Anglican" by your prayer and your critical faithfulness and your friendship'.<sup>11</sup> Furthermore, before dioceses and parishes there were bishops with sees. In fact, Canterbury is the missionary see of St Augustine the Benedictine. And before St Augustine there were missionaries to and from the British Isles influenced by the desert fathers' tradition. Anglicanism emerged out of mission and so did the Communion. Let's not forget it!

What we must never forget is that like all (Gentile) Christians our founding communities were at some point evangelised by those of another culture; and like all Christians we know ourselves to be both resident aliens yet citizens of a new common (catholic) humanity in Christ. This is the climate of the New Testament period and also that of the early church:

It is an atmosphere which manifests something of the nature of the origins of local Christian communities in *mission*: they are planted or established by non-local agencies and so take on not only a *de facto* foreignness in their context, as 'resident aliens', but also a sense of belonging to and with parent groups or personalities...Missionary foundation means that a particular

---

<sup>9</sup> Kaye 2008: 17.

<sup>10</sup> See the introduction to Celtic Christianity in Olson 2003: 35-57.

<sup>11</sup> Williams 2008: 26. Online at [www.archbishopofcanterbury.org/1926](http://www.archbishopofcanterbury.org/1926)

church's existence is bound up with a history of personal contact: the greater the sense that the local church identifies itself in relation to its origins, the greater the significance of maintaining such contact.<sup>12</sup>

Christian mission by non-local agencies resulted in the development of catholic networks in which commonalities of vision emerged in an interchange between communities converted to Christ.

### **Partnership and interchange**

The partnership phase in CMS attempted to grapple with the fundamental change of which Walls writes: the break-up of the territorial 'from-to' idea. The use of the word 'partnership' refers to that fellowship in the gospel which Paul talks about in Philippians: partnership is gradually taken deeper and deeper (Phil. 1: 5,7) and is eventually identified with the depths of sharing in the sufferings of Christ (Phil. 3:10). However, what was intended as a biblical metaphor has been secularised. It has become a way of talking about the pattern of human relationships in mission which can now even exclude the gospel dimension of fellowship in Christ. In fact, partnership can actually be used to cover up the key biblical commitments of evangelism and justice.<sup>13</sup>

For those for whom 'partnership' was a means for describing a new era, the overt intention was clearly to encourage a mutual responsibility and interdependence. This is what Max Warren also called 'interchange':

The picture of the future which unfolds is of a continual interchange of men and women between the different churches 'making increase of the body unto the edifying of itself in love'.<sup>14</sup>

The post-colonial phase that slowly emerged following India's independence certainly saw the growth of interchange between the churches of North and South (a corollary of which was the partnership of traditions in the unified churches of India). However, the lack of depth in this interchange (because of prejudices, differences in power and the lack of local agency for transcultural mission) allowed the old 'from-here-to-there' pattern to continue. Only now are we beginning to see fundamental change. The sad reality of the crisis in the Anglican Communion can be reframed as the insurgent engagement of the North by a newly emergent South testing its strength (although such an interpretation cannot be used to deny the involvement of strong Northern voices and their interests).

### **Network participation**

As a result of these developments, we are now in a new phase of world mission that can only be approached from the perspective of participant rather than observer. This is appropriate to a world that is now more of a network-world than a predictable pattern of structured relationships. The protocols of our new network-world are not yet clear. They will be created in the process of developing new kinds of relationships in which hierarchy and place are not determining factors.<sup>15</sup> Influence is not now by physical presence alone but by voice, made present through modern communications.

A network approach to mission can seize the opportunity of the new 'Ephesian moment' but in doing so we face the Ephesian *question*:

<sup>12</sup> Williams 1989: 14.

<sup>13</sup> See the trenchant critique in Skreslet 1995 (at [www.strategicnetwork.org/pdf/kb10031.pdf](http://www.strategicnetwork.org/pdf/kb10031.pdf)). For a new appreciation of 'partnership' see Groves 2006.

<sup>14</sup> Warren 1945: 63.

<sup>15</sup> See Reader's discussion of 'distant proximities', and of 'sticky places' and 'slippery spaces'. (Reader 2008: 27-33).

The Ephesian question at the Ephesian moment is whether or not the church in all its diversity will demonstrate its unity by the interactive participation of all its culture-specific segments, the interactive participation that is to be expected in a functioning body. Will the Body of Christ be realized or fractured in the new Ephesian moment?<sup>16</sup>

So how will a network approach to mission be any different? Missional networks can re-emphasise older second and third century patterns of mission, yet also add new ways of doing things by being both catalysts and contributors. CMS, together with a number of other mission societies, has developed a new network (the Faith2Share network – see [www.Faith2Share.net](http://www.Faith2Share.net)) for those with shared vision and values for local (contextual) and global (transcultural) mission. The aim of the network is threefold: mutual encouragement, cooperation and the planting of new mission movements. The latter goal has also been integrated, at a deeper level, into CMS's own strategic emphases as former regional desks have been planted as the seed of new movements (and as we have refreshed the 'original' CMS, as a Northern indigenous movement, through our mission community initiative and our commitment to contextual mission in Europe and the Middle East). In this way CMS Africa has been 'planted' and is becoming a mission movement in its own right, developing its own governance, priorities and patterns of mission engagement ([www.cms-africa.org](http://www.cms-africa.org)).<sup>17</sup> The aim is to do the same for CMS's Asia region through a consultation process.

### The mixed economy

Both these initiatives in CMS are risky and could be interpreted in all the wrong ways, for example as a neo-colonial experiment. However, the development of networks for mission is part of what some (including Anglicans) have come to recognise as a 'mixed economy'. In this 'mixed economy' the church participates and is expressed in God's mission by both *neighbourhood* and *network*.

The emergence of this mixed economy goes back as far as the New Testament in the mind of some interpreters of mission.<sup>18</sup> The development of mobile fraternities and local mixed communities – sodal and modal expressions of church – are what, for example, some find in the combination of the mission band of St Paul and the community of a local church like Antioch. This pattern of the two structures of mission finds a dynamic equivalent throughout the history of the church's mission: from the desert fathers, to the monastic movements, the mendicants, the pioneering mission orders, and on to the modern missionary societies and their organisations. Exponents of this interpretation, who are not all Northern, would go so far as to say that 'Two kinds of structures of the church function together side by side in a symbiotic relationship and mutual interdependence in partnership, the spread of the gospel, especially across religious and cultural boundaries, has always been faster'.<sup>19</sup>

---

**16** Walls 2002: 81. See Ford's proposal (Ford 2000) for 'intensive conversation' as a way for global Anglican leadership to respond to the Ephesian question. This crisis in Anglicanism has made clear how much this proposal needs to be enacted.

---

**17** The leadership of the new entity have rediscovered the importance of CMS's founding guidelines: follow God's lead, put prayer first and money second, begin small, everything depends on those appointed, rely on the Holy Spirit.

**18** See Winter 1999 also at [www.strategicnetwork.org/pdf/kb10660.pdf](http://www.strategicnetwork.org/pdf/kb10660.pdf)

**19** Hranghuma 2006: 47.

Rowan Williams has often been quoted as affirming ‘the mixed economy church’ in endorsing the need for a mission-shaped church to emerge. He writes of networks as follows:

Institutionally, the parish system works up to a point, but it is one of several ways of being a church. For many people, in addition to parochial loyalties, there are crossparochial ties and networks that feed and sustain them. What needs to happen within the parish structure and what needs to happen around all the non-parochial networks is a re-envisioning of the church. Nearly all Christians have inherited a functional idea of what the local Christian community is for: it gathers us for sacramental worship (with the sacraments seen rather as routine duties). But I think we need to break free a bit, recognizing that, in addition to the sacraments, we meet for other kinds of togetherness, in study and prayer – which means challenging any model based on Sunday patterns alone.<sup>20</sup>

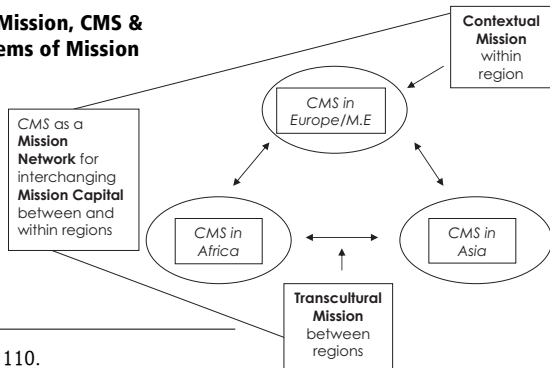
The aim of network mission is to provide the ligaments – the *vision and values* of trans-local relationships – by which the parts of the body are knit together so as to perform their missional function well. Ligaments are largely forgotten when things are working well, but they add a vital element for the unifying and building up of the body of Christ to be effective in the mission of God to the world (Eph. 4: 16).

21st century mission works best by connecting networks of people and groups who share vision, values and practices (ie mission capital). Networking mission helps to release fresh energy for local-global mission and to strengthen local and global cooperation. Applying the principles of network mission is changing the way CMS works locally (contextual) and globally (transcultural).

That is why, as an organisation, we are moving towards each of our former traditional CMS ‘regions’ of Africa, Asia and Europe/Middle East being replaced by local mission movements. Yet we will also work reciprocally as ‘members of one another’ to encourage each other in Christ’s mission by sharing resources for mission work, enabling mission service, and inspiring mission lifestyles. We will share common vision, values and practices to enable each other locally/globally.

In making these changes we recognise that once again Europe is a mission field for emerging mission, and a huge challenge to the worldwide church. This is happening at the same time as there are a growing number of local emerging mission movements in the South. Network Mission is a reshaping of mission in order to respond to both emerging mission challenges and emerging mission movements. Bringing the two together is what Network Mission enables.

**Network Mission, CMS & Four Systems of Mission**



## Conclusion

Combined with the earlier developments discussed in the first part of this article – the commitment to evangelistic mission with the ultimate significance of Jesus at the centre and the importance of mission community – this move to network mission causes deep questions to emerge about the economy or administration of God's mission. The following section explores some of these through the development of a four-system model that can shape and facilitate our new mission in a globalised world.

## IV – Four Systems: The Economy of Mission

### God's mission is our mission

Bevans and Schroeder state that 'mission ... is prior to the church, and is constitutive of its very existence' so that 'as the mission takes shape so does the Church'.<sup>21</sup> But this needs to be taken further – the mission economy is itself shaped by God's mission, as revealed in Christ: as the Father sent Jesus with the Spirit, so Jesus sends us in the Father's name with the Spirit.<sup>22</sup> The *missio Dei*, the 'economic' Trinity-in-mission, is the fundamental economy of mission.<sup>23</sup>

In thinking about the economy of mission, it is helpful to recall that there are many references to *oikonomia* and *oikos* and their cognates in the New Testament. A quick glance at a theological dictionary will show the diversity and range. Here I focus on a strand in Paul's theology (that emerges in 1 & 2 Corinthians, Ephesians and Colossians) and in 1 Peter:

The Greek word from which economy comes is *oikonomia*, which extended its original meaning of 'household administration' to embrace administration in general, stewardship, treasurership, management, governing, provision, organization, direction, regulation, sustaining, distribution, planning, and adaption of means to ends. In the NT it is used by Paul to describe his own ministry (1 Cor. 9:17) but in such a way that it is inseparable from its content, the gospel as God's way of dealing with the world. This content is summed up in Col. 1:2 as the '*oikonomia* of God', again inextricably linked with Paul's ministry, and Eph 3:2 continues this dual focus. In Ephesians...the term has become an established way of referring to God's plan and administration of salvation (1:10; 3:9). This prepares for the widespread patristic use of it to refer to all of God's dealings with his creation, in shaping the natural order, in providence, in the old and new covenants, in the sacraments and above all in the incarnation.<sup>24</sup>

The economy of God's world mission is set within the mission – the economy – of the Trinity. It is characterised by the overflow of God's love. It is in this sense that we may understand the relationship between the love of God and the sending of the Son and Spirit.

### The three selves strategy

It is helpful to approach our contemporary challenges in the light of the history and practice of the voluntary society. The voluntary mission societies of the

**21** Bevans and Schroeder 2004: 13. For a review of the significance of this work in providing a framework for the five marks of mission (which would allow for an eschatological perspective) see Dakin 2008a.

**22** Yates is one of few authors who recognise that the 'insufflation' of the Spirit (John 20:21) implies something about the whole

pattern of Jesus' incarnation and his vision of the Kingdom and is not just about empowering the disciples as they are sent into mission (Yates 1963: 3).

**23** See Daugherty 2007 for an interesting review of the relationship between economic Trinity, immanent Trinity and mission.

**24** Young and Ford 1987: 170.

eighteenth and nineteenth centuries were set up like overseas trading companies. As Andrew Walls remarks, 'organizing a society is something like floating a company'.<sup>25</sup> The vision of these societies was so to share the gospel that people became disciples of Jesus, churches were planted and cultures were transformed by the love of Jesus. A key question the mission societies faced was how to encourage the emergence of indigenous churches. In other words, if evangelism has been effective then what sort of church is needed (and indeed, what sort of holistic development of a context does Christian mission enable)? The answer was what is known as the 'three selves approach': that self-supporting, self-governing and self-extending churches were needed.

The three selves approach to mission was developed by both Henry Venn (of CMS) and Rufus Anderson (in the USA). If one of the outcomes of this approach, adopted by many, was the Anglican Communion and the spread of churches across the globe, then it can be said to be effective. This practical ecclesiology was an attempt to develop a new understanding for a changing context. Yet, reflecting on the outcome of over one hundred years of the three-selves policy, Beyerhaus 'observed that some churches built up according to Venn's and Anderson's principles have become stagnant or even collapsed after a promising beginning'.<sup>26</sup>

What we need is therefore not just a three-self church but a mission-shaped church in which – as Bevans and Schroeder reminded us – mission is prior to and constitutive of church. It is this discovery and self-confident energy that we see in the growth of the Southern church. But that same development has now begun to show us what it means for there to be a global church.

What drives the Christian economy when the church has globalised? We need something that goes beyond 'the self', particularly the autonomous local self. We need something that not only engages with the other, but loses its-self for the sake of the other in what John Taylor called 'one-anotherness' – communion. The Anglican ratification of the three-self model with the development of autonomous provinces has produced a one-sided ecclesiology that needs to be surmounted with a wider vision of communion-in-mission. This is a challenging vision, and one that will see the remaking of any tradition that favours local autonomy over against global interdependence.<sup>27</sup>

## **From church-based to mission-based Christianity: Introducing four systems of mission**

What drives the new economy of worldwide Christianity is not church but mission – mission with an eschatological vision for all things united in Christ. In breaking out of the limitations of Christendom (whose default position is an economy of 'church' – even though it may have been at times a mixed economy), the mission movements also broke free from a certain kind of church-based Christianity. What was released was the possibility of a mission-based economy.

This does not deny the insights that affirm the catholicity, the universality of the Church, but it shows us the deeper reality of an ultimate unity, conversion of all things, in Christ. This unity is found, as Rowan Williams says, in the mystery of

<sup>25</sup> Walls 1996: 246.

<sup>26</sup> Beyerhaus 1979: 17.

<sup>27</sup> In the past the conciliarist tradition of ecclesiology has been used which

emphasises cooperative wisdom. Oakley 2003 explores this tradition and includes a review of the Anglican theologian J.N. Figgis (pp 222-242).



gazing through Christ towards the Father.<sup>28</sup> Put simply, the emphasis moves from planting three-self churches to fostering a mission economy in a globalised world. For Anglicans this is the move from planting and sustaining the Communion to encouraging and focussing a Communion in Mission.

The mission of God can be interpreted in different ways. What follows is an attempt to look at God's mission 'economically' as four inter-related systems of mission with reference to the four ministries of Eph. 4:11. CMS as a community of mission service aims to encapsulate this four-system approach in its own life and to model this perspective for the wider life of God's people.

**Mission Capital** is the mission spirituality of the gospel generated, shared and handed on in networks of contextual and transcultural mission. It thus encompasses relationships of action, prayer, communication, values, vision, theology and finance. The focus for all this is the ultimate significance of Jesus who shares his mission and ministry with us.

**Contextual Mission** engages a local cultural context through relationships which enhance and challenge the bonding and bridging of people's social networks (by pastoral and teaching ministry) and inreach/outreach beyond these (through evangelistic and prophetic ministry).

**Transcultural Mission** connects across cultures (through prophetic initiatives and apostolic ministry) in order to link and facilitate the interchange of mission capital between contexts (in a form of reciprocal contextualisation). This enables the fullness of Christ to be seen in personal and social transformation.

**Mission Networks** are relationships which are part of the global and local human interchange that *bond*, *bridge* and *link* people together. These missional networks of God's gathered and spread out people express the Ephesian moment/question and apostolic ministry seeks to lead and sustain these networks for mission.

These four systems are held together in the greater economy of God's eschatological mission. Each system connects with the others and yet each has an internal integrity. At the heart of the whole economy, *oikonomia*, is that inexhaustible mystery of the Lord Jesus Christ.<sup>29</sup>

It is because Jesus remains a mystery at the heart of the economy that there is an unending process in discovering the depth and breadth to mission. This occurs through the *contextualisation* and *transculturation* of the gospel. The indigenisation and pilgrim principles – to which contextualisation and transculturation correspond – are not therefore just the means by which to establish commonality across differences and contexts. They are also the means for constantly discovering more of who Christ is across time and place.

*Mission capital* is created through the conversion of people to Christ in their culture and context. Mission societies are communities who have turned local mission capital into transcultural evangelistic mission action. Such transcultural engagement in turn reveals the need for both evangelistic mission and the ongoing process of conversion towards holiness of life. Mission capital is therefore not

<sup>28</sup> Williams goes on to add: 'If there aren't enough people looking into the mystery, unity comes to be seen in functional terms – meeting for events, discharging our obligations – and we miss the vital and living element of unity' (Williams 2003: 110).

<sup>29</sup> Below (p 296), following the discussion of all four systems, there is a diagrammatic representation of how the dynamics of the flows between them actually work.

primarily about money. It is the way that the whole system of God's worldwide mission finds its ultimate root in the overflow of God's capital, the riches of Christ, in *his* mission. Mission capital is the way of interpreting mission as prior to and constitutive of the church's worldwide network of relations and mission practice.

*Mission networks* therefore comprise the variety of ways in which people connect and relate in mission. This includes communication but it is more broadly about human participation in the mission relationships of God, locally and globally.

Each of these four systems need to be part of whatever expression of church is found in different places. In a mixed-economy church, different structures of church need the four systems of mission to be effective in a global context. The increasing importance of the Anglican Communion will bring home anew the importance of what it means to be in a global Body of Christ expressed in local communities and contexts.

In what follows I consider first the dynamics of these four systems and then each system in turn.

### **Christian missional leadership: Administration of the mystery**

Today's mission places new demands on our understanding of Christian leadership, what Paul calls 'the administration of the mystery' (Eph. 3:9). The administration (*oikonomia*) the mystery sounds like a contradiction in terms. Yet here is the same derivative of the word 'economy'. The mystery of revelation is at the heart of mission. We can never grasp it and yet we must administer it.

Never before have we faced what we do today. Never before have we been quite so confused and challenged. On the one hand, we face the postmodern culture of the North. On the other hand, we are encouraged by the extraordinary growth of Southern Christianity with its array of fast-growing traditional and indigenous churches. The traditions of Northern churches have become to some the bastion of truth, to others the target of criticism. For some, the ancient treasures of the early church have been quarried as a resource for contemporary faith and alternative worship. For others, they represent the hangover from an age of centralised hierarchical European authority.

The mystery of the faith is in need of simple practical interpretation as never before but we are faced with an overwhelming amount of information where image and presentation have become alternatives to practice. We need, more than ever, God's Spirit to guide us as we seek to administer the mystery of God's mission in Christ.

The four systems of mission model is one way of interpreting 'the administration of the mystery' and is the framework adopted for administering the three strategic emphases to which CMS has committed itself and which we've already explored. It is offered here not as a solution, but as a working hypothesis for leadership and participation in the mission of God. More work is needed. More clarification is required. This model and its sources (there is a dependence on sociology with some parallels to Parsons' four social systems) need to be sifted by reflective practice on the biblical perspective – this is work in progress.

In what follows, each of the four systems are partly interpreted by reference to the four ministries – apostle, prophet, evangelist and pastor/teacher – found in Eph. 4:11. This arises from the conviction that as the different ministries perform their function so the Body of Christ grows more effective in the mission of God through

an ‘every member ministry’ carried out in everyday life. In all of this the heart of this perspective remains the ultimate significance of Jesus for the whole world.

### **Mission capital**

The sort of mission capital that overflows from a given context into transcultural mission will need to be more than *evangelistic* and *pastoral/teaching* mission relevant to the felt needs of its context. It will also need to be *apostolic* and *prophetic*. In other words, it must go out beyond a given context and challenge previous contextual presuppositions. It must do this whilst remaining true to the tradition that has been handed on by the first transcultural apostles. Such mission capital will therefore need to develop a world-wide and world-long perspective. It will need to be eschatological.

Mission capital is therefore the distilled expression of the lived gospel shared with others, an overflow of a mission community as the gospel is proclaimed afresh and interpreted in different contexts. One way of discerning if mission capital is context-bound is to see whether the theology that arises from a particular approach to contextual mission can really become transcultural – can it overflow in such a way as to become the seed for others’ contextual mission and so generate the kind of pathways that form networks of participation from one context to another? If it can, then these pathways will be generated by prophetic ministry – that movement from local, to cross-cultural, to resident stranger, and then finally to Christian global citizen. The resources that follow this pathway then become transcultural mission networks which require the apostolic role to encourage this prophetic overflow and to sustain it in the tradition of the gospel.

CMS has sought to become a lot clearer about its mission capital by bringing together into a greater coherence

- its raising of resources through marketing, fundraising and communication
- its theological reflection
- its coordination of supportive relationships and, above all,
- its encouragement to pray for mission.

There is now also a more open approach to how mission capital is part of the wider world of business and a clearer commitment to engage with the arts. We have a new sense of the North having an ongoing responsibility to share (in a transparent way that addresses the issues of power) its financial, theological and other resources within the wider mission networks that have been created by both contextual and transcultural mission.

Mission capital is therefore an integration of the many different aspects of the capital that is the resource of God’s mission: financial/physical capital, human capital, cultural capital, social capital and spiritual/faith capital. The social capital of networks and the spiritual or faith capital of tradition are thus here reframed from a mission perspective.

Here the importance of eschatology and evangelism for this reframing connect with the first of the three strategic emphases: a holistic perspective and the focus on the ultimate significance of Jesus which provides an overarching rationale for *Sharing Jesus Changing Lives*. **For CMS this means that the Christian character of mission capital emerges in evangelistic dialogue with other faiths.** The whole system perspective of mission capital itself becomes the issue and is clarified when compared with another whole system worldview found in another faith. This

makes clear that there are different perspectives on truth, salvation and the nature of God. Revelation and salvation are therefore set in an eschatological framework.<sup>30</sup>

## Contextual mission

Contextual mission is the system of mission in which local mission is focused on cultural connections and the lived-out practices of the Christian faith. It will bear the brunt of what it means for mission to be *evangelistic* and it is in the local context that matters of discipleship and ethics will appear as *pastoral/teaching* concerns in relation to the Bible in the context of the wider tradition of the church. Anglicanism, with its heritage of vernacular engagement, represented by the English Bible and Prayer Book, is rich in this particular aspect of mission economy. What Anglicanism also needs is an awareness of its contextual mission tradition within the worldwide mission economy of God. As we have seen in recent years, local ethical concerns quickly become global issues.

Contextual mission happens everywhere and some of it contrasts greatly with other contextual mission. This highlights the constant question as to whether contextual mission is syncretistic or just 'fresh' in its expression of the gospel. Such questions become clear when the gospel is carried to another context in transcultural mission, an overflow of mission from one context to another where mission capital is shared as the Scriptures are translated, proclaimed and lived out in Christian community in another cultural context. Contextual mission therefore needs to find appropriate *prophetic* ways of connecting with transcultural mission.

CMS arose out of a passionate engagement with local mission. The Evangelical Revival inspired people not only to share their faith with others but also to seek a holy life for themselves and wider society (e.g. the anti-slavery campaign). Today, CMS has a Contextual Mission and Community Team working across Europe with three foci: **missional leadership, cross-cultural experience, and discipleship**. These three contextual strategies relate to the second of our three strategic emphases by providing shape to the nature of **the community which CMS is seeking to foster amongst its membership**.

Our aim at CMS is therefore to work closely with traditional, fresh, alternative and any other expression of church (!) in order to encourage others in Christ's mission, locally and globally. (CMS has been deeply engaged with the mission-shaped church initiatives and hopes to offer pioneer missionaries from our own community who will be recognised locally and globally). We also provide the means by which others from around the world can connect with the European context, with all its challenges of secularisation, informal spirituality, and the challenges of migrant non-Christian and Christian communities.<sup>31</sup>

## Transcultural mission

Transcultural mission is not mission from a supposed supra-cultural perspective with a universal and given understanding of the gospel. In transcultural mission there must be a recognition that there always remains an ultimate mystery in Jesus at the heart of all perspectives on the gospel. This mystery is proclaimed but also found anew in the movement from one culture to another. The recognition that

---

<sup>30</sup> For further exploration see my forthcoming monograph, Dakin 2009.

---

<sup>31</sup> As an example see the interview with Cyprian Yobera in *Anvil* 25.2.

the full stature of the mystery of Christ is only known as there is a continuous intercultural exchange, an 'interchange' between contexts, spurs on the transmission of the gospel so that others might become followers of Jesus, finding their sins forgiven and their lives transformed by his resurrection power. The commitment to transculturation as part of what it means to witness to Christ is therefore essential to the gospel because we wait to see what it means for all peoples to be united in him. The eschatological perspective draws us out and into transcultural mission. There is no other way for us to know the fullness of Christ!

There is therefore something deeper here than cross-cultural cooperation (which may be called partnership). As Andrew Walls has said, 'Christianity has been saved for the world by its diffusion across cultural lines' and this occurs precisely because the essence of the gospel is discovered anew in another cultural context. Yet this is definitely a diffusion of the *essence* of Christianity.<sup>32</sup>

In other words, there is a certain content and dynamic within Christianity which requires not only the engagement in the depths of a particular context but also the willingness to explore the breadth of the cultural implications of Jesus as Lord. Jesus is Lord of all or he is not Lord at all. This carries the implication that 'I only truly know the Jesus I know in my context if I know the Jesus others know in their cultures too'. Sharing Jesus across cultures is discovering more of him, rather than just passing on universal perspectives from my own cultural viewpoint.

This transcultural system of mission would be the one most traditionally associated with CMS but it is not something that belongs just to a Northern perspective. It is being replicated throughout the Christian South. It is also something that is not just done by mission societies. It is being done by local churches, parishes and dioceses from North and South. This means that CMS has new responsibilities: first, not only to send but to receive, in a reciprocal exchange, mission personnel and other resources; second, to work with others who have a similar vision. Our strategic commitment is to receive those who feel called to engage with our threefold strategy but we also have a responsibility to send those who will be appropriately matched with the priorities of other centres of contextual mission. Our form of engagement is determined by our commitment to four expressions of evangelistic mission: proclamation, presence, praxis and power-of-God ministries. **We are still sending and receiving people in mission around the world!** In a strange way, the new context of mission has provided a greater freedom for CMS to send and to ask for openings.

Here we see the ongoing need for *prophetic* work that pioneers mission transculturally in a global setting enabling the exercise of an *apostolic* ministry.

## Mission network

Mission Networks arise as a result of the conscious commitment to cooperation and interchange in both transcultural and contextual mission and to sharing mission capital in a reflexive manner. The conscious engagement with globalisation through the cooperative use of networks, enabling the overflow of mission capital from

---

**32** Walls has defined this in terms of four elements: '1. The worship of the God of Israel ... 2. The ultimate significance of Jesus of Nazareth ... 3. That God is active where believers are ... 4. That believers

---

constitute a people of God that transcend time and space ... These convictions appear to underlie the whole Christian tradition across the centuries, in all its diversities'. (Walls 1996: 23-4).

contextual mission, is a strategic emphasis that raises any community out of programmatic action to ask what inspires and motivates. Mission networks facilitate the purpose, quality, length and intentionality of transcultural mission in relationships that consciously seek to interpret the administration of the mystery of the mission of God revealed in Christ.

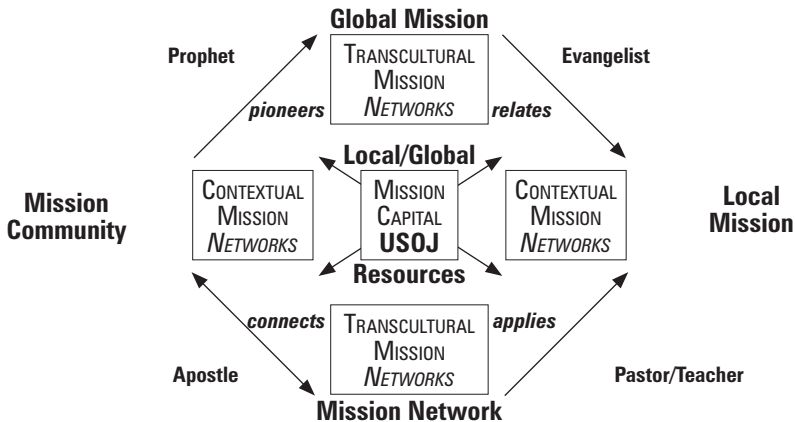
Interchange across a range of contextual mission practices, recognising that culture is the common element with which the gospel engages, uncovers the common elements of the gospel focused on the fullness of the ultimate significance of Jesus: ‘only as the church enters into serious dialogue with every culture can it be a witness to the “Pleroma” that is Jesus Christ’.<sup>33</sup> The power of mission networks comes from participating in them and with them. Partnerships which have become ossified might find new life in engaging with worldwide networks where structures are minimal and, even within shared vision and values, cultural perspectives on the gospel are diverse.

**CMS has set aside resources to enable network mission to be an essential part of its life.** As explained in the previous section, it is becoming a network community not only in the sense of its international mission relationships, but also in the way that it is seeking to evangelise in Europe and operate as a spread-out community. This system of mission will move us from an organisational to a more organic form of community.

There is an *apostolic* element here which involves inter-relating and overseeing the planting and emergence of new mission initiatives and also the sustaining of mission relationships within the Christian tradition. Such responsibilities are shared with others in networks that can span the globe and provide forums for communication, cooperation and joint action.

**The four systems illustrated**

The distinctions and dynamics of the four systems of mission we’ve explored and their relationship to the four ministries of Ephesians 4 can be helpfully summarised as follows with the local and global resources of mission capital centred on the ultimate significance of Jesus (USOJ) at the heart:







## Postscript: New mission and the Anglican Communion

The analysis of this article has been related most concretely to the developing work of CMS but it also has potentially wider application at this time to the Anglican Communion. Within the Communion, questions of truth and unity and of essential and relational identity can, if they are re-focused around mission – where these are core questions – be looked at in fresh ways in the light of this analysis. To ask ‘Is Anglicanism defined by its laid down tradition(s) of doctrine?’ or ‘Is being Anglican determined by having a relationship with bishops who are in relation with the see of Canterbury?’ is to ask the kind of questions that mission anthropology has always asked.

Using a model based on set-theory, Paul Hiebert identified two dimensions in developing an understanding of the category ‘Christian’: identity and boundary.<sup>34</sup>

Identity is established in either an essentialist (intrinsic) or relational (extrinsic) manner. Boundaries can be either loosely formed (fuzzy) or tight and well-formed (bounded). Combining these two variables of identity and boundary creates four different types of the category ‘Christian’, each with its accompanying worldview.<sup>35</sup> This is illustrated in the diagram and explanation below of bounded, centred, fuzzy and open sets.

**Church Cultures as Sets:**  
Fours Types (Hiebert’s model)

Intrinsic essence	<b>Bounded Set</b> <i>Clear boundaries for inclusion or exclusion</i> 	<b>Fuzzy Set</b> <i>Concentric boundaries, centred on boundary setters</i> 
	<b>Centred Set</b> <i>Core convictions and values; but boundaries not policed</i> 	<b>Open Set</b> <i>No fixed boundaries centre uncertain</i> 
Extrinsic relations	Well formed	Loosely formed

**Bounded Set:** Boundary of Set created by a clear definition of identity, eg commitment to a doctrinal statement of essentials  
**Centred Set:** Boundary of Set created by strong relationships to a centre, eg Christ, Canterbury, a tradition or sponsoring group  
**Fuzzy Set:** Boundary of Set unclear ie vague identity definition, eg composite, graded or multiple identity; leaders set boundary  
**Open Set:** Boundary of Set unclear due to weak relationship to a centre or in a culture, eg little canon law or lack of discipline

<sup>34</sup> Hiebert 1994: 107-37.

<sup>35</sup> For further reflections on the implications of this model for a postmodern context see Murray 2004: 26-38.

One of the characteristics of Anglicanism is that it has tried to combine quite different forms of church culture in creating the wider Christian network we call the Anglican Communion. This fourfold typology can help us understand what kind of worldview goes with what kind of community. Hiebert's model also helps to clarify the kind of challenges faced by those seeking to network within the Anglican Communion or across the denominations.

It may, however, not be possible or desirable to create a network – or even a communion of churches – which straddles the kind of difference found across these four different sets! In other words, there is a limit to the mixed economy of church. This points to a search for some kind of foundation and I have proposed that a mission foundation within an eschatological framework is what we need.

What might this mean for the Anglican Communion? The proposed Anglican Covenant could provide the mission foundation and framework, addressing questions of truth and unity for a post-territorial church taking shape through network mission. Such a Covenant would encourage Anglicans to become a Communion in Mission. We would have to move beyond simply recognising 'the other' to being defined by the quality of our relationships with 'the other'.

A Covenant of this form would set limits in terms of doctrine and discipline. It would create a Communion that, in Hiebert's terms, was both a *centred* set and a *bounded* set: Christ is the centre, the Only Mediator for all relationships and Christ is also the boundary as the one Truth of God's Word. Yet the Covenant would, by encouraging a witnessing to the ultimate significance of Jesus, also allow for *fuzzy* relationships and be *open* to other cultures and to new truth. This Covenanted Communion would thus represent the truth, relationships, and outcome of Christian mission: the new humanity in Christ.

We have yet to see if we can construct and live such a Covenant. The central point here is that the vision of mission I've been articulating has wider significant implications for issue of faith and order and particularly for our common life as a Communion: any Anglican Covenant needs a clear mission foundation and a framework that is couched in the language of biblical eschatology.<sup>36</sup>

## Conclusion

We may now be in a paradigm shift that is as big as the Reformation. Changes in our interpretation of the Trinity, the renewal of eschatology and the emergence of new understandings of mission that shape our Christian life, church and ministry have all happened alongside massive global changes. Christianity was the first form of globalisation. We may now be seeing a rebirth in the founding vision of our faith: the fullness him who fills all in all, the Lord Jesus Christ.

CMS's development of Evangelistic Mission, Mission Community, Mission Network and the Mission Economy of Christianity are pointers to how this perspective is becoming true for many others around the world. Let Walls have the last word:

Church and mission are multi-centric, but the different centres belong to a single organism. Christian faith is embodied faith; Christ takes flesh again among those

---

<sup>36</sup> For further discussion see Dakin 2008a, 2008b.



who respond to him in faith. But there is no generalised humanity; incarnation has always to be culture-specific. The approximations to incarnation among Christians are in specific bits of social reality converted to Christ, turned to face him, and made open to him. All representations of humanity are partial and incomplete; complete humanity is found only in Christ in his fullness.<sup>37</sup>

## APPENDIX: MISSION, CMS and the ORIGINS of ANGLICAN PROVINCES

This table (prepared with John Martin) lists the Provinces of the Anglican Communion indicating where their origins are fully or in part attributable to CMS or to other Mission Societies

### Major CMS Involvement

Province	Notes
Aeteoroa/ NZ & Polynesia	Samuel Marsden pioneered work in NZ from 1809; long history of CMS mission work – especially with founding the Maori Church
Bangladesh	CMS played a substantial part in Anglican involvement in the sub-continent from 1825
Burundi	CMS/Rwanda Mission dates from 1920s
England	A voluntary society from 1799
Hong Kong	CMS was significant with a lot of YMCA and SCM influence
Ireland	‘Hibernian’ Branch of CMS founded in 1814
Japan	CMS work dates from 1875
Jerusalem and the Middle East	CMS work began in Egypt in 1826, Palestine in 1849, then Iran. In Iraq briefly in the 1820s and Ethiopia 1830s.
Kenya	CMS work began 1843
Myanmar (Burma)	Present-day external links mainly with Crosslinks and CMS-Australia
Nigeria	Churches were founded by ex-slaves, Crowther, and African traders from Sierra Leone. CMS initiated and supported
North India	CMS played a substantial part in Anglican involvement in the sub-continent from 1825
Pakistan	As above, major medical work in the North
Rwanda	CMS/Rwanda Mission dates from 1920s
South India	CMS played a substantial part in Anglican involvement in the sub-continent from 1825
Sri Lanka	CMS played a substantial part in Anglican involvement in the sub-continent from 1825
Sudan	CMS work traced to the Gordon Mission founded 1905

<sup>37</sup> Walls 2008: 203.

Tanzania	A comity agreement between CMS and UMCA divided the country roughly in half
Uganda	CMS work dates from 1877

### Substantial CMS Involvement

Province	Notes
Extra-Provincial Dioceses & Churches in Communion	Significant contact with eg the Mar Thoma (Syrian Orthodox) Church in India, Churches in Europe and the post-denominational China Church; other small scale contacts
Australia	1788- First chaplain sent at behest of Wilberforce; second (Marsden) sent by CMS. CMS local associations founded by 1825
Canada	CMS work began 1822
Congo (DR)	CMS work extended from Uganda by African evangelists, notably by Apolo Kivebulaya
China	USPG, TEC and CMS were all involved in different regions.
Indian Ocean	CMS worked for short periods both in Madagascar and Mauritius
South East Asia	Dioceses formed in the frame of a comity agreement: Kuching & West Malaysia (SPG), Singapore, Sabah (CMS, with some CMS-Australia involvement)
West Africa	CMS's main work centred in Freetown and expanded into what's now Nigeria. SPG worked in what's now Ghana, while Liberia was linked to TEC; CMS has base in Ghana.

### Some CMS Involvement

Province	Notes
Brazil	Anglican work mostly has American (TEC) origins.
Central Africa	With Southern Africa the epicentre of UMCA work (recent CMS contact made).
Central America	Anglican work mostly has American (TEC) origins.
Korea	Various 'catholic' groups including the Kelham Fathers helped give Anglican Church its character. CMS recently invited to strengthen evangelistic work and has a base.

Melanesia	Anglican work originated from NZ, but not under CMS but SPG
Mexico	Anglican work mostly has American (TEC) origins, but door is open to CMS.
Papua New Guinea	PNG Anglicanism traces its origins to Tractarian missions from UK, with the Australian Board of Missions involved
Philippines	Anglican work there mostly has American (TEC) origins but some recent contacts.
Scotland	Episcopal Church which was influenced by Tractarian revival but there are CMS groups
Southern Africa	CMS created the SA Church Missionary Association in 1825 but work was limited by a comity agreement with UMCA
South America (Southern Cone)	CMS was unable to fund work in the region; it became the main work of SAMS (UK, Aust, NZ and Ireland).
USA	SPG formed mainly to do chaplaincy work 1703. 70 years later tentative evangelistic work started among slaves and native peoples.
Wales	CMS in Wales has always supported mission partnerships around the world. When the Province was formed (1922) no independent CMS established; part of CMS Britain with England & Scotland.
West Indies	CPWI is mainly due to SPG work, but a CMS association in Jamaica dates from 1826

**The Revd Canon Tim Dakin** is General Secretary of the Church Mission Society (CMS), Hon Canon Theologian of Coventry Cathedral and a Trustee of *Anvil*.

## BIBLIOGRAPHY

- Bevans, S., and R.P. Schroeder. (2004). *Constants in Context: A Theology of Mission for Today*. Maryknoll: Orbis.
- Bevans, S.B. (2002). *Models of Contextual Theology*. Maryknoll: Orbis.
- Beyerhaus, P. (1979). 'The Three Selves Formula – Is It Built on Biblical Foundations?' In *Readings in Dynamic Indigeneity*, edited by C. H. Kraft and T. W. Wisley. Pasadena: William Carey Library: 15-30
- Dakin, T. (2008a). 'Discipleship: Marked for Mission'. In *Mission in the 21st Century: Exploring the Five Marks of Mission*, edited by A. F. Walls and C. Ross. London: DLT: 175-92

- . (2008b). 'What Is at the Heart of a Global Perspective on the Church?' In *Mission-Shaped Questions: Defining Issues for Today's Church*, edited by S. Croft. London: Church House Publishing: 42-53
- . (2009). *Christian Mission in a Pluralist Context: On the Margins and in Competition?*, *Crowther Monographs*. Oxford: CMS.
- Daugherty, Kevin. (2007). 'Missio Dei: The Trinity and Christian Missions'. *Evangelical Review of Theology* 31 (2): 151-68.
- Ford, David F. (2000). 'Christian Wisdom for the New Millennium'. In *Plurality, Power and Mission: Intercontextual Theological Explorations on the Role of Religion in the New Millennium*, edited by P. L. Wickeri, J. K. Wickeri and D. M. A. Niles. London: Council for World Mission:
- Gregory, J. (1993/2002). 'The Eighteenth Century Reformation: The Pastoral Task of Anglican Clergy after 1689'. In *The Church of England c.1689-1833: From Toleration to Tractarianism*, edited by J. Walsh, C. Haydon and S. Taylor. Cambridge: CUP:
- Groves, Phil. (2006). *Global Partnerships for Local Mission, Grove Pastoral Series 106*. Cambridge: Grove Books.
- Hiebert, Paul G. (1994). *Anthropological Reflections on Missiological Issues*. Grand Rapids: Baker.
- Hranghuma, F. (2006). 'Together in God's Mission to the World'. In *Uniting in Christ's Mission*, edited by E. D. Pradhan. Delhi: SPCK:
- Jacobs, W.M. (1997). *The Making of the Anglican Church Worldwide*. London: SPCK.
- Kaye, Bruce Norman. (2008). *An Introduction to World Anglicanism*. Cambridge: Cambridge University Press.
- Murray, S. (2004). *Church after Christendom*. Milton Keynes: Paternoster.
- Oakley, Francis. (2003). *The Conciliarist Tradition: Constitutionalism in the Catholic Church 1300-1870*. Oxford: OUP.
- Olson, T. (2003). *Christianity and the Celts*. Oxford: Lion Publishing.
- Podmore, Colin. (2005). *Aspects of Anglican Identity*. London: Church House Publishing.
- Reader, John. (2008). *Reconstructing Practical Theology : The Impact of Globalization, Explorations in Practical, Pastoral, and Empirical Theology*. Aldershot: Ashgate.
- Schirmmacher, T. (2007). 'Eschatology'. In *Dictionary of Mission Theology*, edited by J. Corrie. Nottingham: IVP: 106-10
- Skreslet, S.H. (1995). 'The Empty Basket of Presbyterian Mission: Limits and Possibilities of Partnership'. *International Bulletin of Missionary Research* 19 (3): 98-105.
- Walls, Andrew F. (1996). *The Missionary Movement in Christian History*. New York: Orbis.
- . (2002). *The Cross-Cultural Process in Human History*. Edinburgh: T&T Clark.
- . (2008). 'Afterword: Christian Mission in a Five-Hundred Year Context'. In *Mission in the Twenty-First Century: Exploring the Five Marks of Global Mission*, edited by A. F. Walls and C. Ross. London: DLT: 193-204
- Warren, Max. (1945). *The Calling of God*. London: Lutterworth.

- Williams, Rowan D. (1989). 'Does It Make Sense to Speak of a Pre-Nicene Orthodoxy?' In *The Making of Orthodoxy: Essays in Honour of Henry Chadwick*, edited by R. D. Williams. Cambridge: Cambridge University Press: 1-23
- . (2003). *Silence and Honey Cakes*. Oxford: Lion.
- . (2008). God's Mission and a Bishop's Discipleship: The Retreat Addresses Given by the Archbishop of Canterbury to the Bishops at the Fourteenth Lambeth Conference.
- Winter, Ralph. (1999). 'The Two Structures of God's Redemptive Mission'. In *Perspectives on the World Christian Movement*, edited by R. Winter. Pasadena: William Carey Library: 220-30
- Yates, J.E. (1963). *The Spirit and the Kingdom*. London: SPCK.
- Young, F., and David F. Ford. (1987). *Meaning and Truth in 2 Corinthians*. London: SPCK.

# Ridley Hall CAMBRIDGE

## Mission shaped training & resources

- ★ Sabbaticals & Study Leave
- ★ Resource & Refresh short courses for Readers
  - ★ Training for Youth Ministry
  - ★ Faith in the Workplace courses
    - ★ Low cost Lent Books for individual, small group and parish use
    - ★ Certificate in Mission & Evangelism for Independent students

**Check these out at [www.ridley.cam.ac.uk](http://www.ridley.cam.ac.uk)**

Ridley Hall Ridley Hall Road Cambridge CB3 9HG Phone 01223 741080

A member of the Cambridge Theological Federation