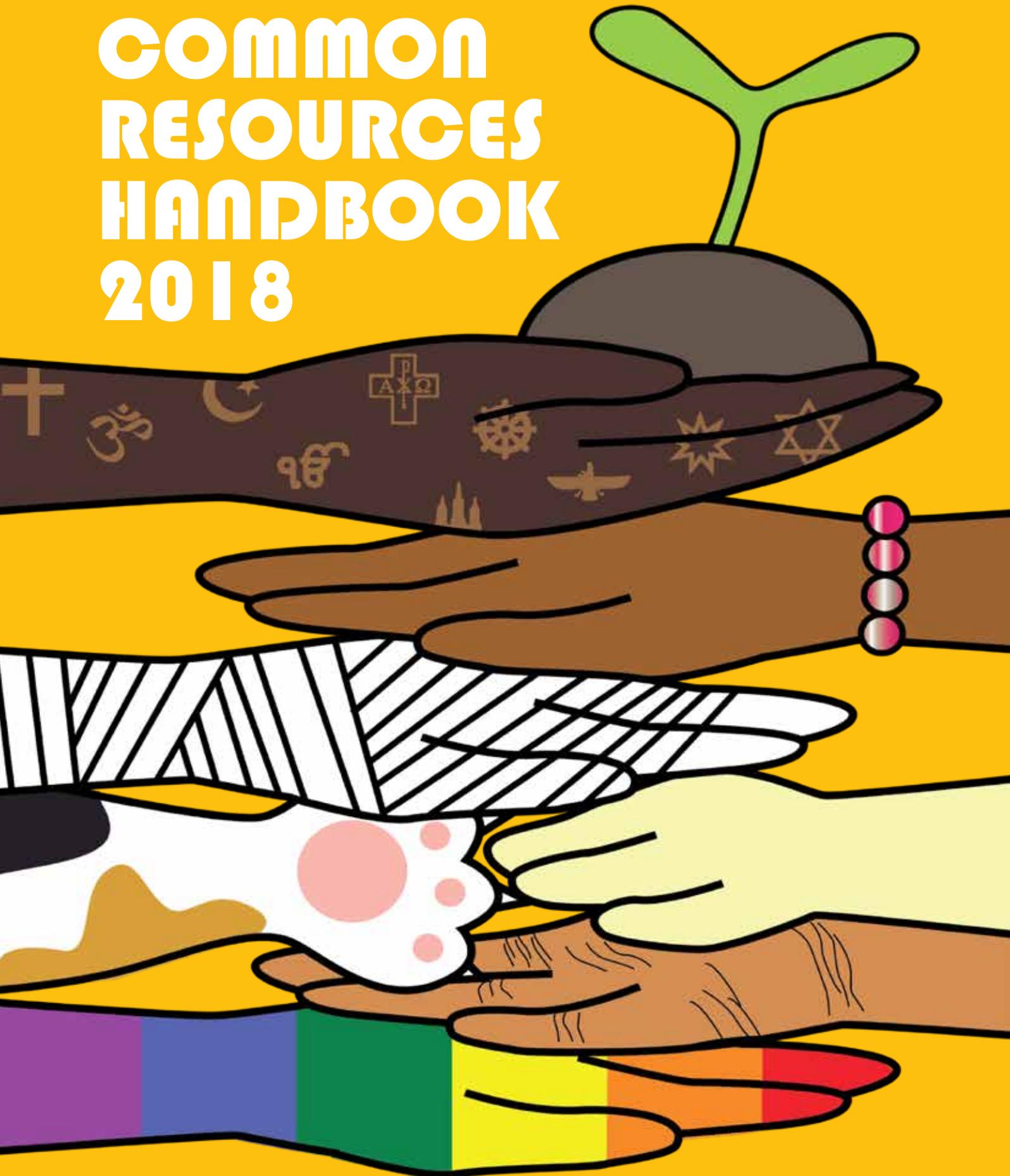


CWM COMMON RESOURCES HANDBOOK 2018



a partnership
of churches
in mission



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Preface

We are pleased to present the revised Common Resources Handbook, outlining the suite of programmes and resources available to member churches through Council for World Mission (CWM). This handbook is meant to guide members in engaging with the CWM programme and in accessing resources from the common pool to support and advance the mission of God in local contexts and throughout the world.

CWM is committed to mutual accompaniment, through which we live out our mission statement – “Called to partnership in Christ to mutually challenge, encourage and equip churches to share in God’s mission”. This “partnership in Christ”, to which we are called, is the standard by which our relationship with and among one another is to be measured; to be able to “mutually challenge, encourage and equip churches” is the hallmark of this partnership; and with our sole purpose being “to share in God’s mission”, we wish to highlight the significance of this mission statement and this call to partnership in Christ.

Over the years we have seen how these resources have impacted the ministry and mission in which CWM is involved and how interconnected and interdependent we have become.

The language of "common resources" is deliberate. CWM believes that we hold in common trust the resources with which God has blessed this organisation. Such resources come in the form of people, ideas and money, the three tenets upon which CWM was established in 1977. Over the years we have seen how these resources have impacted the ministry and mission in which CWM is involved and how interconnected and interdependent we have become. We thank God for the privilege we have to share with the wider community a model of partnership that honours independence, autonomy and diversity without losing our appetite and capacity for connectedness and interdependence. It is this sense of belonging, in which we each give and receive, that gives us the right to speak about common resources.

The cover illustrates the best of who we are, what we have and what we are capable of becoming can be harnessed into a common pool to serve the "common good". Whilst we offer this Common Resource Handbook to members as a guide to engagement and access, we are aware that the resources available to us and the programmes in which we are collectively engaged far exceed anything contained in these pages. Accordingly, we continue to seek the gracious and generous contribution (people, ideas and money) of everyone to make this partnership works to its fullest capacity.

Please receive this Common Resource Handbook as an instrument of information and guidance; an opportunity to engage with the programmes of CWM; and a basis for accessing the resources of CWM available to support you in carrying out God's mission in context. Our prayers are that you will be challenged by the justice of God; encouraged by radical mission of Jesus of Nazareth; and equipped by the power of the Holy Spirit, the triune God at work in our midst and through the ministry of the Church. Shalom!

Rev. Dr. Collin I. Cowan
General Secretary



Introduction

Global Painting Retreat, Taiwan, 2016

As a partnership of churches in mission, Council for World Mission (CWM) seeks to support its members in their mission endeavours by sharing resources.

CWM believes that mission is contextual and this means that between our member churches there are many different mission emphases. This is reflected in our Member Church Mission programme priorities over the years:



Children

Family

Education (schools, etc.)



Social Service
(health, caring for people, water, etc.)



Communication

Identity Issues, Christianity & Culture



Gender Issues & Women's Empowerment
Capacity Building / Human Resource Development



Ecumenical Ventures & Partnerships



Community Building

Economic Development



Infrastructure

Political, Economic,
Ecological & Social
Justice



Youth

Mission, Evangelism & Church Planting

Church Renewal (incl. Worship & Children Education)



NIFEA Colloquium Europe & Caribbean, 2017

The Resources We Share

The combined insight and expertise arising from member church engagement around these mission priorities enables us to learn from and enrich each other. Together we learn about the wider world. CWM's knowledge base as a community is enlarged by each member's contribution and that is our greatest resource as we journey together in God's mission.

In addition to that there are resources of people, money and ideas to which member churches contribute and receive in very practical ways. These shared resources are available through programmes and funding and are outlined in this **CWM Common Resource Handbook 2018**.

How We Work: Mission, Vision, Strategy

Our vision and mission guide our programmes and funding which are primarily organised around developing and supporting our members' engagement in mission.

VISION

Fullness of life through Christ for all creation.

MISSION

Call to partnership in Christ to mutually challenge, encourage and equip member churches to share in God's mission.

CWM Strategy 2016-2019

In keeping with our vision and mission we have adopted a strategy for the period through 2019 that aims to work with our members and ecumenical partners around specific strategic objectives of deepening partnership, exercising solidarity and prophetic witness, through research and reflection; all in an effort to enable member churches to develop missional congregations. The strategy is drawn as a diagram to convey the dynamic relationship between the various parts, promoting the idea that all the key elements should both inform and be informed by each other.



Furthermore, as a global partnership of churches in mission, we seek to acknowledge in our strategy the influence of our external environment, and more importantly how we should be seeking to witness to the wider world based on our accumulated experience of working with our members to develop **missional congregations**. Our core strategy is to enable member churches to develop missional congregations so that we may (in light of our vision statement) be a life-affirming presence in community (John 10:10).

Some marks of a Missional Congregation

Our vision and mission guide our programmes and funding which are primarily organised around developing and supporting our members' engagement in mission. Enabling member churches to develop missional congregations is at the heart of our strategy.

Missional congregation are:-

- Warm and welcoming communities
- Open to new possibilities
- Looking beyond themselves
- Celebrating their faith in authentic worship
- Living their faith in actions that make a difference
- Supporting and challenging each other as disciples of Jesus in the world
- Learning from experience
- Standing alongside and speaking up for marginalised peoples and those who are victims of injustice
- Establishing partnerships with other churches, other faith communities and other people who are seeking life in all its fullness for all creation

The congregation which is a community of transformation manifests the reign of God in its midst as lives are made new and justice is realised for those who have been denied fullness of life. Such a congregation is a life affirming presence in community and is also itself a life affirming community.

A Life-Affirming Community

- Lives a spirituality of engagement, that is reflected in its worship, and in the nurture and support of its members
- Is attuned to the communities in which it is set and alert to the needs of the world, so that it is willing to stand alongside and speak out with those who are suffering or are marginalised
- Does not work alone, being in active partnership with other groups who share similar concerns
- Is a learning community, with its members taking seriously their re-reading of the Bible and their reflection on their experience, both as individuals and as a community.

How We Encourage Member Churches to Work: Discernment and Planning

In order to become that community of transformation, missional congregations should develop and implement mission strategies. The precursor to developing those strategies is to routinely reflect on both calling (understanding of mission in their contexts) and the capacities they currently have and will in the future need, to be effective partners in God's mission.

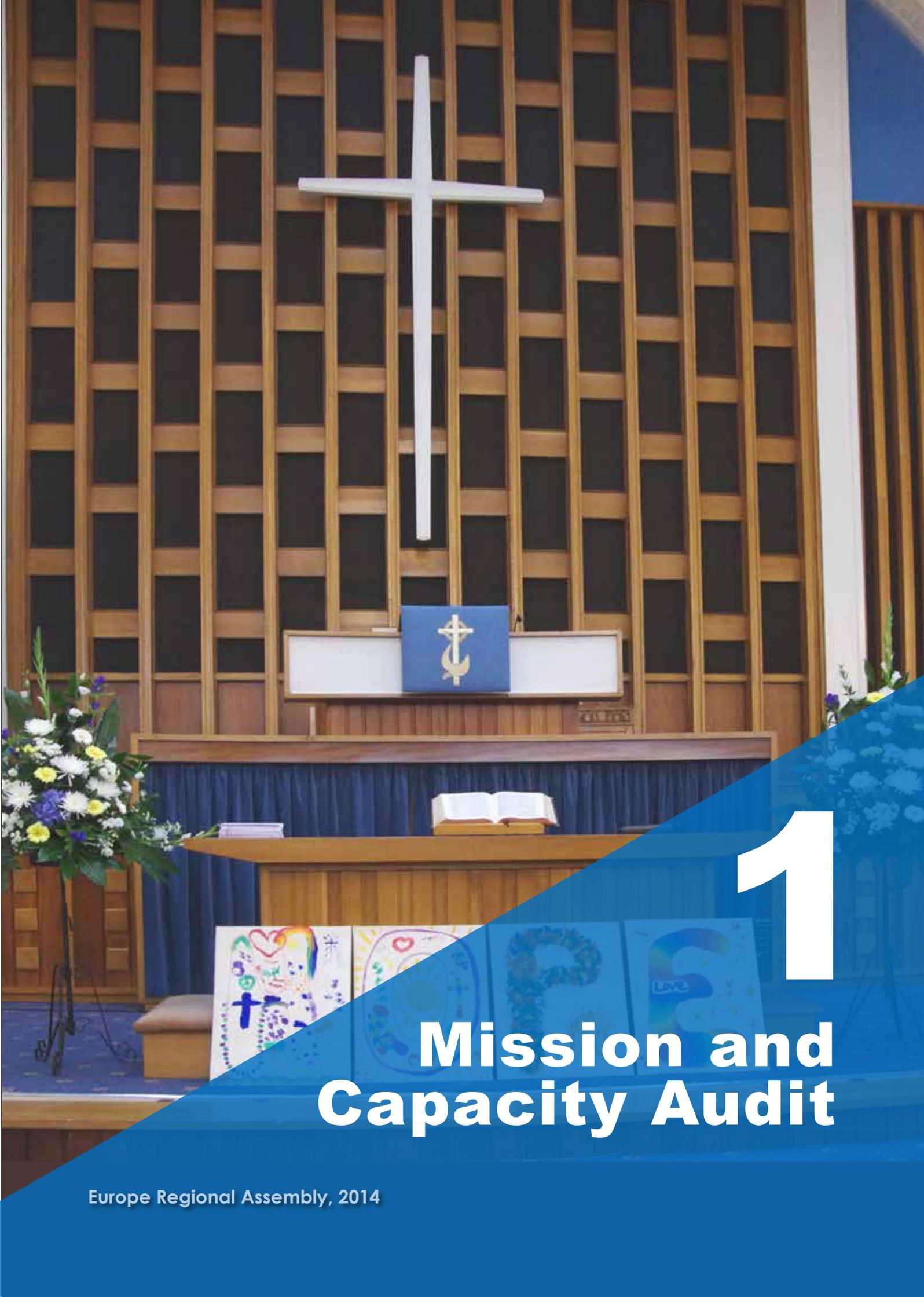
A Mission and Capacity audit is a tool for reflecting on calling and capacity and when comprehensively done, it provides accurate information for developing effective mission strategies that enable member churches to have real and sustainable impact on the peoples they serve throughout the world.

An additional tool which is facilitated by CWM is annual meetings at the regional level (Members Mission Forum or Regional Assemblies) . In each region member church representatives will meet to discuss, listen and discern mission priorities in their contexts. These meetings are opportunities to collectively learn from each other and build each other up as partners in God's mission. It also informs the Board of Directors of CWM as decisions are made and resources allocated for further work.

CWM provides assistance with programmes and funding to help our member churches to engage in mission and encourages careful assessment and planning for such engagement.

In addition to funding programmes developed from member church mission strategies, CWM also provides **Solidarity and Action** support so that member churches can offer resources to meet needs in the wider environment which may not have been a part of a member church plan. These include natural disasters, such as hurricanes or earthquakes.

In the following pages you will find more details of each of CWM's programmes and how member churches can access them.



1

Mission and Capacity Audit

Europe Regional Assembly, 2014

A **Mission and Capacity Audit** conducted by each member church aids their identification of mission priorities, development of mission strategies and implementation of programmes.



Indeed, it is useful for member churches to use this process to determine what kind of support or accompaniment is needed. To receive Mission Support Programme and Capacity Development support, member churches will need to produce the results of their mission and capacity audit, and they would need to demonstrate how the programmes for which they are seeking support flow from the outcome of this audit.

Assessing Outcomes of Mission and Capacity Audit

These are some ways in which the assessment of the Mission and Capacity Audit may be done. Assemble a designated group for assessment meeting(s) to explore the findings in detail and engage the following: (participants, church committees)

Learning from experience – What have we learnt from our previous MSP evaluation (if funds for 1, 2 or 3 have already been received) and mission and capacity audit? What of our existing activities is working well? Why?

What are the problems we face? How could we address them? What could we improve and how? What is not working and should we stop doing it? Or could we do it differently? How? Are we achieving what we believe God is calling us to do? If not, why not?

Reading the signs of the times – How is our world changing? What does it mean to follow Jesus in this world? How does our faith speak to events around us? Where is the reign of God apparent and where is it missing? What can we learn from this and what should we be doing?

Indicators from the assessment of our capacity – What people, funds and facilities do we have access to? What will we have in five years' time? Are they adequate for the situation we face? If not, what do we need and how could we acquire them? What is our plan to maintain and develop our capabilities?

In this process, experience and resources are the foundational elements, whilst reading the signs of the times (applying our faith to our context) seeks to apply the critical element of discernment to the outcomes, in other words, what is our faith calling us to at this time?

The Mission Consultation

In order to design programmes in response to the outcomes of the Mission and Capacity Audit member churches should seek inputs from all the people who might have an interest in what they are doing – church members, ministers, leaders, local communities, etc. The list will depend on our context and the type of programme being considered (e.g. whether it is local or national in scope), but involving representatives of all the key stakeholders from the beginning will help us discover more of the issues that need to be taken into account as we develop the programmes. This can be ascertained through a **Mission Consultation**.

This is an essential requirement for MSP support. The mission consultation brings together representatives of all interested parties to develop the strategies and actions that arise from the conclusions drawn from the mission and capacity audit which would have been gathered up in the Assessment process outlined above.

As stated before, CWM is committed to enabling member churches to develop missional congregations. Therefore, the mission consultation will be seeking to articulate the member church's strategy for developing missional congregations, given the outcomes of the Mission and Capacity audit. So, for example, the member church would be seeking to answer the questions: Given our context, what might a missional congregation look like, and how would we equip congregations to have such characteristics? What skills and capacities do we need to develop to achieve this? This is not a duplication of the assessment meeting(s). It is an addition to the body of knowledge by broader consultation which will inform the mission strategies.

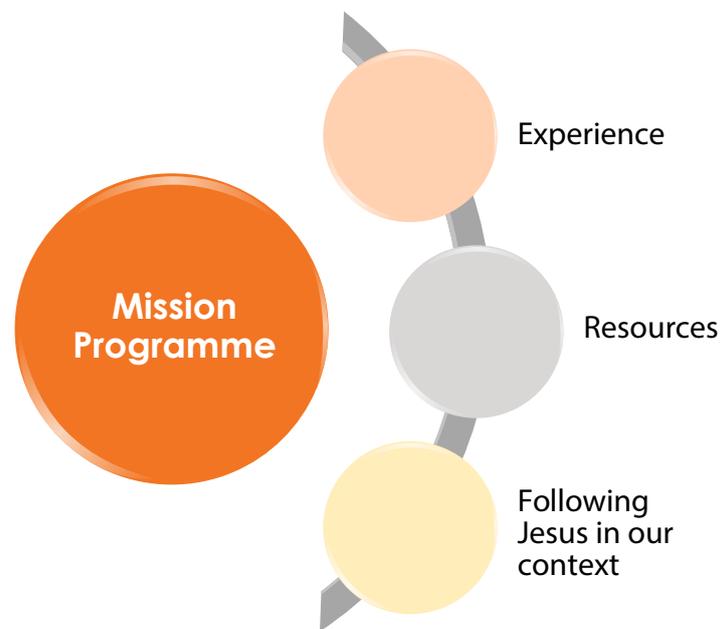
Because a mission consultation is fundamental to everything else that follows, CWM staff will expect to be involved through its regional and/or global personnel acting as resource people or facilitators and will guide member churches to make the most effective use of the available CWM resources to achieve their mission priorities. These resources go beyond MSP and Capacity Development programmes, to the full range of CWM resources and opportunities as may be helpful to the process.

The Mission Secretaries in the regions and/or Mission Development team can also assist in a number of other ways as follows:

- Advice on how to organise a mission consultation
- Providing additional resource people as may be helpful (someone from another church or an ecumenical partner)

For the mission consultation to be successful it is important that it is well prepared. The recommendation of the assessment meeting(s) after the Mission and Capacity Audit and involvement of CWM staff as resource persons will aid greatly in this preparation.

The Mission Programme flows out of experience, draws on the inventory of resources (current and desired) and the collective discernment of faith rooted in the footsteps of Jesus.



Model for Assessing Capacity

It is a mistake to think that we do not have the resources (people, money and ideas) to undertake the work God is calling us to, but it is true that we cannot be good at everything and we rarely have at our disposal all that we need for the tasks in hand. Of course, we find ways of getting by, but we could improve the life and witness of our church and our congregations if we approached this more intentionally and had a plan for developing the human and material resources we need.

To begin with, based on our knowledge and experience of other CWM churches, how would we honestly rank ourselves in the matrix on the next page? For the most part we might be tempted to say average, but we will have particular strengths and weaknesses – in which areas are they?

Strengths & Weaknesses	Accountability Reporting Do we know what is happening in our congregations? Do we provide our key internal and external stakeholders with regular reports on our life, witness and finances?	Finance Systems Do they work well? Do we have the funds to meet our commitments? If not, why not? Can we produce regular financial reports on time? Do our key internal & external stakeholders understand our finances?	Management Systems When we plan to do something does it happen as planned? If not, why not?	Governance Systems Is there a system for debating and prioritising issues about the life and witness of our church? To whom are church leaders accountable? Do people have faith in the leadership of our church?	Capacity Do we have enough people with the right skills for the work and ministry that needs doing? And will we have enough in 5 years' and 10 years' time? And what are we doing to ensure that we have the people we need?	Infrastructure What buildings and facilities do we have? Are we able to maintain them? If not, why not? Are we making the best use of the resources we have? Maybe we have too many buildings and facilities or the wrong ones in the wrong places? How are we addressing this?	Leadership How are we ensuring that we have an adequate supply of leaders? Are the leaders we have capable of full-time ministry? If not, how are we addressing this?	External Environment Is the context in which we work hostile or friendly to the church? What other issues and challenges do we and/or people in our context face? How well equipped is our church to deal with this situation?		
	1	2	3	1	2	3	1	2	3	
	Strong Example of best practice in CWM	Average Most things working reasonably well with systems in place to monitor and address changing needs & circumstances	Weak Systems not present or working / church operating in hostile or difficult environment							

Would all our stakeholders agree with our assessment? How could we build on our strengths and what do we need to do to address our weaknesses? What sort of resource development plan does our church need? CWM can help with this and in particular assist with the development of a capacity development plan for your context based on your assessment of your needs. If you do not have the people with the necessary skills, knowledge and experience for the opportunities and challenges you face you will not be able to move forward in your life and witness.

Understanding our capacities, recognising the very real resources that we have and addressing our capacity needs, is a critical component for developing our mission programme and ensuring that God's people are equipped for the work God is calling us to.

Building Sustainability

Following on from and very much related to an assessment of our capacities is building sustainability. How can we best develop long term support for the work we undertake as partners in God's mission?

Investing in our people is absolutely essential. Sometimes it is a matter of simple economics. If we help our communities develop their economic life, not only will it improve their family circumstances, but it will enable people to be more generous in their support of the church. This in turn enables us to help more people and reach out beyond ourselves and so further our part in God's mission, bringing life in all its fullness to ever more people.

More than this, it is also about having an eye to the future. Will we have the ministers and leaders we need in five and ten years' time? And not just the numbers we need, but the people with the right skills, knowledge and experience. And not just clergy, what about the lay people – the financial managers, community workers, women's leaders, youth leaders, musicians and so on? People who are equipped to cope with and lead in the changing circumstances that we will find ourselves in.

The integrity of our expression of future hopes is best measured in the foundations we are laying today. To live our vision of offering life in all its fullness through Christ for all creation we need to plan for tomorrow for it will surely not be accomplished by our efforts alone. Those who succeed us need to be just as impassioned and even better equipped than we are.

Thus, a good mission programme will have an eye to the future and will be looking to establish the necessary resources of people, money and ideas to take the work forward beyond the immediate timeframe of 3 -5 years. Monitoring and evaluation, learning from experience, being sensitive to our changing environment will all contribute to this.

MODEL FOR A MISSION CONSULTATION

- 1. Prepare well ahead for the mission consultation.**
- 2. Complete an evaluation of the existing mission programme and produce a report as a resource for the mission consultation.**
- 3. Conduct and reflect on the results of the mission and capacity audit and produce a report as a resource for the mission consultation.**
- 4. Consider who needs to be present. Who are the key stakeholders?**

It is easy to list the church leaders, but who else has a stake in God's mission in your context? What about the women, the youth and children? Your ecumenical partners and other faith communities? And as we are considering God's mission, what about those who are not part of the church, but could be? Those who have left, and those who have never shown any interest: How can you reach them if you do not know how they feel and then consider what needs to be done for them to experience new life through your ministry? Obviously not everyone can be invited, but a full range of voices needs to be heard, either in person or through having canvassed them and then sharing their views. Even our critics can shed new light on how God might be leading us.

5. With so much to consider and to reflect upon, a mission consultation needs time:

- Time to get to know each other and our church
- Time to reflect on what we have done in the past
- Time to take stock of the world around us
- Time to reflect on God's word and listen for where God might be leading us
- Time to hear a full range of voices from within and without the church
- Time to pray
- Time to acknowledge our mistakes
- Time to learn from ours and other peoples' successes
- Time to make sense of everything
- Time to identify our goals
- Time to develop a new plan
- Time to worship and celebrate together
- Time to enter into new commitments

Your Regional Mission Secretary can help you plan a mission consultation and help you find suitable resource people.

Mission Planning Tool

With all the information and ideas this process will produce, it can be difficult to develop and retain a sense of focus. Not everything can be addressed and so it is important to prioritise the areas in which it is felt that a meaningful difference can be made, or for which inaction is not an option. Either way the important element is to identify what change you are trying to bring about and how might this be best done. To this end we have developed a planning tool (below) to assist with the development of mission programmes and which should be included as part of an MSP application.

	Summary	Indicators	Means of Verification	Assumptions	Budget
Goal (long-term objective)	Begin here				
Purpose (situation at the end of project)	What should a significant milestone towards our goal look like?				
Output (strategic objectives – the changes we are trying to achieve)	What changes are required for the above to happen?				
Activities (what we are doing to make the above happen)	What do we need to do to bring about these changes?	How will we know this is working?	How can we measure this?	Why do we think doing this will bring about the change we are looking for?	How much will it cost?

Activities should bring about change (output). Change moves us towards achieving our purpose. Achieving our purpose brings us closer to achieving our goal.

The outcome of this process of discernment and consultation is a realistic picture of the church and a plan for the church's future witness. This plan will have identified resources that are already available and resources that are needed.

At this point the church can put together a Capacity Development Plan. The plan would outline the additional resources needed to build capacity in order to meet short and long-term goals.

In the rest of this publication we provide details on the resources that are available to member churches through CWM.





Fresh Expressions of
Church and Pioneering



2

Mission
Support

Mission Support

This section includes resource support with the primary purpose of assisting member churches with the development and support of their mission programmes in pursuit of their mission priorities.

Programme	Contact
Mission Support Programme	Mission Secretary Mission Development missiondevelopment@cwmission.org

Mission Support Programme (MSP)

The Mission Support Programme (**MSP**) covers the MSP Grants which have been allocated to each of the member churches.

In 1998 CWM introduced the Mission Programme Support Fund (MPSF), setting aside funds to support the mission programmes of its member churches. The first round of the programme ran from 1998-2001 (MPSF1) and the second round from 2002-2005 (MPSF2). In 2006 the programme was completely revised and renamed **Mission Support Programme (MSP)**, in recognition that CWM's main function was to encourage and support its member churches in their mission work. Then in 2011 a further round was agreed, to run from 2012-2019, and to be aligned with CWM's strategy, in particular its focus is on enabling member bodies to develop missional congregations.

This new round is known as MSP4 and, for the sake of clarity, the previous rounds have been renamed as follows:

MPSF1 - MSP1

MPSF2 - MSP2

MSP - MSP3

The funding for MSP1, MSP2 and MSP3 is specially designated and so no matter which stage churches are at (MSP1, MSP2, or MSP3) the funding allocation available to them for that phase of the programme is secure.

MSP4 is different from the earlier phases of MSP in that it is specifically geared to enabling members to develop missional congregations and as such can be applied for before the completion of MSP3. **Member churches must submit applications for MSP4 by November 2019.**

To that end we will be giving special attention to, and prioritising work with those members that are still in earlier phases so that we can assist them to develop the capacity for sustained mission engagement in their contexts.

The guidelines that follow are specifically designed for MSP4 and its focus is on enabling members to develop missional congregations. Churches seeking support for earlier MSP phases are also required to follow these guidelines as our experience shows that churches working this way get much more out of their mission programme.

The Board of Directors agreed in Nov 2016 that any unclaimed funds allocated to member churches for MSP1, 2 and 3 will be aggregated into one MSP grant figure in addition to any unclaimed MSP4 figure. MSP4 continues to be ring fenced for developing Missional Congregations and must be applied for by 2019.

MSP Process In Outline

Enabling Member Bodies to Develop Missional Congregations

Mission happens in local contexts; in the places where people live, work and play. It can be nothing other than local, for God's mission is played out in encounters between people (e.g. Exodus 4:27-31, Esther, Ruth, Matthew 4:18-22, Matthew 8:1-3, Mark 7:24-30, Luke 8:40-48, Acts 8:26-39, Acts 16:25-34) and is shaped by the context in which this occurs.

Our mission programmes therefore need to be focused on equipping and empowering congregations to be missional – to have mission at their heart, as their central focus; their very reason for being.

The Church is the only institution that exists on behalf of those who do not belong.

Archbishop William Temple

Broad Principles and Overview

The Mission Support Programme is primarily about support; how CWM resources of people, money and ideas can be utilised to assist a member church with its mission programme and the development of missional congregations.

This support is offered in the following ways:

- Through CWM staff assistance from Mission Secretaries in the region and global office. This includes help with Mission and Capacity audits and Mission Consultations as well as assistance with applications and advice on monitoring and evaluation
- Through events such as the Members Mission Forums and Regional Assemblies, which offer member churches an opportunity to gather in their regional contexts to reflect on the mission challenges around them.
- Through funding for mission programmes (MSP funding)
- Through the sharing of mission personnel (Partner in Mission programme)
- Through the sharing of ideas, where churches with similar interests and concerns are brought together to learn from each other and/or our ecumenical partners e.g. Consultations on Evangelism or Theological Education
- Through Hearing God's Cry, a programme designed to enable member churches to discern Empire in their context and identify mission priorities and praxis in response.

The following sections offer guidance on the various stages of the MSP process:

- Making an MSP application
- Monitoring and Reporting
- Making changes (re-designation requests)
- Evaluation



The Presbyterian Church of Aotearoa New Zealand supports the Presbyterian Church of Myanmar in providing tailoring training classes for women.

Making an MSP Application

Having completed an evaluation of your existing MSP programme and engaged in a process to plan your next mission programme you will be ready to submit your next MSP application. Its initial presentation should be to the Mission Secretary for the Region and Mission Secretary for Mission Development who will assist you in preparing it for submission to the next available Board of Directors meeting at which time such application requests can be considered (N.B. normally the cut-off point for papers/applications for such a meeting is two months ahead of the meeting).

All MSP applications are considered by the Management Team (cross team executive staff group) in conjunction with the relevant Regional Mission Secretary, ahead of presentation to the Board of Directors, so that any potential issues can be addressed before a formal decision on the application is made by the Board.



The application should cover all the following areas:

Programme background – how the programme came about (including drawing on the lessons from the evaluation of the previous mission programme). Explain the consultation process and the stakeholders involved in formulating the programme and show how the mission and capacity audit contributed to the final programme design. Some basic information on your church (church structure, size, etc.) is also helpful.

Context – what are the main issues and challenges facing your society and church? How has the context changed since your last MSP application?

Programme objectives/aim – what are the overall aims and objectives of your mission programme? What does this programme aim to achieve?

Implementation/activities – for each strategic objective in addition to the information supplied through the completed Mission Planning Tool you should focus on:

- **Description of the project** – background information on the project, e.g. why this project is important, how it came about, description of the context.
- **Aims and objectives** – what does the project aim to achieve? What are the objectives of the project?
- **Timeframe** – when will the project commence and what is the timeline for the project (e.g. two-year project)?
- **Target beneficiaries** – who are the primary beneficiaries of the project? Will they be involved in the planning, implementation and evaluation of the project?
- **Management** – who is involved in overseeing and implementing the project? What is the management structure?
- **Monitoring and evaluation** – how will this programme be monitored and evaluated? What indicators will be used to measure the impact of the project? What methods will be used to collect the data (e.g. surveys, workshops etc.).
- **Capacity** – does your church have the capacity (staff, skills, experience, and physical infrastructure) to successfully implement this mission programme? If not, what is your plan for building up your capacity? For example, appointment of staff, appointment of mission partners, development of theological education, etc. With regards to mission capacity, it will be important to draw on the learning from previous mission programmes.

- **Sustainability** – How does this programme utilise the church's existing resources of people, money and ideas and how will it contribute to their long-term development? How will the work initiated in this programme be sustained and developed beyond the initial support from CWM?
- **Evaluation** – what is the evaluation strategy for measuring the impact of this mission programme? What indicators will be used to measure progress/impact?
- **Budget** – please provide an income and expenditure budget for this mission programme.

Once the Board of Directors has approved the application, the General Secretary, through the Mission Development Team, will send a letter informing you of the approval of your application, the amount granted, the proposed schedule of fund release, and CWM's reporting requirements.

Monitoring and Reporting

Reporting on MSP supported programmes must follow CWM's reporting guidelines and the terms of the grant agreement.

Monitoring reports need to include:

- A brief description of the programme and its key objective(s)
- A brief description of what has happened since the last report
- Details of anything that has changed since the last report (or since the grant programme was approved) – e.g. in respect of the context, staffing, or anything else that might affect for better or worse the success of the programme
- Details of what has been achieved
- Details of any problems that have been encountered and what steps (if any) are being taken to deal with them. Issues of concern that you would like to discuss or would like assistance with
- If appropriate, a story and/or photographs that could be shared with others through the CWM website.

During the course of the programme CWM Regional Mission Secretaries and / or members of the global programme teams will visit the programme to see how it is developing, offer assistance if it is required, and identify lessons that can be learnt from the church's experience.

Making Changes

(Re-designation Requests)

As the mission programme is worked upon it is possible that learning from experience will indicate that changes in the programme are required for the work to be effective, or over the course of a programme's duration that circumstances have changed necessitating changes to the programme itself. Either way change is possible if agreed in advance, as follows:

- Where a monitoring report reveals that changes are called for in the programme such changes can be made, subject to the programme objectives remaining unchanged, and that both the relevant Regional Mission Secretary and the Mission Secretary for Mission Development agree and have the support of the global Management Team for the changes being made. All such changes will be reported to the next available Board of Directors meeting for review and endorsement, but the implementation of the changes need not wait until then.
- Where a more substantial change is proposed, it will need to be agreed by the Board of Directors, more or less as if it were a new application.

Evaluation

Upon completion of a mission programme it should be evaluated to assess its effectiveness and to identify what has been learnt from it, and how that learning will be incorporated into or otherwise influence your next mission programme.

The evaluation should be organised as follows:

Mission Programme Overview – general report on mission programme, including how the programme came about; programme timeline; objectives of the programme; etc.

Context – what were the main issues facing your society and church that led to the design of your mission programme?

Implementation – for each strategic objective, you should provide:

- Details of the principal achievements (or failures) of this programme
- A review of all the previous narrative (monitoring) reports identifying what were the key factors that contributed to the success or failure of this programme
- Details of what has been learnt (e.g. what would you do again and why; what would you avoid doing in future and why)
- Details of how this learning has been shared
- Details of how this programme will be built upon (e.g. what will happen next, and/or what will be its legacy or lasting effect?)
- In respect of capacity development support, details of how the beneficiaries are putting their new experience and skills to use in the church
- Where appropriate copies of participant reports, published articles, academic theses, etc. should be included

Finance – provide a financial report of the funds you have received for this mission programme (CWM, your own church and any other sources) and the funds you have spent.

Overall learning – what did you learn from this mission programme and how will you incorporate this learning into your next mission programme?

Conclusion

CWM recognises that for a variety of reasons churches move at different speeds and all, according to their contexts, face different challenges. As such we are engaged in a journey with one another, which in respect of member mission programmes, the Mission Development team seeks to facilitate together with other global staff and the Regional Mission Secretaries, through working with individual churches on the particular challenges they face. The Mission Development team are therefore available to advise on all aspects of the Mission Support Programme and will be pleased to assist member churches at any stage of the MSP process.



3

Capacity Development

Training in Mission, Fiji, 2015

Capacity Development

This section includes programmes with the primary purpose of assisting member churches with capacity development.

Programme	Contact
Capacity Development Programme	Mission Secretary Research and Capacity Development empowerment@cwmission.org
Face to Face	Mission Secretary Research and Capacity Development empowerment@cwmission.org
Training in Mission	
Young Women's Enabling Transformation	
A New FACE	Mission Secretary Mission Development missiondevelopment@cwmission.org

In developing their mission strategies, member churches will need to be aware of their calling and capacity and address the gaps in their capacity in order to meet the challenges they face and/or build a new generation of informed and competent church leaders. CWM's Capacity Development programmes are aimed at supporting our members in doing this.

In the following pages the following funding resources for developing capacity are outlined:

- I. Academic Accompaniment Programme and Special Academic Accompaniment Programme**
- II. Member Church Initiative for Capacity Development**
- III. Management Initiative for Capacity Development**

Capacity Development Programme Fund

The member churches of Council for World Mission (CWM) may access the Capacity Development Programme Fund (CDPF) in three (3) ways:

- I. Academic Accompaniment Programme and Special Academic Accompaniment Programme**
- II. Member Church Initiative for Capacity Development**
- III. Management Initiative for Capacity Development**

How To Access The Capacity Development Programme Fund

- Each CWM member church is requested to share their long-term Capacity Development Plan (CDP) with the Mission Secretary for the Region and CWM Research and Capacity Development (RCD) Team to access the Capacity Development Programme Fund. The CWM member churches are encouraged to conduct a detailed capacity assessment to fulfil their mission plan as well as prepare a year-wise breakdown of CDP.
- The Mission Secretary for the Region and RCD Team will be available for any guidance, if required.

I. Academic Accompaniment Programme

The Academic Accompaniment Programme facilitates advanced learning by providing opportunities for further education. Such opportunities might be used by the member church to:

- Build up or upgrade a theological faculty
- Develop new leaders
- Acquire specific skills for emerging challenges of mission

a) Criteria for Application

- All AAP applications must arise from the member church's long term Capacity Development Plan. The member church must indicate clearly in the application how the CDP will be carried out.
- Special consideration will be given to women, youth and lay persons. Specifically, thirty five percent (35%) of the AAP fund is earmarked for women.
- At least every third applicant from the member church should be a woman.
- Post-Graduate and/or Doctorate level of study are strongly encouraged.
- To promote contextual learning, courses offered within the region will be given priority. However, courses which are not available within the region but crucial to the mission plan of the member church will also be considered.
- Consideration will also be given to non-theological courses which are beneficial for the member church's mission engagement.
- The application should demonstrate a long term commitment of the AAP applicant, as well as the member church towards realization of the CDP and strategy of the member church. The AAP applicant must be willing to commit a minimum of three (3) years to serve the member church upon return.
- Applications must be submitted as early as possible and before the commencement of the study programme. AAP applications are considered by the CWM Board of Directors which normally meet three times a year. It is recommended that the application should reach the RCD Team at least 90 days prior to the Board meeting at which the application will be considered.

How to Apply

Interested applicants may contact CWM Research and Capacity Development through (email): empowerment@cwmission.org

b) Schemes of Study Programmes

The following schemes of study programmes are recommended:

- **Higher studies and experience** – this should include studies beyond first degree, specialisation in one field or another. The applicant should have completed the first level of study.
- **Promotion of skills in groups** – this should promote the skills of church related workers in a particular field or promote awareness on a life-threatening issue as a mission priority through courses available locally, as identified by the member church. Wherever possible the member church should contribute a percentage of cost.

c) Pastoral and General Care

- A relationship of continued and shared accountability between the member church, AAP beneficiary and CWM will be established.
- CWM, through the Mission Secretary for RCD ensures that pastoral and overall care is available to AAP beneficiary.
- The member church should ensure continued communication with the AAP beneficiary and family.
- CWM member churches are encouraged to share the responsibility of pastoral and general care for any AAP beneficiary who comes to study within their geographical region.
- CWM will not take responsibility for the financial and pastoral care of the family of the AAP beneficiary if the family is not accompanying the beneficiary to the place of study.
- If the study programme is for one (1) year or less, the family will not accompany the AAP beneficiary. However, due consideration may be given for the family to join the AAP beneficiary (in part or in full of the programme) where the study programme is longer than one (1) year.

d) Responsibilities of the Member Church

- To prepare a long-term Capacity Development Plan, by conducting a detailed capacity assessment to fulfil the mission plan as well as prepare a year-wise breakdown of CDP; and to share this with the Mission Secretary for the region and RCD Team.
- To prioritise the capacity need and prepare a Yearly Capacity Development Strategy.
- To identify eligible applicant(s) and to submit complete AAP Application Form(s) (using the form supplied by CWM) with full details, type of training needed as well as medical report of the applicant.
- To ensure the availability of any additional amount for the study, in excess of the AAP Grant, if needed.
- The member church must indicate clearly how the applicant will be used by the member church after the completion of the study programme.
- To ensure that the member church, AAP beneficiary and CWM will sign a Tripartite Memorandum of Understanding (MOU) to use the AAP beneficiary's service as mentioned in the application as well as CDP upon completion of study programme.
- To ensure that the AAP beneficiary will send to RCD Team the Yearly Evaluation Report (using CWM form) by every 20th December.

e) Responsibilities of CWM

- To ensure that the necessary finance approved by the CWM Board of Directors is available. All factors relating to the AAP are encompassed in a Memorandum of Understanding (MOU) between the applicant, the member church and CWM.
- To ensure that the kind of study programme is in line with Long Term CDP of the Church.
- To ensure that pastoral care is provided.

f) Responsibilities of the AAP Participant

- To comply with the requirements and to secure admission in the chosen academic institution.
- To perform satisfactorily in the course of study and to be able to pass the minimum standards of the academic institution.
- To be available to share about own church life, culture and faith as well as what they have gained from their experience with their own church as well as in other platforms.
- To remain in contact with the member church and appropriate CWM staff.
- To submit a report of the study and evaluation (using CWM Format) to the member church and CWM by 20th December of each year.
- To send all the papers related to transfer of funds at least 45 days before the due date and to provide receipts of payments to CWM Finance after payment.
- To share a copy of the thesis, papers and materials produced in the course of study with CWM.

Special Academic Accompaniment Programme (SAAP)

The Special Academic Accompaniment Programme offers Masters and Doctorate programmes to promote academic excellence in theological education in partnership with selected renowned academic institutions. This programme also helps to promote different studies and researches (short and long term) relevant to emerging challenges to mission of the church.

a) Criteria for Application

- Member churches and ecumenical community may apply for this through prescribed format.
- The applicant must comply with the academic institutions' requirements and secure admission to the institution.
- Courses which are not available in the region from where applicant comes will be given preference.
- Fifty percent (50%) of this Fund should be earmarked for women.

How to Apply

Interested applicants may contact CWM Research and Capacity Development through (email): empowerment@cwmission.org

b) Pastoral and general care

- A relationship of continued and shared accountability between the church, SAAP beneficiary and CWM will be established.
- CWM through the Mission Secretary for RCD ensures that pastoral and overall care is available to SAAP beneficiary.
- The sending church should ensure continued communication with the SAAP beneficiary and the family.
- CWM will not take responsibility for the financial and pastoral care for the family of the SAAP beneficiary if the family is not accompanying the beneficiary to the place of study.

c) Responsibilities of CWM

- To ensure that the necessary finance is available, and to administer the SAAP. All factors relating to the SAAP are encompassed in a Memorandum of Understanding between the SAAP beneficiary and CWM.
- To ensure that the kind of study programme given is appropriate and to assess the value of the training after it has been given.
- To ensure that pastoral care is provided

d) Responsibilities of the SAAP Participant

- To comply with requirements and to secure admission from the chosen academic institution.
- To perform satisfactorily in the course of study and to be able to pass the minimum standards of the academic institution.
- To be available to share about own church life, culture and faith as well as what they have gained from their experience with their own church as well as in other platforms.
- To remain in contact with the sending church, SAAP coordinator/s and appropriate CWM staff.
- To submit a report of their study and evaluation (using CWM Format) to the sending church and CWM by 20th December of each year.
- To share a copy of the thesis, papers and materials produced in the course of study to CWM.

II. Member Church Initiative for Capacity Development

Capacity Development Programme Fund was created by the CWM and will be available to the member churches from 2014 -2019. This Programme facilitates capacity development of the member churches through offering opportunities for people engaged in mission to undertake short-term, skills oriented training, or learning from experiences.

The CWM Board of Directors will determine the upper limit per church per year for this Grant. The member churches of CWM will be able to access this fund yearly by submitting Project Proposal for each financial year.

a) Criteria

- Member church must submit a project proposal for that specific Financial Year. (CWM will be able to contribute as per the allocated fund. So other sources of income for the project should be mentioned.)
- The project proposal should have clear objectives and activity plan with expected outcome.
- Clear indicators and procedures for monitoring and evaluation must be embedded in the project proposal.
- Yearly fund transfer will depend on timely reporting (financial and programmatic/ narrative reports) using prescribed formats by CWM.
- The project must commence within the same financial year of CWM's approval (January to December).

b) Schemes of Capacity Development Programmes

There are wide ranges of schemes and possible methods for this, including but not limited to:

- On-the-job training by advisers, consultants, experts, etc. in the respective work or living environment,
- Learning by doing in the respective work and living environment, accompanied by specific training measures and advice,
- Ready-made or tailor-made training programmes for the dissemination of specific know-how and abilities,
- Linking local learners by networking of local actors; and
- Participation in workshops for the exchange of information and experiences.

These opportunities might be used to:

- Offer financial or management training to a newly-appointed church officer
- Improve presentation or media skills training
- Provide Project management training
- Train for advocacy and public policy
- Provide human rights training
- Visits between churches, enabling the sharing of experiences and learning about a particular programme or activity in another church with a view to implementing something similar in one's own context
- Facilitate exposure/live in experience to new life-threatening situations which have missional challenges
- Involve and engage youth in the church's mission programme and enable young people to play a fuller part in the life of the church
- Engage with children as part of their mission priorities
- Address issues of Rights of the children.
- Empower women in ways that affirm their contribution to leadership
- Give voice to women's spirituality and theology
- Address issues of gender inequality in the church and society

c) Responsibilities of CWM

- To accompany the member churches, through the Mission Secretaries at the Region.
- To provide guidance in preparing proposals for Capacity Development Programme.
- To ensure that the necessary fund is available.
- To advise for any mid-term course correction and/or intervention, if necessary.
- To ensure that monitoring and evaluation strategy is embedded in the proposal and implemented as per the plan.
- To receive Yearly Report of the programme as well as Statement of Account on time.

a) Responsibilities of Member Church

- To prepare a long term Capacity Development Plan and share with the Mission Secretary for the Region and the RCD Team.
- To prioritise the capacity need of the church for that specific year.
- To develop a project proposal and submit to the RCD Team.
- To clearly indicate financial and other contributions by the applicant church and other sources of funding.
- To provide an Income and Expenditure Budget.
- To send a Yearly Report (using CWM Format) by 15th of January of the following Year.
- To provide income and expenditure statement together with the yearly report for monitoring of expenditure against approved budget.

How to Apply

Send application to CWM Research and Capacity Development through (email):
empowerment@cwmission.org

III. Management Initiative for Capacity Development

Mission takes place in a particular context and addresses issues related to Life. In today's context we are facing several missional challenges. We need to respond to those challenges and develop the capacity of our churches to respond to those life-threatening issues. The RCD Team will be facilitating learning initiatives on different issues identified by the different units, regions or member churches. These initiatives could be jointly organised with the ecumenical partners. Management Initiatives are submitted for approval to the management team and normally implemented through the RCD department.



The Church of North India offers sanctuary to children who are in danger of trafficking due to homelessness.

CWM also offers opportunities through programmes for the development of human resources.

In the following pages these programmes are outlined:

- **Face to Face**
- **Training in Mission**
- **Young Women's Enabling Transformation**
- **A New FACE**

Face To Face

Face to Face is a programme of intense theological, sociological and contextual exposure and engagement. It challenges participants to engage with the realities of how the fullness of life is being denied to a large majority of the world's population. It seeks not only to expose but also to engage participants in cultural, social, theological and contextual realities so that they may grapple with and be motivated by the world around them. The Programme is challenging as well as socially and theologically transformative for all participants. This Programme exposes participants to a context other than their own to stimulate theological reflection, encourage sensitivity to people of other cultures and motivate people to engage in mission.

Such exposure might be used to:

- Enlarge the horizons of theological understanding of the participant
- Experience contextual realities of different communities
- Equip someone for multicultural ministry
- Explore Mission in the context of Empire

What is Involved

Participants from around the world gather in one of the three (3) Face to Face locations for a total of four to six weeks. They are exposed to the context, they hear and witness the narratives of the people, encounter diverse theologies, histories, societies, social realities and personal stories. They will be required to reflect both practically and in writing on their Face to Face journey.

Who Can Take Part

Applications are invited from candidates who are not ordained ministers, and are currently studying theology or have finished their study of theology and getting prepared to join in the ministry. They should have a strong interest in missions and theological engagement from diverse cultural perspectives; and be inquisitive about how their theological studies address social issues in their contexts and beyond. Candidates have to be fully available for the whole duration of the Programme.

Costs Involved

CWM will arrange and pay for the participants' international travel, accommodation and food during the Programme.

How to Apply

Interested applicants may contact the Member Church Head Office, Office of the Theological Institution or CWM Research and Capacity Development, through (email): empowerment@cwmission.org

CWM Research and Capacity Development Team will process all applications, ensuring balance in gender and regional representation in the Programme.

Expectation from the Participants

- Participants must apply using the prescribed CWM application form and submit it by the due date. The General Secretary of the Member Church or Principal of a Theological College must endorse applications
- Participants are expected to be able to participate competently in English
- Participants should possess a good working knowledge of their own country, culture and church life and be prepared to share this with other participants and with the host community
- Participation in the course presupposes a willingness to live and work with participants from other cultures and to participate in community activities such as worship, shared meals and other common responsibilities, which contribute to creating a harmonious group experience
- Participants must agree to be under the direction of the host for the duration of the Programme and to participate fully in the activities arranged by the host

Training in Mission

(Diploma in Mission Studies)

CWM has been investing in the equipping of young people for the ministry and mission of its member churches since 1981. Through the Training in Mission (TIM) programme, a group of 10-12 young people from the churches and ecumenical partners are brought together for 7 months of intensive mission training. The pedagogical process of the Programme is the action-reflection model of learning.

- In recognizing the locus of mission as the 'public space', TIM is a learning process of enabling participants to discover perspectives and develop skills for a life of witnessing.
- TIM is an enabling experience of participants for an adventure of faith, rooted in God and enacted in the world.
- TIM is a journey of Transformation, a dialectic of self and society.

The pedagogical model of TIM includes:

- Affirming the concept of developing capacities of the churches, in keeping with the mission statement of CWM.
- Enhancing the scope for the church's public witness. Thus, while affirming the commitment to be in solidarity with the churches, the TIM will carve out a niche of enabling and empowering young people to explore and witness as disciples of Jesus Christ and members of the church, in the wider society.
- Practicing the Theology statement of CWM (mission in the context of empire), which reflects a critique and resistance of empire on the one hand and an affirmation of Jesus's vision of life in all its fullness on the other. It is centered on a cosmic world view and rooted in a Christology that is liberative.

Who Can Take Part

Training in Mission participants should be 18 to 30 years old at the start of the Programme, single and not an ordained minister. Participants must be able to spend seven (7) months away from home; interested in exploring mission issues in an international and multicultural context; be able to relate well with others and mature enough to cope with stress; and committed to sharing experiences upon returning home. Experience in project work through voluntary or paid involvement in church programmes or with secular NGOs is also an advantage. Ideally, the participant must have completed high school and preferably other further training. English proficiency is an advantage, as this is the language of communication in the Programme.

Applications should demonstrate how the applicant's participation in TIM will enhance the church's leadership capacity in line with its human resource development strategy, enabling it to better pursue its mission priorities.

Costs Involved

CWM will arrange and pay for the participants' international travel, accommodation, food and training cost during the programme.

How to Apply

Interested applicants may contact the Member Church Head Office or CWM Research and Capacity Development through (email): empowerment@cwmission.org.

CWM Research and Capacity Development Team will process all applications, ensuring balance in gender and regional representation in the Programme.

Expectation from the Participants

The TIM Programme is not just another youth training programme. It seeks to offer a radical alternative to the mission formation of young adults. The following expectations are associated with participating in the Programme:

- Participants are to be the visible expression of God's calling of every Christian to be "sent-out" as witnesses to the risen Christ in the world.
- Participants are to witness to the new humanity in Christ by taking action to break down cultural, racial, linguistic and other barriers. They are called to a lifestyle that is shaped by more than one culture and tradition.
- Participants are to be living examples of partnership in mission, the principle upon which CWM is founded, by challenging and enriching the lives and mission of other partners in mission and being responsible for and accountable to one another.
- Participation in the course presupposes a willingness to live and work with participants from other cultures and to participate in community activities such as worship, shared meals and other common responsibilities, which contribute to creating a harmonious group experience.



Ordination of 1st Women in CCM, Malawi, 29 July 2016

Young Women Enabling Transformation (YWET)

The Council for World Mission is committed to the resistance of Empire as the legitimate form of mission in our contexts today, we recognize that the primary obstacle to freedom and equality in church and society is patriarchy and therefore we are committed to its annihilation. However, we recognize that we cannot merely wish patriarchy away and that it has infiltrated our structures, institutions, policies and theology. In an attempt to live out our commitment to justice, we recognize the sinfulness of patriarchy and work towards its deconstruction.

We recognize that this means the commitment of resources and energy towards the constructive work of building a community of women and the creation of a critical mass of women and young women in particular who will work towards the destruction of patriarchy and the envisioning of an alternative society.

It is with this vision in mind that we will conduct a capacity building training for young women that will enable a critical and creative resistance towards patriarchy as well as contribute towards constructive alternatives. Recognizing that young women are severely underrepresented in ecclesial structure, this training is specifically directed towards the building of a collective of critically conscious young women in our churches.

The methodology of the programme will be adjusted based on the context and the availability of participants. The course will include research, discussion, placement experiences and group work.

The course has the following objectives.

- To provide a safe and secure space for women to articulate their oppressions and aspirations
- To provide the tools of social analysis that would offer thirty women a year to be able to critically discern the structures of patriarchy and creatively seek alternatives in church and society
- To offer the necessary Biblical and theological skills required to transform the patriarchy in our churches

Who Can Take Part

YWET participants should be women between 18 to 35 years old at the start of the programme. Participants must be interested in exploring mission issues in an international and multicultural context; able to relate well with others and mature enough to cope with stress; and committed to sharing experiences upon returning home. Ideally, the participant must have completed a first degree and preferably other further training. English proficiency is an advantage, as this is the language of communication in the programme.

Costs Involved

CWM will arrange and pay for the participants' international travel, accommodation, food and training cost during the programme.

How to Apply

Interested applicants may contact the Member Church Head Office or CWM Research and Capacity Development through (email): empowerment@cwmission.org.



A NEW FACE (Faith And Culture Exposure)

A New FACE is a CWM programme for ordained clergy. It is a full-time residential immersion programme that spans six weeks and is designed to give participants a cross-cultural experience of mission. The programme is structured to be contextual and experiential and is available for up to 6 participants. In addition to learning through the theological college, participants explore mission as transformation in their various placement settings. The College will give participants orientation to mission in the context and culture of the placement. These include both church and community projects through which participants will be exposed to issues like mission in the contexts of changing cultures, urban poverty, migration, homelessness, race and gender justice, sex work, climate change and the arts, as well as share insights into ministry and mission in congregational life.

Who Can Take Part

Applications are invited from candidates who are ordained ministers. The specific criteria will be adapted from time to time to focus on a target group that may be underrepresented in other CWM programmes such as recently ordained ministers, or women ministers, or ministers with disabilities. Applicants should have strong interest in missions engagement from diverse cultural perspectives and be inquisitive about how this programme will address social issues in their contexts and beyond. Candidates also have to be fully available for the entire duration of the programme.

Applications should show how the applicant's participation will enhance the church's capacity in line with its Capacity Development strategy, enabling it to better pursue its mission priorities.

Costs Involved

CWM will arrange and pay for the participants' international travel, accommodation and food during the Programme. Participants are to provide their own spending money and arrange their own passports and visas.

How to Apply

Interested applicants may contact the Member Church Head Office or CWM through (email): missiondevelopment@cwmission.org

Expectation from the Participants

- Participants are expected to be able to participate competently in English and participate for the full duration of the Programme.
- Participants must apply using the prescribed CWM application form by the due date. The denomination's General Secretary must endorse the application.
- Participants must arrange their own passports. This needs to be done well in advance of travel (no less than two months prior to travel).
- Participants are responsible for paying their own routine medical needs such as prescriptions, dental care etc. Participants travelling on behalf of CWM will have insurance cover. However, in the event of a serious medical emergency, the insurance company will need to be contacted directly, to claim any insurance. Failing to do this may result in reimbursements being unobtainable. All receipts and doctor's report will need to be submitted.
- Participants should possess a good working knowledge of their own country, culture and church life and be prepared to share this with other participants and with the host community. Participation in the course presupposes a willingness to live and work with people from other cultures and to participate in community activities such as worship, shared meals, accommodation and other common responsibilities, which contribute to creating a harmonious group experience.
- Participants will be responsible for their own spending money above the pocket money allowance provided by CWM.
- Participants must agree to be under the direction of the host church staff for the full duration of the Programme and to participate fully in the activities arranged by the host church.



Face to Face, Netherlands, 2016

4

Sharing People in Mission

Sharing People in Mission

Programme	Contact
Partner in Mission	Mission Secretary partnerinmission@cwmission.org

CWM facilitates the sharing of people as a means of deepening partnership and mutual support for member churches and partner organisations as they carry out God's mission. Through the Partner in Mission (PIM) programme the resource of people is shared between members to enable them to accomplish their mission priorities.

Partners in Mission (PIMs) offer their skills, gifts and experiences to enrich the places they go to serve and open themselves to also be enriched by their own encounters in these contexts. They engage in a variety of services including pastoral ministry, theological education and community development. This involves a dynamic interchange of personnel between varieties of contexts across the world.

Each stakeholder in this programme has something to share and each has something to receive. That is why the language of offering and receiving is used. This mutuality in mission is based on the principle of interdependence and draws on the rich resources within the CWM family towards the accomplishment of CWM's vision of fullness of life for all God's creation.

CWM shares people through Long-Term and Short-Term Mission Engagements.

Partner In Mission (PIM) Long-Term Mission Engagement

Long-term mission engagements are full-time appointments which last for no less than 2 years. A PIM's total period of service in the mission field must not exceed nine years regardless of how many different contexts they serve during that time.

There are four main parties normally involved in a partner in mission relationship - CWM; the PIM (and family where relevant), the Sending Church and the Receiving Church. There are also some partnerships with ecumenical bodies and organizations in which case they are referred to as Receiving Organisations. Each plays a significant role and carries out key responsibilities in contributing to a meaningful and successful relationship.

Roles and Relationships

The following summarises the responsibilities and involvement of each party for the long-term mission partner programme.

Council for World Mission (CWM)

CWM is a facilitator of the sharing of people in mission. There is a Partner in Mission Unit which coordinates and administers the PIM programme. Key functions are:

- **Promotion** – sharing information with member churches about the PIM programme, publicizing available invitations for service, needs and vacancies in member churches or partner organisations.
- **Resourcing Preparation** – assisting member churches in accompanying a prospective PIM in discerning their call to the PIM programme and accompanying Sending Churches in determining how to assess the readiness of the individual for PIM service.
- **Facilitating Communication and Guiding the Agreement Process** – facilitating communication between potential Sending and Receiving Churches Organizations and guiding the process of offering and receiving personnel. This includes the development of a Memorandum of Understanding (MOU) which governs the PIM's service and sets out the responsibilities of all stakeholders.

- **Making Arrangements for Travel** – CWM makes arrangements for PIM's initial travel to begin service, go on furlough and return home at the end of service in dialogue with the sending and receiving churches. CWM covers the cost for travel, travel insurance and transporting the PIM's (and family where relevant) personal belongings from the home context to the point of service in accordance with the terms and conditions set out in the MOU.
- **Accompaniment** – through the staff in the PIM Unit, Mission Secretaries and other members of the CWM Management Team, PIMs are accompanied during the tenure of their service. This is facilitated through contacts, visits and administrative support as needed.

The Sending Church

Sending Churches would have nurtured individuals who enquire and respond to the call to serve in God's mission through the PIM programme. However, the Sending Church continues to play an important role throughout the PIM relationship.

- **Recruitment** – Sending Churches receive information about opportunities for service in mission from CWM. They are responsible for sharing this information with their membership using available channels of communication. Sending Churches are also responsible for receiving and guiding enquirers within their member church who express interest in the PIM programme whether or not they are aware of an existing vacancy or invitation.
- **Facilitating Discernment** – Aided by resources and suggestions of processes provided by CWM, Sending Churches accompany enquirers in discerning a call to service as a PIM. It is important that the Sending Church provides space and opportunity for persons who signal interest in becoming a PIM to ask questions, introspect and discern their calling.
- In progressing to a PIM relationship, a Sending Church must be confident in offering the prospective PIM to another member of the CWM family. This means, through the appropriate committee or channels for selection of their own members, the required processes of interview must be carried out, so the member church can confidently offer that individual assured that he/she has assessed their gifts, skills and experiences as well as taken into account their personal circumstances, readiness and willingness to serve. The Sending Church then provides CWM with the details of that individual using the Partner in Mission application form.

- **Preparation** – After the Sending Church has offered a prospective PIM for service and the offer has been received, an MOU developed and appointment agreed, the Sending Church has primary responsibility for preparing the prospective PIM for service aided by training material provided by CWM. The sending church is responsible for all the costs involved in pre-service training as well as medicals and obtaining visas for travel. Where the prospective PIM is an employee of the Sending Church, the latter, in consultation with the PIM, will make sure that arrangements for superannuation, national insurance etc. as relevant, are taken care of during the time the PIM is away from home.
- **Pastoral Care** – Pastoral care is a part of the accompaniment of the new PIM to which the Sending Church would commit in the MOU. Although this will feature mainly during the PIM's time on furlough, the pastoral support continues throughout PIM service. Sending Churches are encouraged to make expressions which signal continuing care. Sending Church leadership should make efforts to keep abreast of PIM family situations which may require prayer support. If there are adverse stories in the news in relation to the country of service, particularly natural or national disasters, Sending Church leadership should seek further information and make an effort to contact the PIM.
- **Staying in Touch** – While PIMs are located in the context of service it will be important for them to remain connected to their home. The Sending Church is a part of that vital connection and could consider establishing a schedule for regular communication and identifying a particular congregation which will be linked to the PIMs and will regularly pray for them during the term of service. Someone in that congregation may also be rostered to send emails, remember their birthdays or perhaps call at regularly scheduled times especially at Christmas. As stated in the MOU governing the PIM's service, whenever leaders and other members of the Sending Church visit the location of service, opportunities should be sought to make contact, and where possible, visit the PIM in location. However, CWM is not responsible for organizing or providing financial assistance towards these visits. It is one way of staying in touch and helping them to feel accompanied.
- **Sharing PIM's Stories** – In facilitating the sharing of people doors are opened to enriching all stakeholders - the sending church, receiving church, PIM and CWM as a whole. The Sending Church should encourage their PIM to send their stories so they can be shared with the wider membership. Sharing of stories in the wider Sending Church context reminds the context that they are part of the worldwide family of CWM and helps them to learn more about the context of service – the country and member church. The Sending Church is thus able to communicate to its wider membership that they are a church which prioritises mission beyond their borders.

- **Arranging Furlough** – PIMs are entitled to home leave or furlough at the mid-way mark of their service. Furloughs have three (3) main purposes:
 - To allow for rest and relaxation.
 - To facilitate the maintenance of connection with Sending Church and home context to which the PIM will return at the end of service.
 - To enable the sharing of stories about the PIM's encounters with a cross section of the sending church.
 - The Sending Church makes arrangements for the PIM's furlough by providing accommodation, arranging their transportation and planning their schedule of sharing with the context.
- **Arranging Resettlement** – the Sending Church plays a vital role in this stage of the PIM journey by assisting him/her to resettle in the home context. The MOU outlines the commitment of the Sending Church which includes making preparations to welcome them to the church context, providing opportunities for him/her to share with the wider church and helping them to reconnect with the context. Practical arrangements for transportation and accommodation (where needed) are also the responsibility of the Sending Church. A resettlement allowance is provided by either the Sending Church or CWM. This is usually agreed in the development of the MOU.

The Receiving Church

As the Receiving Church engages in God's mission, the PIM draws alongside to assist the member church in pursuing their strategic mission priorities. The PIM programme provides opportunity for the Receiving Church to benefit from the gifts and skills of someone from another part of the CWM family who will bring a perspective, experiences and contributions which perhaps the Receiving Church had not previously encountered. It is also possible that the PIM will bring that which resonates with the gifts, skills and perspective of the Receiving Church but represents another pair of hands, eyes, ears and feet to engage in God's work.

The Receiving Church plays an important role throughout the PIM relationship.

- **Appointment** – Depending on how the PIM relationship was initiated the Receiving Church either receives an offer of a prospective PIM from the Sending Church for a particular role or indicates to CWM their interest in receiving a PIM through a Request for Partner form provided by the PIM Unit. The Receiving Church then participates in the MOU development process and agrees to appoint the PIM to a particular role according to the terms of the MOU. Participation in the MOU development process involves assessing the resources needed to receive the PIM e.g. salary, housing, transportation, pastoral support etc. in dialogue with CWM PIM Unit and the Sending Church.

- **Making practical arrangements** – Having committed through the signing of the MOU to specific provisions, the Receiving Church makes practical arrangements to receive the PIM. It is important that the agreed provisions in the MOU are put in place before the PIM arrives. This is an important way of honouring the contract which has been made with the PIM, Sending Church and CWM. The PIM Unit is available to accompany the receiving church on identifying these details.
- **Orientation** – The orientation element of the PIM programme takes place in the country of the Receiving Church. Orientation should be done before the PIM begins work. Ideally orientation should be between 2 and 3 weeks long. The goals of activities and programmes organised within orientation period are to:
 - Provide exposure; facilitate understanding and meaningful engagement in the context of service – member church and country.
 - Help PIMs interact with issues of culture, and pre-empt and address possible culture shock.
 - Help PIMs establish relationships and build networks.
 - Help PIMs acclimatise in order to facilitate effective job performance and healthy experiences of living in the country.
 - Encourage PIM's confidence to begin work in the new context and help the PIM to adapt faster to the role and tasks.

Each PIM relationship is different and member churches and countries are different. The orientation programme should suit the country context; member church context, area of work and the PIM circumstances e.g. include family if the PIM travels with family or be tailored to gender if necessary. Some countries have particular cultural practices which impact gender in different ways. This would influence the list of topics included.

Here are areas which should be covered:

- Practical experiences of living in the member church country
- Food, climate, communication, budgeting and banking, security, health, transportation, attire and socially accepted norms
- Gender relations and realities
- Historical context
- Language (specifically understanding the native dialects)
- Socio-economic and political issues
- Theological context, Church and Society
- Education (where children are a part of the family)

- Member church structure, programmes and mission priorities
 - Employment and labour relations
 - Recreation opportunities
 - Job specific orientation – payment of salaries, work space, instruments and tools, tasks and expectations, evaluation, annual leave, grievance procedures and introduction to other employees
 - Communication - Channels of communication
 - Pastoral care – including contact information
- **Pastoral Care** – Pastoral care is a part of the accompaniment to which the Receiving Church would commit in the MOU. This vital responsibility towards the PIM assists him/her in experiencing the country of service and Receiving member church in positive ways and reflects a duty of care towards this brother or sister in the family of humanity. CWM recommends that a pastoral caregiver be identified who will meet as needed with the PIM. This individual need not report content of interactions to the Receiving Church other than that there is regular interaction. Pastoral care is intended to assist PIMs to experience the PIM relationship positively and to reap rich rewards in their own personal growth. It is also a means through which PIMs are able to deal with challenges they may encounter on a personal level. PIMs are encouraged to identify personal learning goals as they monitor their personal development and undoubtedly pastoral care opportunities provide space for reflecting on those goals. In identifying a pastoral caregiver it is important to select someone who is not in a line management relationship with the PIM.
 - **Providing space for Sharing Stories** – The PIM in the Receiving Church context brings his/her own culture and experiences to the country context of service. The Receiving Church should be deliberate in providing opportunities for him/her to share about their faith, home culture and context. This is a powerful way of experiencing being a part of the global community that is CWM. The Receiving Church is encouraged to provide a platform for the PIM to address national and regional church gatherings and to share with youth, men and women's groups. If there is regular printed or electronic communication, the PIM could be invited to provide material and feature them from time to time so that the experience of a PIM is shared beyond the locality in which she/he will work.

- **Offering support** – The MOU will state that whenever leaders and other members of the PIM's Sending Church or CWM visits the country in which the PIM is serving this provides good opportunity for the PIM to connect with home or with CWM Receiving Churches should support these efforts. Also Receiving Churches should offer support to the PIM through the leadership and membership. He / she will remember well the experience of living and working among in that part of the world and the spirit of hospitality which CWM so greatly values will redound to the glory of God.
- **Evaluation** – Throughout the journey, opportunities will be taken to assess how the PIM relationship is being experienced. The Receiving Church takes the lead in ensuring evaluation is done. CWM encourages evaluation as a way of ensuring mutual learning and to improve the experience of working together. The evaluation process involves the PIM completing a section of an Evaluation form provided by the PIM Unit, the Receiving Church completing a section of the form and a conversation between both parties to glean the learnings from the experience. The outcome of the evaluation is to be shared with CWM who will also share it with the Sending Church.
- **Annual evaluations** are required so that challenges are purposefully addressed in a timely manner.
- **A mid-term evaluation** is also required at the point of furlough. This evaluation will enable the Receiving Church to determine how well the PIM is accompanying the member church in undertaking strategic mission priorities. It will also allow the PIM to assess the challenges and celebrations of the PIM role.
- **The end of service evaluation** is to be done 3 months before the end of term. It is an instrument which will be used to assess whether the relationship will continue by mutual consent beyond the original period agreed in the MOU. The outcome must be shared with the PIM Unit because the Unit would be involved in brokering a continuation of service with the necessary paperwork and correspondence with sending church if that is the mutual decision. There is documentation to assist with the evaluation process.

The PIM (and family)

The PIM, after careful discernment and introspection, willingly decides to offer him/herself as a PIM through CWM. PIM's should diligently engage in the outlined processes within their member churches to satisfy an application to become a PIM. PIMs should be fully involved in the development of the MOU by ensuring the details are read and understood, questions raised and that they are in agreement with the final terms. Their agreement will be signalled by their signature on the MOU along with those of the leadership of the Receiving Churches/Organisations, Sending Churches and CWM staff.

- **Diligent Preparation** – opportunities will be provided by the Sending Church for PIMs to prepare for the role of PIM. CWM will provide training material to assist in the preparation of PIMs and it is important that PIMs utilise this training material. Aside from the material and programme organised by the Sending Church and the material provided by CWM, PIMs are encouraged to do their own research into the country context to which they will go to serve as well as the member church. It is also a good idea to research information on CWM. PIMs beginning service are encouraged to seek additional information from their CWM regional offices. Part of the preparation process includes the practical arrangements for personal matters which will continue in their home context e.g. the maintenance of their homes, bank accounts etc.
- **Remaining Connected** – The PIM relationship is between the PIM, the Sending Church and the Receiving Church. It is important for PIMs to remain connected to both parties. They are encouraged to schedule the sharing of stories about what they are doing and send this to the Sending Church leadership so it can be shared with the wider church. It is also important to schedule the sharing of stories with CWM through the Mission Secretary in the region and the PIM Unit.
- The PIM's **accountability** is to the Receiving Church which will provide line management in the PIM's employment i.e. the PIM becomes one of the employees of the Receiving Church during his or her term of service. The PIM shares stories with CWM and the Sending Church, not reports. Questions and concerns relating to the PIM role are to be discussed with the line manager in the Receiving Church. The Receiving Church will outline grievance procedure and the channels for raising concerns. This should be discussed during orientation and PIMs should ask about it if it is not raised. The PIM Unit should be contacted regarding arrangements for furlough or home leave and matters of CWM policy regarding the PIM programme.

- **Purposeful Engagement in Furlough** – At the mid-point mark for a PIM's service when furlough is taken, it is important for the PIM to participate meaningfully in this time which is meant for restoration and reconnection. Make use of opportunities to share with the Receiving Church on the work in PIM service. It is also important to make use of opportunities to reconnect with family, colleagues and other persons in the member church. Raise questions about furlough in good time before travel, either with the Receiving Church, Sending Church or the PIM Unit as necessary. Arrangements will be initiated by the Receiving Church and the PIM Unit will make practical arrangements in dialogue with the PIM and Sending Church.

Key Areas of Support for the Partner in Mission

Children's Education

PIMs may be accompanied by their dependent children during PIM service. Dependent children are:

- Under 18 years old during the initial tenure of mission service / at the start of PIM service
- Aged 18 years or more and is living with a disability

PIMs are responsible for their children's education. The Receiving Church and PIM should discuss the education of children; where they are to be educated, the cost and application and registration processes and matriculation requirements. CWM supports the cost of the education of children of PIMs by reimbursing 60% of specific education costs, this includes school fees, lunch, travel to and from school, uniform, shoes and books. The PIM Unit will provide details of this support before service begins.

Financial support

- **Salary** – During the MOU development, the Receiving Church proposes the rate of salary. The final agreed salary is paid according to the MOU either by the Receiving, Sending Church or CWM or a combination of all three. CWM recommends the revision of salary each year. When revising the PIM's salary, the Receiving Church may consult the Sending Church and CWM. CWM may be approached for assistance where churches feel they cannot meet the conditions described above. Each case is dealt with individually guided by the PIM Unit
- **Medical Emergencies** – In the event of a medical emergency CWM may be approached by the PIM for assistance. Such assistance will be negotiated on a case-by-case basis.

- **Repatriation in the event of death** – In the unfortunate event of the death of a PIM while in the location of service CWM undertakes responsibility for the repatriation of this individual to their home context. These arrangements will be made by the PIM Unit in dialogue with the Receiving Church and family of the PIM.

Self-Assessment of Member Church Readiness to Receive or Send Partners in Mission

The decision to be involved in the sharing of people through the Partner in Mission programme is an important one. Various aspects of a member church's readiness should be considered.

Commitment

CWM's vision and mission are pursued in various ways. The sharing of people is one of the ways in which the breadth of CWM's communities are encountered and engaged in mission. The member church considering receiving or sending a partner should first appreciate the purpose of the PIM programme and the goals it is intended to accomplish.

1. Deepening partnership and mutual support for member churches and partner organisations as they carry out God's mission
2. Enabling member churches to accomplish strategic priorities utilising the gifts, skills and experiences of personnel from the CWM family of member churches

Another important step is to reflect on the member churches strategic priorities and to identify the gaps or the opportunities which could be met through an individual from another part of the world. Perhaps the strategic mission priority is focused on being involved in mission beyond geographical borders, answering the 'Macedonian call' also as a means of enriching the life and witness of the member church and participating in God's mission.

The question is: Is the member church committed to the goals of the programme and does the PIM accord with its strategic mission priorities? If the answer is yes, there is further work to be done.

It is appropriate that the member church leaders take the time to assess the requirements of time and resources to participate meaningfully in the PIM programme. There are time, administrative, financial and pastoral commitments which will have to be made.

Personnel – Administrative and Pastoral

The church should decide:

- Which church officer and which church committee or body will be responsible for the sending and receiving of PIMs? This officer must be among the senior leadership with sufficient authority for binding decision-making.
- Who will be the main contact person or persons responsible for communication with partner member churches and CWM, if different from above?
- Who will provide pastoral support for the PIM?
- Who will provide administrative support for maintaining the PIM relationship on behalf of the church?

Financial

It is recommended that member churches identify a fund which may be used for the PIM programme. This could include funding for meetings, training, and visits in context in the event of a member church sending a PIM.

Policy and Guidelines

Does the member church have a policy on personnel sharing? If not, it is important to establish such guidelines as the Sending or Receiving Church will have important responsibilities for the administration of the PIM relationship and these responsibilities should be informed by agreed guidelines. The church committee or body which will provide oversight for this PIM relationship should study the church's policy on personnel sharing as well as CWM guidelines (Common Resources Handbook) and any other material, which could be helpful. The member church should have a simple document to refer to which sets out the church's own procedure, commitments and authority over its Partners in Mission.

Selecting a candidate for the PIM programme

How do member churches select suitable candidates for the PIM programme? How do they determine the readiness and suitability of prospective PIMs who offer themselves for service?

Member churches use different approaches. Some churches have elaborate procedures while others have very simple ones. Some have no set process. CWM encourages all member churches to develop processes for selecting or supporting prospective PIMs from among their members.

CWM is aware that there cannot be a single blueprint suitable for all churches but offers a checklist which may be helpful. Here are key factors to which a church must give serious attention by using their own skilled people and setting their own methods.

Selection committee

It is appropriate to have (or to invite as and when required) a selection committee. Usually a panel is better at judging the various aspects involved in selection compared to a single person's opinion. The group must be aware of (and preferably have read essential documents on):

- The member church's own vision, mission involvement, practice and structures
- The vision, mission and strategic priorities of CWM

They should also possess the skills required to contribute meaningfully to the selection process such as astuteness, keen observation, clear communication and affability. Different team members may have different areas of competency and experience e.g. previous involvement or work in cross-cultural engagement, human resources.

Candidate profile

The committee should take into consideration the spiritual, mental, emotional and physical health, personal characteristics, professional qualifications, motivation and theological stand of the candidate. The key points to concentrate on will be their faith in God, commitment, trustworthiness, motivation, maturity, stability, crisis management skills, communication skills, family relationships, cross-cultural understanding and adaptability. It is also important to consider the family who would travel with the candidate and at some point, include them in an interview.

Where information is available on a particular location of service, the selection committee may consider matching a candidate's previous and current experience with the features of the prospective location of service, e.g. urban and rural settings. However, there is no guarantee of fit even when this commonality exists. Compatibility may occur where there are differences in background and experiences. The selection committee should therefore consider ways of determining a candidate's adaptability and openness to receive as well as to share.

Methods of selection

There is no single method or single event which can ensure that the total selection procedure is foolproof. Churches can develop their own methods which they find suitable. A few suggestions are given below:

- **In stages**

A selection process can begin when the person contacts the local church leader and the recommendation moves through stages to the church headquarters. Thus, the local minister or committee, by contacting local people and neighbours, can establish a few facts about the person's faith, motivation, characteristics, relationships etc. before recommending the person to the denominational office.

- **Interview**

A face-to-face interview with carefully chosen people in an informal atmosphere is a commonly used method. Formal interviews can be superficial.

- **Residential interview**

The residential interview technique is becoming more popular. In this method the family is invited to stay in a residential facility over a period of time (perhaps two days and one night). Various sessions are arranged to meet people individually and the family all together both formally and informally. Opportunities may be taken to do team exercises and work exercises in which the candidate and family participate in their own assessment. Some member churches may choose to do psychometric testing and residential interview settings may provide the opportunity to administer these tests.

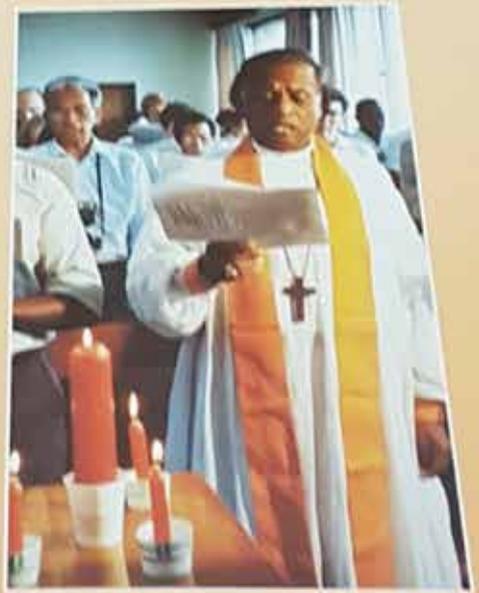
Candidate placement in home context mission setting

The selection procedure begins with the initial enquiries and continues through interviews, training and local placement until the person is finally offered for PIM service. After interviews the person could be exposed to training. The trainer will make an input towards the assessment. The candidate could also be placed in a mission setting a period e.g. two or three months. This could provide exposure for the candidate (and family, where relevant). Such a methodology helps the candidate to assess his/her own ability and appetite for service and provides more information for the selection committee to finally recommend or not to recommend the candidate for overseas service.

The information offered on the PIM programme is intended to help member churches participate in this important effort in sharing people in mission. However, it is important to remember that there are no perfect methods of selection, and as human beings there is fallibility. By setting out this information CWM is intending to offer the organisation's best accumulated experience and knowledge and trusts the Holy Spirit's on-going guidance in achieving successful partnerships. If the PIM relationship, through on-going evaluation, is proving unsuccessful, it is best to bring it to an end. As such discussions with the PIM Unit, Sending and Receiving Church/Organisation and the PIM must take place and the appropriate arrangements put in place to bring the relationship to an end.



**200 Years of the London Missionary Society
and the Council for World Mission**



Missionaries Gathering, UK, 2017

Council for World Mission, Livingstone House, 11 Carteret Street, LONDON SW1H 9DL, UK.
Tel. 0171 222 4214 Fax. 0171 233 1747. Registered Charity no. 232 868

Short-Term Mission Partner Appointments

Short-term mission partner service is normally for two years or less. The calling and expectations for mission partners are basically the same for long and short-term mission partner service.

The aims of sharing short-term mission partners through CWM are similar to those of other types of personnel sharing, in summary:

- To enable churches to learn from each other in partnership. Short-term mission partners share themselves, their lives, their faith and their Christian experience. They are a visible reminder of our partnership, the human face of mission and a living link within CWM and between member churches. This kind of sharing should strengthen the mutual relationships between the churches involved
- To provide practical help in specific projects or situations where it might otherwise be difficult to get the job done or to share in specific tasks. In addition to sharing skills, short-term volunteers can bring a different perspective or provide a challenge, which may help those they serve to see their mission or task through different eyes
- To provide a learning experience for the mission partner who is called to be sensitive and aware of local culture and context in the place to which she or he is sent. The volunteer should be looking to discern God at work in a different situation and thus grow in his or her own faith and Christian experience. Short-term mission partners can return to enrich their own churches and communities by sharing the new insights gained.

Who is this programme for?

While it can be for people at any age and stage in life who are committed to sharing themselves (and not just their skills) with others, potential short-terms often fall into one of two groups which could be specifically targeted:

- Young people – who are able to take time out during, or at the end of their studies before they have marriage, family and career commitments and responsibilities
- Newly retired, older people – with grown up families, well-developed skills and plenty of experience, still in good health and without financial problems, who may even be able to contribute financially to the short-term mission partner experience themselves.

The details regarding application and Terms of Reference for the programme are being refined and will be made available soon.



Young adults from the Presbyterian Church of Aotearoa New Zealand sharing with youth in the Presbyterian Church of Myanmar.

How to Apply

Interested applicants may contact the Partner in Mission Unit
partnerinmission@cwmission.org



Partner In Mission Africa Gathering, Madagascar, 2015



5

Ecumenical Action

Ecumenical Action

This section features a programme which has as its primary purpose assisting member churches and CWM pursue our strategic objective of deepening partnership.

Programme	Contact
Ecumenical Partnership Programme	General Secretary collin.cowan@cwmission.org

Building on our understanding of partnership in mission CWM encourages and supports ecumenical engagement at all levels. To this end this programme gives expression to our ecumenical commitment, encouraging our members to involve their ecumenical partners in the development and implementation of their mission engagement, and enabling CWM to collaborate with other international ecumenical and mission agencies.

This programme enables members and CWM as a whole to join with other churches and ecumenical agencies in developing and implementing mission strategies.

For members such an opportunity might be used to:

- Share in another church's or an ecumenical agency's initiative
- Share one's own learning with other churches and so develop a larger initiative
- Develop ecumenical responses to emerging challenges
- Draw on the experience and learning of other churches

For CWM the programme enables us to work with other international ecumenical and mission agencies, providing opportunities for:

- Wider learning
- Larger initiatives
- Accessing and working with constituencies beyond the CWM membership

In both cases applications should demonstrate that the initiative has been developed and will be implemented in accordance with CWM's Principles of Ecumenical Engagement. Please see below for full details and how to apply.

Principles of Ecumenical Engagement

The current ecumenical policy of CWM concludes with the following statement:

The new ecumenical design of CWM requires that it intentionally embrace a new approach that heightens ecumenical learning for the building communities that engender peace (well-being) for humanity and the earth.

CWM recognises that this vision for a new humanity living in peace with God and all creation necessitates that its identity, vocation and practices that are expressed through its vision and mission statements invite active engagement in ecumenical partnership with others to achieve this gift of grace.

Against this backdrop all future and current ecumenical engagements should be intentionally framed around the principles of collaborative planning. This approach implies five organizing principles which are not necessarily sequential, may vary in importance, and may overlap in any given timescale. The five principles are:

- Overview of context – i.e. what is at stake? What's emerging? What might this mean?
- Clarifying and confirming key values and principles – foci and guiding ethos
- Identifying opportunities and methodology
- Confirming expectations and outcomes
- Monitoring

Underlying the five principles of collaborative engagement CWM is consistently reviewing the ways in which this engagement gives life to or strengthens the outworking of its primary focus, i.e. 'developing life affirming communities'.

How to Apply

Ecumenical Partnership Programme applications need to describe

- Who the partners are, and
- How the partnership came about

And demonstrate

- How CWM's principles of ecumenical engagement are embodied in the development, implementation, monitoring and evaluation of the programme, and
- How the programme contributes to developing life affirming communities.

Member body applications should be prepared in consultation with the Regional Mission Secretary, who will then forward it to the General Secretary.



6

Hearing God's Cry

Hearing God's Cry

This is a programme designed to enable member churches to discern Empire in their context and identify mission priorities and praxis in response. Member churches can work on their own or with a partner member church from the same regional context. Funds are available to facilitate the process.

Hearing God's Cry (HGC) works through 5 phases:



The Story of our story enables churches to reflect biblically on their life and context.

Recognising Empire enables the member church to discern where Empire is manifest in their context and the threats to life it poses.

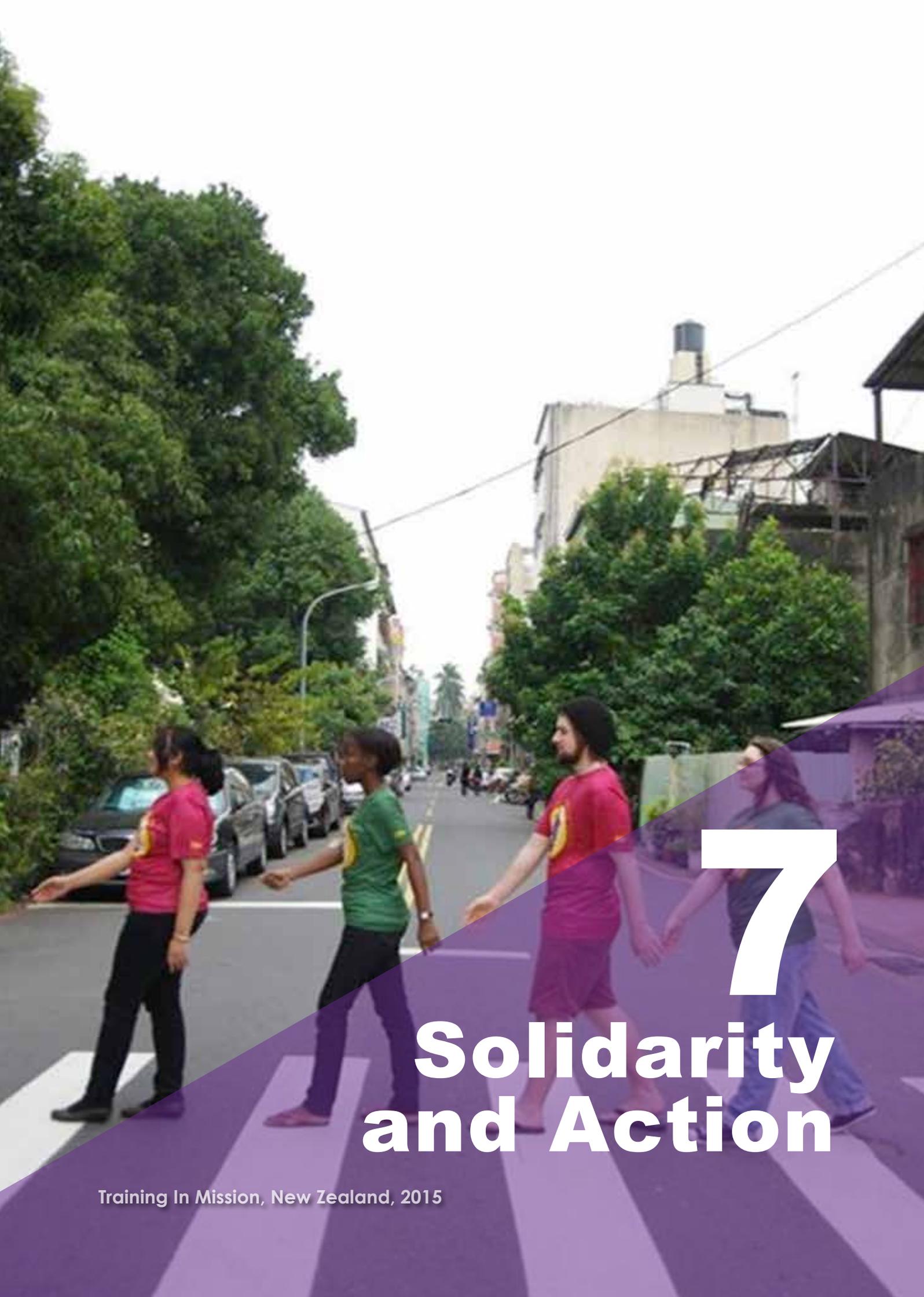
Who are the Prophets? Asks member churches to identify the partners they have in other churches, other faith communities and social movements who are also working to overcome the threats posed by Empire. They should meet with them to share analysis.

Gathering to hear God's cry is the stage where the member church(es) bring together their reflections to discern what they hear God calling them to do and be. They prioritise action and plan a workshop to develop praxis.

Mission Workshop. Finally the programme enables a workshop where practical mission action can be explored and planned.

How to Apply

Member churches can contact Mission Development (missiondevelopment@cwmission.org) and Regional Mission Secretaries for assistance. They will assist the member church in drawing up a plan to suit their context using funds allocated from the HGC budget.



7

Solidarity and Action

Training In Mission, New Zealand, 2015

Solidarity and Action

The human community is constantly faced with disasters that stretch the capacity of those affected beyond their ability to respond on their own. It is because of this that CWM through its solidarity in action policy seeks to outline the ways in which we will stand with the other, providing practical support and presence. The vision statement Fullness of life through Christ for all Creation, implies a commitment to the well-being of each other that requires a response in the midst of crisis.

Solidarity implies a standing with the other amidst challenges and also in support of proactive engagement. Through acts of solidarity CWM seeks to bring the presence of the wider family into the situation of a crisis to learn as well as to be engaged in empathy. This follows the example of Christ who entered the human experience.

Solidarity in Action Commitments

CWM commits itself to the following:

- To arrange the visit of a small team from the Region immediately after a crisis occurs within the context of a CWM member body. The visit is to get first-hand knowledge from the local leadership and to provide a physical presence in solidarity. This visit will also be a first component of CWM's solidarity response.
- To ensure that a formal visit is made by either the Moderator, a member of the Board of Directors or the General Secretary within the first four months after a crisis.
- To work with the member body and the Region to provide support for sustainable actions aimed at a return to stability over a two-year period after a crisis.
- To provide initial grant aid support.
- To promote and facilitate the collection of donations from other member bodies in response to the crisis.
- To be alert to crises globally and to respond in support as necessary utilizing the Region, member bodies in the vicinity or working through ecumenical partners.
- To work with member bodies or ecumenical partners in giving support to proactive engagement on socio-political and religious situations as an active presence with people in their struggles.

How to Apply

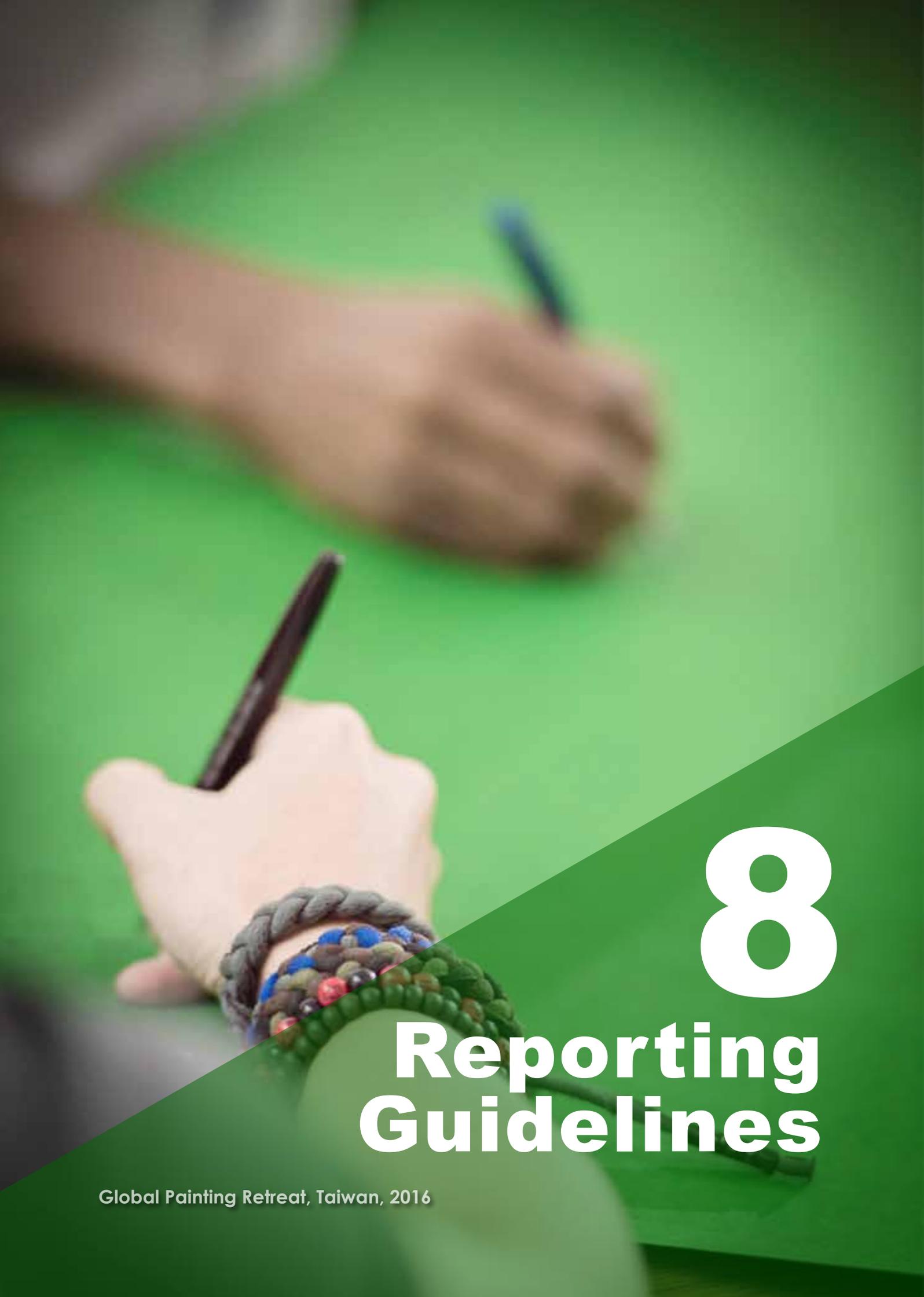
Member Churches can contact Regional Mission Secretaries who will forward the request to the General Secretary.



Caribbean Exposure Programme, 2015



**CWM AFFIRMS OUR
COMMON SHARED
HUMANITY, OUR
COMMITMENT TO CARE
FOR THE OTHER AS WE
CARE FOR OUR OWN
AND OUR WILLINGNESS
TO BE BOTH PROACTIVE
AND RESPONSIVE
IN MOMENTS OF
STRUGGLE AND CRISIS.**



8

Reporting Guidelines

Global Painting Retreat, Taiwan, 2016

Reporting Guidelines

Background

Building on the experience of monitoring and evaluating CWM's programmes from 1998- 2005 and a Finance Officers Consultation in 2005, CWM published in 2006 a set of guidelines on financial reporting entitled Next Steps. Then in 2007, with the launch of the Mission Support Programme (MSP), a full set of reporting guidelines (financial and narrative) were published in the Mission Support Programme Handbook. This was followed in 2010 with the launch of a simplified version, which was included in the Common Resources Handbook. What follows builds on this work, whilst also incorporating the new requirements of the UK Charity Commission and Singapore Charity Council.

Some Key Principles

At the outset it is important to note some key points about why reporting is important.

Regular reporting

- helps us learn
- ensures that our resources are being used effectively
- alerts all parties to any potential problems

Reporting is not for the purpose of passing judgement, but to help us all discern how we can most effectively work together as partners in God's mission. As CWM's mission statement puts it:

**Called to partnership in Christ
to mutually challenge, encourage
and equip member churches
to share in God's mission**

In other words when we are reporting to each other the object is to build up the church for God's mission.

In Practice

All CWM's grants and support have to be reported on. It is only through this reporting that we can understand whether our work together is effective and achieving our intended goals. Such reporting should cover all the following:

- Mission Support Programme (MSP) or Mission Strategy
- Scholarships (AAP, SAAP)
- Capacity Development (MCI , MI)
- Leadership Development
- Face To Face, Training In Mission (TIM), Young Women Enabling Transformation (YWET)
- Sharing People in Mission (PIM)
- Ecumenical Action
- Solidarity and Action

Narrative Reports

Narrative reports enable us to monitor and evaluate the work we are sharing in together. As such they need to include:

- A brief description of the programme and its key objective(s) [This should not change for the duration of the programme and so can become part of the template for the report]
- A brief description of what has happened since the last report
- Details of anything that has changed since the last report (or since the grant programme was approved) – e.g. in respect of the context, staffing, or anything else that might affect for better or worse the success of the programme
- Details of what has been achieved
- Details of any problems that have been encountered and what steps (if any) are being taken to deal with them
- Issues of concern that you would like to discuss or would like assistance with
- If appropriate a story and/or photographs that could be shared with others through the CWM website

Where a programme has been completed the narrative report should also include (in addition to the above) the following sections, enabling a fuller evaluation of what has been achieved and learnt:

- Details of the principal achievements (or failures) of this programme
- A review of all the previous narrative (monitoring) reports identifying what were the key factors that contributed to the success or failure of this programme
- Details of what has been learnt (e.g. what would you do again and why; what would you avoid doing in future and why)
- Details of how this learning has been shared
- Details of how this programme will be built upon (e.g. what will happen next, and/or what will be its legacy or lasting effect?)
- In respect of capacity development support (e.g. scholarships, leadership, development, experience enlargement, etc.) details of how the beneficiaries are putting their new experience and skills to use in the church
- Where appropriate copies of participant reports, published articles, academic theses, etc. should be included

The narrative report should cross-reference with the financial report, enabling the two to be read together. In other words, the titles and descriptions used should correspond with those in the financial report.

Financial Reports

Funds received from CWM need to be treated as designated funds and so should be segregated, accounted and reported on separately within the main body of a church's audited accounts so that it can easily be seen that they are being used for the intended charitable purpose (i.e. for the purpose CWM agreed to provide them). The audited accounts (which should be 'signed', that is adopted by the member's governing body) should include the Balance Sheet, the Profit and Loss account or Statement of Financial Activities, the Notes to the Accounts, the Trustees/Chairman's Report, and the Auditor's Report and Findings.

The church's audited accounts should show how CWM's support has been used in broad terms, and the accompanying audited financial statement should show in detail how the funds have been applied. How this looks in practice will depend on the complexity of the church's accounts and the nature of the programme being supported. However, if you need assistance with this we can provide examples and additional support to help you incorporate this into your existing financial management systems.

The church's audited accounts should show how CWM's support has been used in broad terms, and the accompanying audited financial statement should show in detail how the funds have been applied. How this looks in practice will depend on the complexity of the church's accounts and the nature of the programme being supported. However, if you need assistance with this we can provide examples and additional support to help you incorporate this into your existing financial management systems.

The financial report should cross-reference in its budget lines and notes with the narrative report, enabling the two to be read together. In other words; the titles and descriptions used should correspond with those in the narrative report.

Reporting Cycle and Process

Reports should be submitted annually. More frequent reporting is only necessary if a change in the grant amount or terms and conditions is being requested. Recognising the varied practise of financial year ends (for member churches) and to coincide with holding of governing body meetings, we propose that reports should be received by the Secretariat in Singapore by

- the end of March, or
- the end of September each year

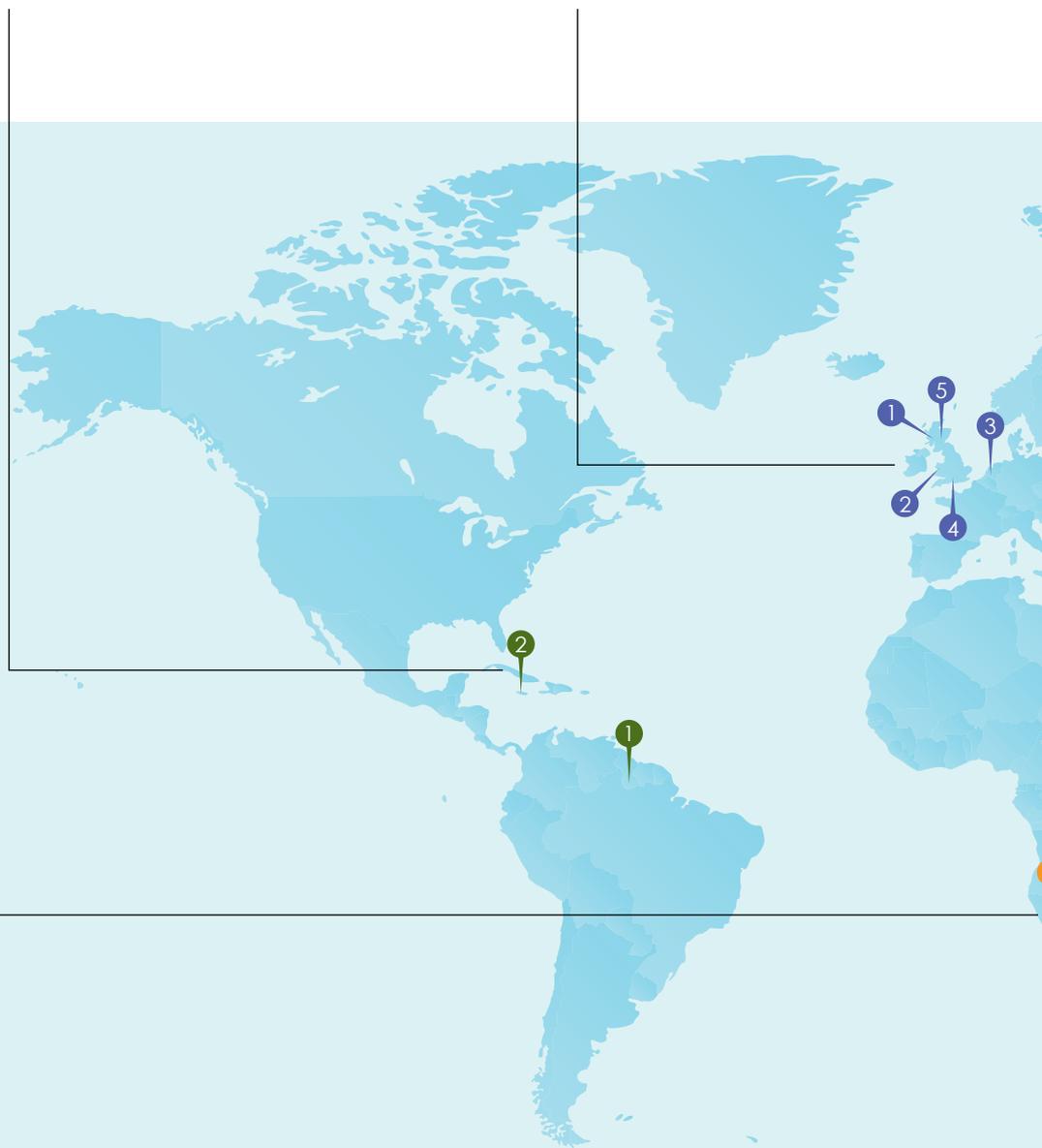
with each member determining which of the above is best suited to their year- end financial reporting. Reports, once received, will be reviewed by the relevant, members of the Programme Finance Teams, and used to assist them in their ongoing support of the members' programmes.

CARIBBEAN REGION

1. Guyana Congregational Union
2. United Church in Jamaica and the Cayman Islands

EUROPE REGION

1. Congregational Federation
2. Presbyterian Church of Wales
3. Protestant Church in the Netherlands
4. Union of Welsh Independents
5. United Reformed Church

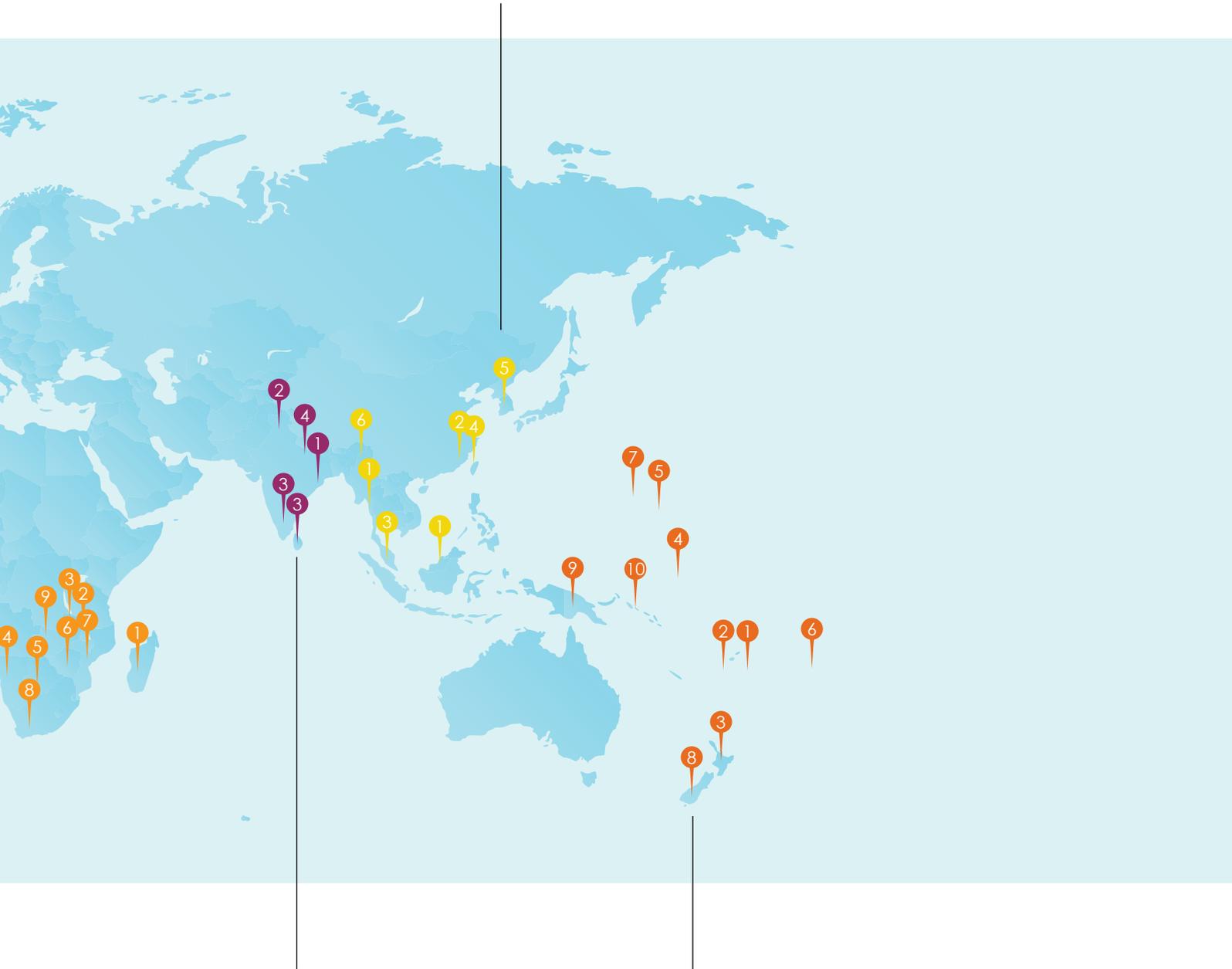


AFRICAN REGION

1. Church of Jesus Christ in Madagascar
2. Churches of Christ in Malawi
3. United Church of Zambia
4. United Congregational Churches of Southern Africa (Namibia)
5. United Congregational Churches of Southern Africa (Botswana)
6. United Congregational Churches of Southern Africa (Zimbabwe)
7. United Congregational Churches of Southern Africa (Mozambique)
8. United Congregational Churches of Southern Africa (South Africa)
9. United Congregational Churches of Southern Africa (Zambia)

EAST ASIA REGION

1. Gereja Presbyterian Malaysia
2. Hong Kong Council of the Church of Christ in China
3. Presbyterian Church in Singapore
4. Presbyterian Church in Taiwan
5. Presbyterian Church of Korea
6. Presbyterian Church of Myanmar



SOUTH ASIA REGION

1. Church of Bangladesh
2. Church of North India
3. Church of South India
4. Presbyterian Church of India

PACIFIC REGION

1. Congregational Christian Church in American Samoa
2. Congregational Christian Church in Samoa
3. Congregational Christian Church in New Zealand
4. Ekalesia Kelisiano Tuvalu
5. Kiribati Uniting Church
6. Moahi Protestant Church
7. Nauru Congregational Church
8. Presbyterian Church of Aotearoa New Zealand
9. United Church in Papua New Guinea
10. United Church in Solomon Islands



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