

Sharing Jesus, Changing Lives



The Constitution of CMS as a *Community of Mission Service*

“It was the genius of St Francis, as it has been the genius of the great missionary societies of the non-Roman Churches, to recognise that this specialization of function [*viz the missionary task*] need not be limited to a select handful, but can be open to as many as the Lord shall call.”

Max Warren

‘The Missionary Task of the Church’ in *The Calling of God* 1944 p.62

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The missionary societies, like the religious orders, are a witness to the fact that in the exchanges of the Spirit there is no substitute for a service that is deeply personal.
(Warren 1944 p.63)

CMS is centred on the Lord Jesus Christ and spread out in the mission of the Holy Spirit. It is made up of members who make a voluntary commitment to the Community's mission spirituality: its purpose, vision and mission, and to the values by which it interprets the Church's mission, ie as *pioneering, relational, evangelistic, and faithful*. This commitment is expressed in a mission lifestyle shaped by the Membership Promises and focused in **mission service**, by which the love of Jesus is shared for the transformation of our world. Membership also includes subscription to the CMS Ethos Statement and the CMS Declaration which form part of the Articles of Association of CMS Ltd: the Community's organisational identity. The Community has friends and supporters who are not members. The Community's mission can be summed up as **Sharing Jesus, Changing Lives**.

Part One

1. FOUNDING PURPOSE AND POLICIES

'As you go, make disciples of all peoples ... teaching them all I've commanded you' (Matt 28:19).

The Community's foundational **purpose** is evangelistic mission as is the Object of CMS Ltd, the Community's organisation: *CMS is a community of people in mission obeying the call of God to proclaim the Gospel in all places and to draw all peoples into fellowship with the Lord Jesus Christ.*

The five foundational **policies** of the Community (developed by John Venn, first chair of CMS) shape its mission strategy and the way in which its purpose is put into practice:

- Follow God's lead
- Put prayer first, money second
- Success depends on the quality of those appointed
- Begin small
- Rely on the Spirit of God

The Community was originally called *the Society for Missions to Africa and the East*. It soon became known after its nickname *the Church Missionary Society* ('Missionary' later became 'Mission'). In its first 200 years four 50-year phases of mission strategy can be identified:

- Pioneering Outreach** (cross-cultural engagement, Bible translation, liturgical innovation)
- Church Planting** (self-supporting, self-governing, and self-extending churches)
- Social Development** (institutions of social transformation: schools, hospitals, businesses)
- Mission Partnerships** (mission relationships, interchanging resources in global Christianity)

The first three of these phases form the background and basis for the three aspects of CMS mission: making disciples, resourcing leaders, and transforming communities; the fourth phase has become the basis for the new era in which CMS now works: global mission.

In the third century of its life CMS has re-affirmed its evangelistic mission purpose, but in an era of major changes in world mission it does this with three new contrasting strategic emphases, ie *from*:

Organisation to **Community** (mission spirituality as a shared understanding of greater Jesus) Missionaries to **Missional** (evangelistic mission that is local/contextual & global/transcultural)
Partnership to **Networking** (reciprocal interchange of mission within a globalised Christianity)

For many this new era is an opportunity to rediscover something more of who Jesus is as Lord and Saviour of *all peoples in all places* – a new ‘Ephesian moment’ that repeats, in a global way, the first coming together of Jew and Gentile in Christ (Eph 2). Never before have we been able to thus communicate and cooperate so as to express the fullness of Christ through *the whole mission of the whole church to the whole world*. The fifth phase of CMS’s mission strategy is Global Mission.

Global Mission is evangelistic mission shared in mission networks fuelled by mission spirituality. Thus systems of contextual and transcultural evangelistic mission link together in the system of reciprocal networks, generating a global mission spirituality: the mission capital system. These four mission systems, contextual, transcultural, network and capital are embedded in the Community.

2. VISION AND MISSION

Members are called to serve, wherever they are, in God’s mission. Fellowship is based on a common **vision** of *mission service* as the way of life by which the love of Jesus is shared. ‘CMS is committed to evangelistic mission, working to see our world transformed by the love of Jesus.’

The **mission** of the Community is carried out through the voluntary activity and fellowship of its members as individuals, as groups and through its common mission causes. The Community is therefore the fellowship of those who have voluntarily committed themselves to transformation as this is expressed, for example, through daily discipleship, pioneer leadership, mission groups and houses, and through mission projects and campaigns. These are all examples of **mission service**.

The mission of CMS is summed up as *Sharing Jesus, Changing Lives* achieved through three aims: **making disciples, resourcing leaders, and transforming communities**’ (see **Part Two**).

Making Disciples, eg development of members’ spirituality shaped by seven Promises (below); courses on the Bible, evangelism, public discipleship, cross-cultural encounter, becoming Christlike, long-term cross-cultural mission

Resourcing Leaders, eg the training of members who will lead the Community itself, or those who will pioneer local or transcultural mission resulting in community transformation

Transforming Communities, eg the transformation of local churches into mission-shaped communities, and the transformation of the wider society in diverse cultural and global contexts

The work of making disciples and resourcing leaders is coordinated by the **Crowther Centre for Mission Education**; the work of transforming communities is coordinated through the **Community and Contextual Mission** and the **Transcultural and Reciprocal Mission** teams.

Thus the Community is resourced in its threefold mission by its organisation through leadership, training and communication. The Community also supports the work of the organisation. CMS uses networks (eg **CMS Interchange Network** and **Faith2Share** [see



Appendix B]; **Partnership for World Mission and the Anglican Communion Office**) in order to sustain its worldwide mission.

3. GOVERNANCE AND LEADERSHIP

The Community is held accountable for its mission spirituality (its vision, mission and purpose) by its **Episcopal Visitor** who is appointed by the **Trustees** with the agreement of the **Patron** (the Archbishop of Canterbury). The Episcopal Visitor encourages the Community to keep mission spirituality as its highest context and supports the Community as it enables its members to grow in their discipleship. The Trustees are elected by the members of the Community to provide policy governance, **including the Community Constitution**, and to agree the strategic direction of the Community's mission. The Community is led and supported by its employed staff and volunteers, leaders and members. (The Executive Director is the Leader of the Community, supporting the Community and Contextual Mission Director who supports the Community Mission Facilitator.)

As a community recognised by the Church of England, and in a fellowship of accountability with that tradition through an Episcopal Visitor, CMS remains at its heart an evangelical movement that is committed to personal conversion and social transformation. It is also committed to cooperating across the Christian traditions for the sake of furthering the mission of the whole people of God. CMS is a lay mission community, seeking to release and commission all God's people for mission service in a calling that is diaconal: the service of others by which the love of Jesus is shared.

Thus the mission spirituality of the Community has been shaped by its Anglican heritage, by its roots in the Evangelical revival and by its Ecumenical way of working. After over 200 years of mission the Community has developed five characteristics. These five characteristics connect the Community with the past, the present and the wider context of its life and mission:

- a call to loving mission service in obedience to the Lord Jesus Christ – **diaconal**
- a commitment to be a model of an evangelistic mission community – **missional**
- a recognition of every member mission expressed in public discipleship – **lay**
- a willingness to work with others of different Christian traditions – **ecumenical**
- a fellowship of members crossing geographical and cultural differences – **spread out**

4. THE MISSION SPIRITUALITY OF THE COMMUNITY: SEVEN PROMISES

Mission Spirituality is the highest context, setting the culture of the Community's life and governance. The seven Membership Promises encapsulate the distinctive character of the Community. They also shape its mission spirituality that by the power of the Spirit the seven promises might become the living Lord's **pathway of holiness: the cruciform life**. The Promises also offer an overarching rationale for mission, express the vision of the Community, and invite members to enter into that vision and mission through practical action, daily disciplines and the regular renewal of their mission lifestyle (see section 6, *Joining the Community*). The outcome to which we aspire is that we might all grow as a community in our **mission service**.

Mission of God in Christ

1. To participate in the life and mission of the Community so as to engage more fully in God's transforming mission amongst all peoples in all places

Every member commits themselves to a life of participation in Christ's mission. This involves them in mission in their own local context, a willingness to go where ever he

may send them into his world and an openness to be shaped by him in the life of the community.

Image of God restored

2. To encourage the transformation of individuals, communities and societies by sharing Jesus and encouraging others to become his disciples

Every member of the Community is committed to encouraging and helping others to discover the significance of Jesus and to begin a life of discipleship with him. The outcome of this is the transformation of people's lives in the hope of the whole world's redemption and recreation.

Serving Christ in others

3. To discern and live out my vocation, my mission service – encouraging and learning from others in theirs

Mission can only be authentic mission when it is a response to God's call – a vocation. As part of the community each individual member determines the place and nature of the Lord's call on their life, and then seeks to fulfil it in mutual exchange with others in the CMS Community, and in the wider outcomes of community transformation in society.

Sharing the Good News

4. To follow the Lord Jesus daily, witnessing to his love in everything I am, say or do, and with all the resources that I have, encouraging others to do the same

Discipleship has to be a daily commitment, and the life of every member is to be lived in such a way that Christ is commended, others are drawn to him, resources are shared and all grow in this pattern of living for Jesus in a transformational way.

Inspiration for daily life

5. To shape my life by regular prayer, Bible reading, study, reflection and mutual encouragement (one possible pattern of prayer is the *CMS Daily*)

These rhythms are the proven Christian disciplines and are key to the life and health of the Community. Members share a common bond through these practices but may also meet and connect together to share with each other, encouraging growth in their discipleship.

Outcomes in local-global mission

6. To be part of a local Christian Community, working to see its life shaped by the global ministry of Jesus and by sharing in the mission of the worldwide church

Community members are committed to a local expression of Christ's Body, recognising that this might take different forms. Each member is committed to helping the local Christian community discover its place in the wider fellowship of Christ's global Church, and how CMS can enable it to express its part in Jesus' global and eternal community of disciples.

New life in the Spirit

7. To participate in the regular review and renewal of discipleship and the life of the Community, reviewing personal 'rhythms of life', and open to sharing with others

As a Community, CMS is constantly being transformed through members' fellowship in the mission of Christ. A regular review or audit is part of this on-going process for individuals and for the community as a whole, and it is part of the responsibility of the Episcopal Visitor to encourage this to happen. Each Lent, material will be available to enable this review.

Episcopal Visitor and Visitations: The Episcopal Visitor will make visitations as agreed with the Trustees (see chapter 11 of *A Handbook of the Religious Life*). The focus of the visitation will be on the life and mission of the Community and its members' way of life. The Episcopal Visitor may make recommendations to the Community through the Trustees concerning the policies and practices relating to the outworking of the Community's mission spirituality (purpose, vision and mission).



5. THE MISSION LIFE AND GOVERNANCE OF THE COMMUNITY AND ITS ORGANISATION

The Mission life of the Community will be through the **voluntary** action and life of the Members and will be shaped by the Community's policy and strategy agreed by the Trustees of the Community. The Community is a registered charity and limited company. **Trustees** of the Community, as CMS Ltd, are elected by the members on a regular basis as determined by the rules of CMS Ltd. All **Members** of the Community are also **Members** of CMS Ltd. Trustees are members of the Community who volunteer to serve in the governance role.

The following are possible expressions of the voluntary commitment to mission by the membership:

- each member's daily witness in living out the seven Promises
- groups of members working together and supporting each other in mission
- missional congregations who adopt the CMS values and vision and mission practice
- mission pioneers called to contextual or transcultural mission around the world
- mission houses which have a mission goal and lifestyle that is transformational
- mission projects which the whole community adopts from time to time
- advocacy and prayer by the community as a whole for a particular time/focus

Central to all this will be the communication between members, leaders and transformation projects by all means, including developing new forms of electronic communication. CMS Ltd will coordinate support to facilitate some levels of communication and technological assistance. But the mission life of the Community is dependent on the voluntary commitment of its members and leaders. These can work collectively as **CMS Groups** with charitable status, operating under CMS Ltd policies.

The **Community Life and Governance Committee (CLGC)** is appointed by the Trustees (for terms of reference see Appendix C). It reviews the policy and strategy of the Community as expressed by the Community's mission, ie making disciples, resourcing leaders and transforming communities. The CLGC will make recommendations to Trustees concerning strategy and policy.

The CLGC, in agreement with the Trustees, Leader of the Community and Director of Community and Contextual Mission, will establish **Forums** relating to key mission regions corresponding to the newly established CMS entities within the CMS Interchange Network, ie the Mid-Africa/Africa Forum, Asia Forum, Europe/Middle East Forum and Latin America Forum. Similarly, CLGC can encourage the development of **Communities of Practice** around mission themes: eg Youth & Children, Health, Interfaith Relations, Migration, Church Planting.

These Forums and the Communities of Practice will be opportunities: to explore the policy and strategy of the wider Community in the greater mission context of global mission trends; to encourage members' and leaders' commitment to regions and themes; and to consider new initiatives and share information. The Forums will share information through existing but reworked channels, (eg, *Share* magazine and *Mid-Africa News*); and the Communities of Practice may also develop other means of appropriate communication.

The Community will have a Leader of the Community (who is also the Executive Director of CMS Ltd), a Community and Contextual Mission Director (an employee and director of CMS Ltd) and a Community Mission Facilitator (employee or volunteer) who is accountable to the latter.



The **Leader of the Community (LC)** will be responsible for overall leadership at the level of policy and strategy as agreed with Trustees. The LC will work closely with the CLGC in the development of the Community's mission policy, strategy and resourcing.

The **Community and Contextual Mission Director (CCMD)** will be responsible for guiding the Community and supporting it by providing leadership, training and communication resources so that it can be encouraged in the fulfilment of its mission policies and strategy.

The **Community Mission Facilitator (CMF)** will be accountable to the CCMD for encouraging the day to day mission of the Community through its voluntary leadership, members, networks and groups. The CMF also has responsibility for overseeing the processes by which people join the Community: the means by which people explore their vocation, make a commitment and receive formation. The CMF will supervise other CMS employees deployed to resource the Community.

Members and voluntary **Leaders** of the Community will be free to organise and support each other as they wish in support of the Community's mission so long as they abide within Charity Law and the agreed strategy and policies of the Community and CMS Ltd.

The threefold mission aims of CMS shape the policies and strategy of the Community and its organisation: **making disciples, resourcing leaders** and **transforming communities** (see **Part Two**). This threefold mission of CMS connects with past expressions of CMS's work: 'Making disciples' corresponds to CMS's voluntary spirituality which launched and motivated evangelistic mission across cultures; 'resourcing leaders' corresponds to CMS's pioneering work of church planting and new expressions of the church's mission; and 'transforming communities' corresponds with CMS's holistic approach to the change the gospel brings as it enters cultures and societies.

6. JOINING THE COMMUNITY: VOCATION, COMMITMENT AND FORMATION

Vocation: The Community offers a pattern for people to discover their vocation as disciples of Jesus. The particular vocation, **the mission service**, of each member is a matter of personal discernment discovered with the support of others. *The Community emphasises mission service leading to community transformation as the key for interpreting discipleship.* Mission service is the way members participate in God's mission, being conformed to the likeness of Christ in his service.

Joining the Community is a commitment to the Community's spirituality as a way of sustaining and shaping a person's mission service, to be like Jesus' (Phil 2:1–13). This shaping and sustaining includes elements of believing, behaving, belonging and becoming. Members subscribe to the Declaration and Ethos Statement of the organisation CMS Ltd (see Appendix D); and commit themselves to the Membership Promises. The Promises shape a rhythm of life that each member develops for themselves in relationship with others. Each year members reflect on their rhythms of life to discern any changes for themselves or for the whole Community's mission service.

Commitment to the Community: This is a process. It begins with a response to what may be seen or done with CMS. All joiners need to consider carefully if they want to make the commitment: to be sustained and shaped in their mission service by being part of the Community. Membership proceeds through two stages: **first**, an exploration of the vocation to mission service; **second**, a commitment to the Membership Promises that shape a rhythm of life. These two stages correspond to the review and renewal existing members of the Community take part in each year. (A similar process, but in reverse, can be adapted for those who wish to leave the Community.)



The Community aims to offer a pattern of transformation, of conforming to Christ. A new member is accompanied by a **companion member** in the process of exploration and commitment to the Promises. Each member develops a rhythm of life based on the Promises which they share with their companion or with a group of members. Members support each other in their expression of the Promises. After making the commitment the new member is connected to a **link leader** who has responsibility for vocation and formation and will have been working with the companion.

Formation: This is the responsibility of the member. *It is the means by which a member seeks to grow in the contribution he or she can make to the wider transformation of communities through their mission service.* Community leaders will provide support and encouragement in the process of formation, suggesting a range of resources and opportunities locally or organised through CMS Ltd. One key aspect of formation will be the regular review and renewal of the Promises during the time of Lent. Such a review and renewal may also be sustained by other events. Formation, with the help of a companion, will be encouraged as part of the ongoing process of becoming a disciple. **Christ's service is the model of mission service to which members seek to be conformed.**

7. INSPIRING MISSION: COMMISSIONED TO SERVE

Christians are inspired by the Spirit to serve in God's mission of drawing all things together into the love of the Lord Jesus Christ. The **calling of CMS is to practise inspiring mission:** to be *a model of mission service*, enabling others to discover this gospel and encouraging people to follow Christ.

Inspired by the Holy Spirit, the Community aims to be an inspirational model of mission service: to express in public discipleship the call of the Lord Jesus to make his name known throughout the world and to teach all peoples his commandments to love the Lord God and love their neighbours.

Inspired by the Holy Spirit, CMS practises inspiring mission in different ways in various domains:

1. **The public domain:** by *engaging the media* with stories and images of mission and by advocating Christian values (the love of God and neighbour as public discipleship)
2. **The church domain:** by *campaigning in the worldwide church* for the permanent priority of evangelistic and holistic global mission (the Five Marks of Mission can be seen as criteria)
3. **Its own community:** by *modelling examples of mission* lifestyles, leadership and leverage (CMS's four values – pioneering, evangelistic, relational, faithful – interpret 'church in mission')

Therefore to the wider public CMS will make known the Christian understanding of mission and its benefits. To the wider Church CMS will demonstrate the permanent priority of evangelistic mission. As itself CMS will be an example of what mission looks like in practice, a model of mission service.

When the Community gathers, or operates as a gathered centre, eg as in Oxford, the aim is to serve and encourage the spread out witness of the members, leaders and the community as a whole. Thus those who serve in the Oxford centre are to model community in their corporate life together as they seek to serve the wider witness, mission service, of the members and leaders.

Thus in a **spread out community** like CMS, the sense of connection is created by **sharing an ethos** based around different forms of mission service in various domains. Our aim is to



encourage each other's mission in whatever way we can. Therefore **the Community models**, first to itself and then, in miniature to the wider church, the spread-out nature of the church in the everyday witness of Christians who live out their faith in the world as salt, light and leaven.

Furthermore, the Community's relationships, are to be an example, a model, to the wider church of the mission service to which all are called as they seek to follow Christ as the one who came to be the servant of all. The inter-relationships of the Community are therefore, in their local and wider networks, to be both a means and an expression of the wider church's mission relationships as Christ's body spread out in the whole world. We practise inspiring mission so that others might do the same. We do this in the hope that one day the fullness of Christ will be seen in the fullness of his body as it lives out his mission in the world in which all things are united in him as its head.

It is the Holy Spirit who inspires people to share the love of Christ. Above all it is the love of Christ that motivates members of CMS in their mission. It is his love that compels us to share the gospel and it is his love that is most compelling. As the Community shares this love so it fulfils its calling.

The picture of the future which unfolds is of a continual interchange of men and women between the different Churches "making increase of the body unto the edifying of itself in love." (Warren 1944 p.63)

Part Two

THE MISSION OF THE COMMUNITY

MAKING DISCIPLES, RESOURCING LEADERS, AND TRANSFORMING COMMUNITIES

CMS is committed to evangelistic mission, working to see our world transformed by the love of Jesus. *Evangelistic mission is the voluntary and intentional service by which we share the love of Jesus with others so that they may know his love and follow him in his way of life as a disciple.*

The **mission** of the Community is carried out through the voluntary activity and fellowship of its members as individuals and as groups and through its common mission causes. The Community is therefore the fellowship of those who have voluntarily committed themselves to transformation as this is expressed through daily discipleship, pioneer leadership, mission groups and houses, and through mission projects and campaigns. The aim is to be like Jesus Christ in his mission service.

The mission of the Community is summed up as **Sharing Jesus, Changing Lives** which is done by **making disciples, resourcing leaders, and transforming communities.**

1. MAKING DISCIPLES: Input by the Community to those inside and outside the Community

'those who lose their life for my sake and for the sake of the gospel will find it'
(Mk 8:35)

The first aim of the Community is to make disciples. Disciples are those who are being converted to Christ's way of life. This aim is the Community's **mission input** and it does it in three ways:

1. It forms members of the Community, encouraging them to make disciples of others
2. It engages with those outside the Community, exploring with them the Christian way of life
3. It promotes a Christian way of life through a message and modelling of public discipleship

Members of the Community are formed in their discipleship through the processes of reviewing and renewing their membership and by the common life of the Community in its prayer, community and participation in mission. Members of the Community will be offered training in specific aspects of discipleship, eg Biblical understanding, forms and aspects of mission spirituality, evangelism, cross-cultural experience, engaging in community transformation. **Members' Conferences** may provide a focus for this formation. These training needs will be identified by the Community Mission Facilitator in consultation with voluntary Leaders and will be resourced through the **Crowther Centre**. The training programmes will be delivered by the **Discipleship & Leadership team**.

2. RESOURCING LEADERS: Selection, Training and Deployment as Community Output

'Whoever wants to be first must be the last of all and servant of all' (Mk 9:35)

The second aim of the Community is to resource leaders by selecting, training and deploying those who will contribute to the transformation of communities. This aim is the Community's **mission output**. Coordination of selection, training and deployment will be by the **Discipleship & Leadership team**.

Selection: The Community selects, in accordance with CMS policy, leaders who are becoming mature disciples committed to transforming communities through mission service. This process may include selection for **licensed pioneer ministry**, lay and ordained, as recognised by the Church of England for which **CMS is a normative pathway**. Apart from the involvement in the Community's life and mission, there are three leadership roles for which the Community selects:

1. leaders of the Community, eg formation of fellow members, or coordinating their mission
2. pioneers of contextual mission in Europe/Middle East, eg church planting, addiction work
3. pioneers of transcultural or trans-local mission work, eg training urban community leaders

Training: The resourcing of the Community's leaders includes discipleship formation, and then following selection, the appropriate training for a particular leadership role. The training received in discipleship formation or leadership preparation will be coordinated by the **Crowther Centre for Mission Education**. Given the range of roles, leaders will develop their own personal learning plans agreed with CMS. However, there will be some generic training related to the spirituality of mission service. The generic training may be focused on **Training Conferences** where leaders share across the diversity of their callings the common spirituality of mission service.

Deployment: The deployment of leaders includes fully resourcing their mission service through prayer, finance, fellowship, ongoing training and mentoring. The details of deployment will depend on the nature of the role and will be carried out in accordance with agreed CMS policies. Deployment will take place through **Community and Contextual Mission** and **Transcultural and Reciprocal Mission** teams. There will be a high degree of cooperation between the Community and its partners, locally and globally, in the deployment of leaders. CMS deploys leaders in marginal, many faith, secular and urban contexts, and where there is a focus on young people. The means of mission service include proclamation, practical work, presence, and the power of God.

3. Transforming Communities: Outcomes and Impact of the Community's Mission *'the Son of Man came ... to give his life a ransom for many' (Mk 10:45)*

The third aim of the Community is transforming communities. This aim is the Community's **mission outcome** whose impact should be measurable. The Community is committed to its own transformation and the transformation of other communities, societies and cultures. Christ gave his life for many and in following him we discover how many people might be transformed by his way of life.

The Community is committed to three forms of **transforming communities**, each of which may have **mission programmes** associated with **Contextual Mission** or **Transcultural Mission**:

1. through the projects of transforming communities which the Community as a whole adopts
2. through leaders who facilitate projects and partnerships aimed at transforming communities
3. through the action of the members locally/globally, individually or on a cooperative basis

All these forms of transforming communities are mapped by the **Community Mission Facilitator** and used to communicate the impact which CMS has in its mission. **All mission is from and by the Community**. However the coordinating of the mission in the three categories is done by different teams within the organisation of CMS, depending on the



intentionality and context of the mission. Clarity of responsibility is achieved by ensuring clear lines of accountability and intended impact. *Those who will primarily impact their communities by living as salt and light will be part of the general accountability that applies to all members wherever they are in the world.*

The Community will communicate the public benefit of its mission as part of its mission. The aim is to show that Christian mission has outcomes which contribute to the common good and make known that the ransom Jesus made on behalf of many has a worldwide impact. The Community will therefore publicise the impact its mission has across the whole range of outcomes associated with the five marks of mission:

1. To proclaim the good news of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain the life of the earth

The Community will therefore communicate the outcomes and impacts of its mission in these areas, developing **reporting and evaluation procedures** that will encourage quality outcomes. Communities of Practice, associated with the different marks of mission, will help with this development. The Community's mission of making disciples and resourcing leaders will therefore be geared to the outcomes associated with transforming communities so that the impact of mission can be seen across the full spectrum of what it means to be the 'new humanity' in today's world.

Outcome: through the mission of the Community and interchange with other mission communities, the body of Christ grows, the fullness of Christ's love is revealed and the world is transformed.



Appendix A

From the SAMS-CMS Memorandum of Understanding [12 November 2008]

SAMS-CMS MISSION AFFIRMATION

Together we affirm that mission begins with the one and only God. God is by nature missionary. As Father, Son and Holy Spirit, God created all things and works constantly to sustain the universe, renew creation, judge evil, liberate the oppressed and bring home the lost. God's mission (the *missio Dei*) is to reconcile all things in Christ (Eph 1:10; Col 1:20), ending all hostilities caused by human self-will (Col 1:21–22; Rom 5:10), bringing people to a knowledge of the truth (1 Tim 2:4) and into obedience to God's perfect law of liberty (Jam 2:12) and bringing to nothing every hostile power (1 Cor 15:24–25; Col 2:15).

To achieve this end, Jesus Christ came into the world to offer his life as a costly sacrifice, demonstrating both the seriousness of sin and God's compassionate identification with a perverse humanity. In his death, Jesus Christ bore in his own person the sin of the whole world, making a full atonement. In his resurrection, the power of evil was broken and new life released. To this the Scriptures bear faithful witness.

The missionary activity of God reveals him as holy, loving, merciful, steadfast in keeping his promises, patient and not willing that any should be lost. This gives rise to a community of people (the Church), summoned to participate in God's initiatives through which the messianic order of justice and peace is accomplished. The Church is sent by Jesus, its head, in the power of the Spirit into every part of the world (Jn 20:21–22) to be a holy people, an agent, sign and embodiment of God's new order. Christian disciples are to go wherever Jesus, by his Spirit, sends them; without the Spirit's presence with them, they dare not go. Mission knows no frontiers. God's people are to fulfil the promise to Abraham to be a blessing to all nations.

Jesus, the Messiah, in his life, death and resurrection fulfils God's mission, made known in the election of Israel, the ethical codes of the law and the message of the prophets. Thus, the whole of Scripture, inspired by the Spirit, is the record of the unfolding mission of God, written by and for people with a God inspired mission vision. It is to be read and interpreted in this light.

Mission, then, springs from God's mighty acts in history, culminating in redemption in Jesus Christ. It follows a deep sense of gratitude to God who, in tender love and through grace, liberates all who turn to him from all that destroys life. It flows from a desire to follow in the way of Jesus Christ as his disciples, going and doing what he did (Lk 10:37; Acts 10:38).

Christians are impelled into mission as their response to what a loving God has done in Christ and by the joy of sharing with others what they have received. It emerges out of a personal experience of the transforming power of the Gospel. It is manifest in holy and sacrificial living which confirms God's promises, gives courage to declare the truth as made known to us in Jesus (Eph 4:20) and produces compassion for all who suffer. Christians also respond with pain and anger to the tragic consequences of not hearing God's word and living God's way.

The ends of mission should justify the means. The way of mission is essential to the integrity of the message and is its confirmation. Hence, no activity is admissible which degrades the full dignity of every human being. The Christian community can only fulfil its

calling in a spirit of servanthood, weakness and vulnerability, refusing for itself power, privileges and favours.

Christian mission requires healthy and constant critical self-examination in order to discern what is true to the Spirit of Christ and what needs to be challenged. The Gospel is always presented and received within a cultural context. It is relevant to all cultures and translatable into all languages and contexts. Therefore, it affirms whatever is good in every culture, however apparently insignificant. Cultures, however, display both the goodness and beauty of God and the evil and ugliness of human sin. Therefore, God's people have to be attentive to how different cultures may embrace the gospel or may distort it.

The Christian community is called to a number of inescapable tasks: to proclaim the good news of the kingdom; to teach, baptise and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society, and to strive to safeguard the integrity of creation and sustain the life of the earth (Anglicanism's 'Five Marks of Mission', ACC-7, Singapore 1987). Thus, its engagement in mission will involve each of these areas. In particular, it will bear witness to the fact that God's salvation is only available through Jesus Christ – there is no other way to God – and challenge all false beliefs and practices. It will challenge the damaging effects of globalisation, the corrosive effects of affluence (especially conspicuous consumption and political corruption) and the destructive fruits of poverty. In places of conflict and violence it will act as a peace-maker (Matt 5:9), persuading the parties in conflict to recognise genuine wrongs, and changing attitudes and structures.

As mission entails Christians being co-workers with God and with one another in the world, it takes place in every locality. There is no region of the world that is particularly privileged either in the sending or receiving of those engaged in mission. Every church has a responsibility to fulfil its mission calling in its own vicinity and to the ends of the earth. Mission really is from everywhere and to everyone. We acknowledge that each church is seeking to fulfil its mission calling as it understands obedience to Christ. We give thanks that the church is truly universal and that each part makes a valuable contribution to the whole: in its understanding of mission; its interpretation of Scripture, and its conformity to the way of Christ. In particular, we appreciate greatly all that we have learnt of God's purposes through our partnership with churches in Africa, Asia, Europe, Middle East and Latin America.

The fully global interdependence of local churches is a new fact of our times. This means that there is no one centre that directs the church's mission. We need each other's vision to correct, challenge and enlarge our own. We cannot follow Christ alone. The multiplicity of cultures represented in the church will be refined and brought to completion in Christ. He will break down all barriers that may exist between us (Eph 2:14–22), so that the one body may manifest the unity of the Spirit in the bond of peace (Eph 4:3–5). The final end of God's mission is the renewal of the whole creation, when people of every nation bow in worship and acknowledge the majesty and sovereign will of God for ever and ever (Rev 7:9–12).

Appendix B

SAMS-CMS Statement of Principles and Network Values for the New Joint Entity

Note: This statement is based on the Principles and Values of the Faith2Share network to which both SAMS and CMS belong. This wording was approved by Trustees from both organisations.

Principles

It is God's eternal plan to unite all things in the Lord Jesus Christ (Eph 1:10), liberating all things from the curse of sin and establishing the domain and rule of God both on earth and in the heavenlies.

We acknowledge the uniqueness of Christ, the only Son of God, and desire to see God glorified as the whole creation is renewed through the transforming power of the Spirit.

We believe that the Gospel of God's love is enriched as it is inculturated and finds expression in diverse cultures and contexts and this helps enable Christ to be known in all his rich fullness.

We believe in the centrality of evangelism within an holistic approach to mission in which the Gospel applies to the individual, to all of human society and the whole of creation.

We believe God's call to mission is for all Christians.

We believe every local church has both gifts to give and gifts to receive in mission, demonstrating oneness in Jesus Christ.

Network Values

1. We put prayer first and depend wholly on the Spirit of God.
2. We are evangelistic, rooted in the Bible, and centred on Jesus Christ in our daily discipleship. We hold to an evangelical faith and join with Christians of many traditions who share a desire to see the gospel proclaimed.
3. As evangelicals we:
 - proclaim the uniqueness and centrality of Jesus Christ
 - are Bible-based, affirming the inspiration, sufficiency, and authority of the Christian Scriptures and are committed to read and study them daily
 - are committed to making disciples: we long that all people everywhere have opportunity to become obedient followers of Jesus Christ
 - are expecting transformation: we are energised by the eschatological hope that all things will be fulfilled in Christ and with individuals, communities and societies transformed by the power of his Spirit
4. We believe the church is called to be a missional church, committed to church planting and church growth, the formation of missional leadership facilitating interchange of people and resources between churches for mission. We were founded under the "church principle" and retain our ecclesial nature as an expression of the universal church, the Body of Christ – in fellowship with all other expressions of the one church of God.
5. We are committed to serious reflection, under the authority of Scripture, on our contextual mission practice and to missiological research.



Appendix C

Terms of Reference for the Community Life and Governance Committee*

Appointment and Reporting Arrangements

The Community Life and Governance Committee has a delegated authority from the Board of Trustees, reports to the CMS Board of Trustees. Its members are appointed by the CMS Board of Trustees. The minutes of each meeting are presented to the Board of Trustees for consideration. The make-up of committee membership is normally reviewed every two years.

Principal Roles

- Drafting for Trustees' approval amendments to the Constitution
- Preparation for Episcopal Visitations and addressing outcomes
- Encouraging the life of the Community through Forums and Communities of Practice (CoP)
- Making recommendations about policies and strategy arising from Forums and CoP
- Oversight of the election process by which members are selected for election to the CMS Board of Trustees

Pattern of Meetings

The Committee meets on a quarterly basis to enable reporting to meetings of the Agenda and Monitoring Committee

Committee Membership

3 Trustees

3 or 4 Members

General Secretary

Director of Community and Contextual Mission

Community Mission Facilitator

A member of another Community (eg the Third Order of the Society of St Francis)

**The Terms of Reference of this Committee are agreed by the Trustees and may be changed from time to time.*

Appendix D

Preamble to the Declaration and Ethos Statement

Rooted in Anglicanism, CMS affirms the primacy of the Bible and draws from a vast store of historic documents that include The Creeds, The Articles of Religion and The Ordinal, and the Prayer Books produced by Provinces of the Anglican Communion.

From time to time CMS has published statements clarifying aspects of its mission commitment. The most significant in recent times have been *The Church Mission Society Declaration* (1990, updated 2009) and the *CMS Ethos Statement* (2001-2). The CMS-SAMS Memorandum of Understanding (2008) contains a substantial appendix, *The CMS-SAMS Mission Affirmation*, which sets out the theological and missiological basis upon which the two societies could agree to integrate.

The Declaration seeks to locate the mission work of CMS within the context of Anglican mission and spirituality. It was produced at a time when Anglicans were re-asserting the centrality of mission in the Communion. It follows in sequence from publication of the ground-breaking document *Giving Mission its Proper Place* (1982) to *The Five Marks of Mission* (1985) and the resolution of the 1988 Lambeth Conference to promote a Decade of Evangelism. Minimal adjustments to the document were agreed in 2009 to reflect the integration of CMS-SAMS and the status of CMS as an Acknowledged Community.

Both the Declaration and the Ethos Statement now form part of the CMS Constitution and the Memorandum and Articles, the basis for the CMS Community and the integration of CMS and the South American Mission Society.

The *CMS Ethos Statement* (2001-2)* begins with a purpose statement drawing substantially on 'Law 1' of the Society's former governing document. It draws together two other earlier formulations: the CMS Values statement and a statement of the key contexts in which CMS works. It added an affirmation of the principle of collaboration in cross cultural mission which draws on CMS experience and Anglican thinking dating from the Toronto Congress (1963) and the Dublin Statement on Partnership in Mission (1970). It further added statements on the authority of the Scriptures, ethical guidelines for human relationships, and the elements of mission spirituality.

CMS has contributed over many years to statements originating from major mission conferences, beginning with Edinburgh 1910 through to Athens 2005. It acknowledges with gratitude evangelical statements such as the *Willowbank Declaration on Gospel and Culture* (Wheaton 1966) and the *Lausanne Covenant* (1974) and the statement *Evangelism and Social Responsibility* (Grand Rapids, 1982).

It acknowledges the importance of various WCC mission documents, in particular *Mission and Evangelism: An Ecumenical Affirmation* (1982) and *Justice, Peace and the Integrity of Creation* (1983).

* One factor behind the Ethos Statement was the necessity to have an official document in response to European legislation which safeguarded the right to employ only persons in sympathy with the aims and ethos of a society engaged in evangelistic mission.



Declaration

The Company, as an acknowledged community of the Church of England serving the worldwide mission of the Church, especially the Anglican Communion, professes the Trinitarian faith as it is uniquely revealed in the Holy Scriptures and set forth in the Catholic creeds. Under the guidance of the Holy Spirit, this faith has been preserved in the historic formularies of the Church, particularly the 39 Articles of Religion, the various books of Common Prayer, and the ordinals of the different Provinces and Churches of the Anglican Communion. This faith, however, has to be proclaimed afresh and applied in each generation and in every culture.

The Company encourages in mission service those who have experienced conversion to Christ, are being renewed by the work of the Holy Spirit, are committed to the local as well as the worldwide mission of the Church and who can assent to this declaration in good faith.

28 September 1992
Amended 9 May 2009

Ethos Statement

(from the Memorandum and Articles of Association)

The Company is a community of people in mission, working in Africa, Asia, Europe and the Middle East, and Latin America. We are an international voluntary community united in obedience to the call of God to proclaim the Gospel in all lands and to draw all peoples into fellowship with the Lord Jesus Christ.

As a community the Company

- seeks to express four key values: pioneering, evangelistic, relational, faithful; engages in evangelistic mission through the exchange of people, ideas and resources; in project funding and training, with a particular commitment to work in places where the name of Jesus is rarely heard;
- works in five key contexts: on the margins; in cities; among peoples of many faiths; against a background of materialism and secularism; amongst and with women in marginalised situations, young people and children;
- works in partnership with churches and Christian communities. With them we are engaged in evangelism, leadership and theological training, church planting, social transformation, health care and education, so that people may hear the Gospel and respond in faith and discipleship, changing individuals and whole communities;
- affirms the Christian faith as uniquely revealed in the Bible and expressed in the Church's historic creeds. We believe in the sovereignty and grace of God the Holy Trinity – in the initial and ongoing power and love of the Father in and through creation; in the incarnation life, death and resurrection of the Lord Jesus Christ as the unique ground for our salvation and sanctification; and in the Holy Spirit who gives life to all creation and is given to individuals and the Church for an on-going ministry of comfort and challenge; and
- affirms the teaching of Scripture as the normative ethical framework and guidelines in human relationships, upholding faithfulness in marriage between a man and a woman in lifelong union, and abstinence for those not called to such marriage.

Individuals within the Company are personally committed to:

- live and work in ways that express our mission spirituality, including regular prayer and bible reading and active concern for the renewal of the Church in mission; and
- commit ourselves to a generous, responsible and thoughtful lifestyle, seeking ways to be involved prophetically in our communities and ready to move as the Spirit prompts.

Revised Sept 2007 & June 2009



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Community Leader – The Rev Canon Tim Dakin

CMS is a mission community acknowledged by the Church of England

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