

What is Mission?

When people in congregations discuss mission they often operate from different assumptions. A traditional understanding of mission tends to be “overseas or outback”. That is, mission is supporting people who take the gospel or offer sacrificial service in overseas countries or in remote areas. Other people understand mission closer to home but still in terms of sharing the faith, serving others or working for justice for people outside of the church. Then there are those who think that everything the church does is mission, including pastoral care of members and basic administration. A helpful activity in mission planning is not necessarily to get everyone to agree on how to define mission but rather to name the model of mission which is their preferred one. Then, at least, we understand a little more of what one another means when they say the “M” word.

One of the best known definitions of mission is by the mission theologian David Bosch. On the last page of his big book on mission, “Transforming Mission” he felt free to give us a definition; he spoke of Christians participating in the “liberating mission of Jesus” and then wrote that mission is “the good news of God’s love, incarnated in the witness of a community, for the sake of the world.”¹ If we accept Bosch’s definition that means some of the following:

- Mission isn’t everything we do as a church; it is what we do for the sake of God’s world.
- Mission isn’t just the activities we do; it includes the kind of community we are becoming.
- Mission isn’t just about individuals; its about forming community and serving the whole of creation.
- Mission is good news.

Some people find the Five Marks of Mission a helpful tool to think about mission.

- To proclaim the Good News of the Kingdom
- To teach, baptise and nurture new believers
- To respond to human need by loving service
- To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- To strive to safeguard the integrity of creation, and sustain and renew the life of the earth²

A model like the Five Marks of Mission can be a helpful tool for a congregation to think about their own mission.

¹ David J. Bosch, Transforming Mission: Paradigm Shifts in the Theology of Mission. (Orbis: Marynoll;1991)

² The five marks were developed by the Anglican Consultative Committee 1984-1990 and have since found broader acceptance in other denominations. <http://www.episcopalchurch.org/page/five-marks-mission>

What is Mission Planning?

What mission planning is not

In the past some congregations have developed strategic plans of thousands of words that were helpfully presented in three ring binders or even bound. They often contained helpful information about the congregation and the community, a stirring vision and dozens of goals and objectives. A minority of these were then used as helpful documents in the ongoing life of the congregation whilst many found their ways into the bottom drawers of filing cabinets. So if you dread the idea of mission planning as a large document be at peace! This is not what we are inviting you to produce.

Congregations often spent a good deal of time developing Mission and Vision statements. Hours could be spent as the wordsmiths hammered out the final version. Some of these statements continue to play a helpful role in the life of congregation but others are largely forgotten only dusted off when someone asks "What is your mission?"

People often confuse Mission Planning with developing a business or strategic plan. They are not unrelated but the purpose is different. Strategic planning and business plans are subsequent to Mission Planning.

What, then is a mission plan?

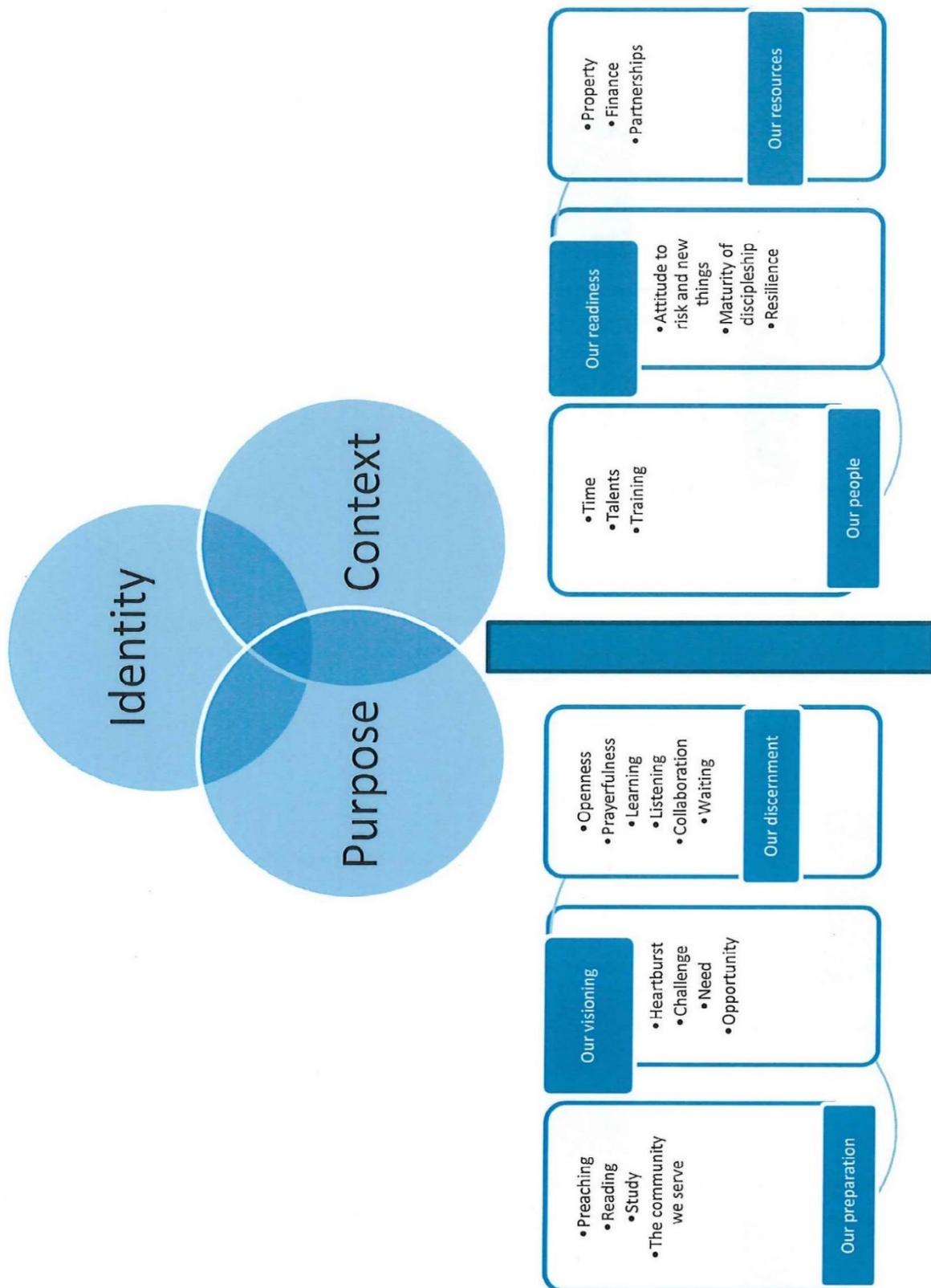
A Mission Plan is about developing consensus and clarity in a congregation (or other entity) about who they are, who they are called to be, what they are called to do and who they are called to serve. The greater the clarity and consensus the easier the next steps often are. We are often tempted by images and models of church and ministry that we are never going to be. Our community of faith, our neighbours, our capacity as leaders, the opportunities that God raises up for us will each shape our congregations as unique embodiments of the one mission of God. Mission planning helps us discern and name the unique embodiment that God is inviting us to be and become.

Who does mission planning?

There are no hard and fast rules about who does mission planning. However, if the purpose is to develop consensus and clarity at various points you will want as many people in the room as possible, especially key stakeholders. At other times you will want to ensure that you have your best thinkers, planners and strategists sitting at the same table. Whether you conduct your mission planning process yourself or use an outside consultant having a small group to work on the process is really very helpful.

How do we go about it?

The Mission Planning Process



The Mission Plan – Ready, Set, Go!

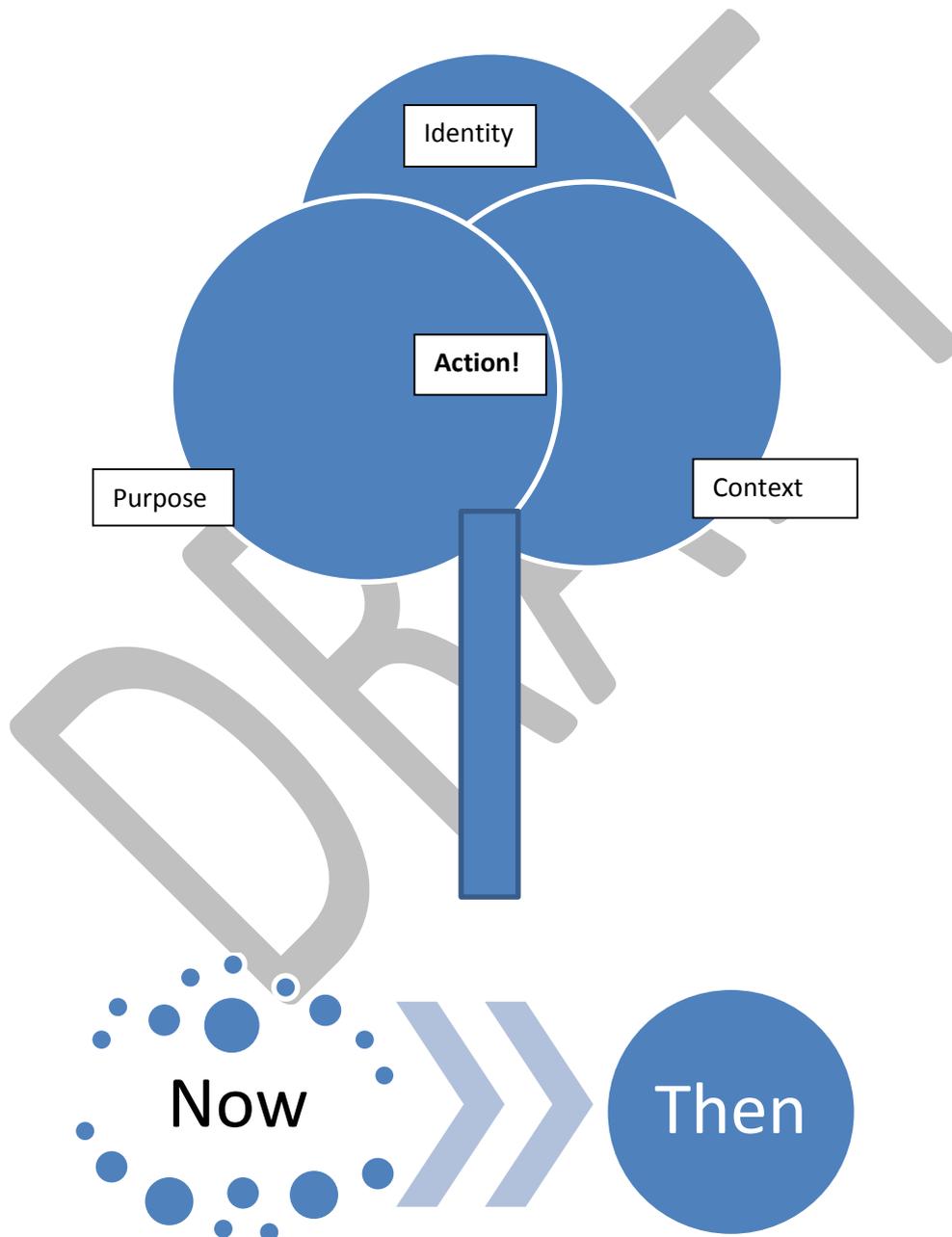
As we continue our discernment, the circles of

Identity

Purpose and

Context

draw closer together and we begin to see the impact of the overlap
a goal, a vision emerges and we begin to plan.



The plan grows...

We know what we want the outcomes to be like...

We strategise and put steps into place...

We put ways and means into place ...

We continue to discern...

This is...a mission plan!

We look forward to working where God is sending us, to places where God is already at work, and we partner with the Holy Spirit in making “a new order of righteousness and love.” (Basis of Union para 3)

Stages of Mission Planning

Stage One: **Beginning**

Tasks: Deciding to take this discernment seriously and agreeing to the time commitment. Set dates and times for conversations. Who do we need to resource us on this journey? (Leaders from within, Pastoral Relations and Mission Planning Team, independent consultants?)

Stage Two: **Preparation/ Gathering**

Tasks: Listening to the preached Word
Seeking understanding through Bible Study and other discipleship-enriching activity
Gathering data

- National Church Life Survey
- Australian Bureau of Statistics
- Local government. What can you learn about your community, its strengths, its nature, its needs?
- Local history.
- Local church history. This is NOT for the purposes of nostalgia, but to help us get sense of where we have come from as a community of faith. What is it that this church has inherited in terms of identity, purpose and context? Is this still relevant? How deeply does it find expression? Does it need to be honoured or celebrated? Does it need to be maintained or let go? How does this inform our own decisions about legacy?
- Church attendance data
- Numbers of people served by the church and how
- Gather financial information in easy-to-understand format
- What other churches are in your vicinity and what are they doing?

Stage two (b): **Sharing and Listening**

Tasks: Listening for God's voice, the voices of our neighbours and our neighbourhood, and to each other.

Considering our current expression of identity, purpose and context

Stage three: A Framework

Tasks: Choosing a framework that works for us so that we can consider looking at identity, purpose and context through new eyes.

There are many frameworks from which to choose. You will find a page on each suggested framework with pointers to further resources in the Appendix. You will be best served in choosing a framework by consulting a mission planner, and perhaps one that knows you a little or a lot.

Spend time considering the components of the framework you have chosen and doing the work together. It will offer you a number of pathways to Stage four.

Stage Four: Visioning

Tasks: Brainstorming outcomes, aspirations, and your sense of call as a community of faith. How can you be “on a mission” with God? This is an opportunity for every wild idea to be heard and respected. Your consultant will be able to direct you to the enormous number of resources about the multiplicity of fresh expressions of church, mission projects, and changes in structures and expectations that “fit” being the church in the 21st Century.

Stage Five: Re-considering identity, purpose and context in the light of the visioning process.

Tasks: Measuring capacity as honestly and pastorally as possible; considering the people resources, readiness resources, partnership opportunities and physical resources of finance and property (see the diagram).

Working at becoming clearer about cost and opportunity. Consider the barriers in the way.

Talking with other congregations or faith communities that have undertaken similar plans.

Stage Six: The plan!

Tasks: Discerning **a grand plan** - focusing the vision and determining together the overarching long-term goals.

Discerning **the immediate action plan**, and stepping out the strategies for resolving the resourcing required.

Keeping good documentation of your process, and finding a way to communicate easily and freely about it.

Testing the call by ongoing discernment and by waiting for consensus and conviction if you need to.

Taking it to the congregation for approval – staying excited and positive.

Keeping the plan before the congregation OFTEN, but always describing it in terms of your identity, purpose and context.

CONSIDERING IDENTITY

A key question to be considered in Mission Planning is “Who are we?” The identity of a congregation is shaped by a variety of factors including their context, their history, the songs they sing, the stories they tell one another, the ministers that have served them, key lay leaders and so on. Good planning is based on a clear and honest sense of the identity of the congregation.

Bold plans, exciting programmes, attempts at congregational renewal can all fail if these dreams and goals are not congruent with the identity of a congregation. Trying to develop a small group system in a rural congregation *may* struggle if people are already relating to one another in a web of relationships as part of their community. An attempt at a complex Christian Education programme in a congregation that prides itself on active helpfulness and practical faith might also be doomed to failure. That is not saying that developing community in the first instance or Christian Education in the second are not important but rather their implementation will be shaped by the identity of the congregation.

In Mission Planning then, one focus will be on exploring the culture of the congregation. The facilitators of the planning will find questions, exercises and tools that help develop a portrait of the congregation. Hopefully this will be a picture that the congregation affirms as accurately portraying them, appreciates the gifts and possibilities in this picture and recognises the potential for growth.

CONSIDERING PURPOSE

Here the key question is “What has God called us to do?” The answer to this question is found in a variety of ways. The whole story of Scripture reveals to us what God calls us to be and do as a people. There are practices that come down to us through the broad tradition of the church and our denomination that give us clues. As well, our own context may invite us into a way of being or call us to action.

There are times when we are called to be more focussed on our relationship to God and one another as we strengthen ourselves and deepen our life together, just as there are times when we are called to service and mission. In planning are we considering, “What is God calling us to be and do at this time in our life together?”

Again there are many tools and resources that are helpful at this time. Bible Study on key texts related to worship and prayer, mission and service might be essential. Studying the community context is another important aspect of planning as we seek to discover how God might be calling us to be and do in response to the opportunities and needs in our neighbourhood.

CONSIDERING CONTEXT

Here we ask, “Who is our neighbour?” We focus on where we are and what the time is. It is an opportunity to explore who lives in our neighbourhood and what are the characteristics of our neighbours.

Again there are tools to help us in this aspect of our planning. These will include census figures, National Church Life Survey information, sociological studies and the like. It is also a good time to meet key figures in your community who might have helpful insights into the people in the neighbourhood.

This can be a rich time of learning for the congregation as they discover the people of their wider community.

Mission Planning seeks to clarify three key questions, “Who are we?”, “What are called to do?” and “Who is our neighbour?” The questions sharpen our understanding of our identity, purpose and context. Not that these questions are resolved for ever, these are helpful questions for us to continue to wrestle with as a Christian Community.

Gil Rendle and Alice Mann in their very helpful book on Mission Planning, “Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations” speak of three different types of planning.³

- **Problem Planning:** This is a short term planning method used when there is a clear need. Its purpose is to fix a problem and return the congregation to its previous equilibrium. Leaders move quickly through the steps of identifying and clarifying the issue, brain storming options, deciding on which options to pursue and the subsequent implementation. This assumes that people are satisfied with the status quo, that the problem is readily identified and that there are feasible solutions.
- **Developmental Planning:** This is long range planning that asks “What’s next?” “What are the next steps?” It assumes that what is presently in place is working well, that ministry of the congregation is faithful and appropriate and seeks to uncover, “where to from here?”

As this is dealing with a longer time frame more attention needs to be given to the current context and where the congregation is in its life cycle. Therefore in comparison to Problem Planning there will be more focus on diagnosis and analysis. However once this phase is complete, the methods will be similar to problem solving.

- **Frame-Bending Planning:** For many congregations the changing context in which we find ourselves means that the incremental change envisaged in the first two models is inadequate. This model assumes that the new context may be calling for new forms of mission and ministry that requires a deep rethinking of congregational life, ministry and mission. The first two planning methods make changes within a fixed framework; this method looks broadly and deeply and may even call into question the framework itself.

³ Gil Rendle and Alice Mann, Holy Conversations: Strategic Planning as a Spiritual Practice for Congregations (Alban: Herndon, Virginia; 2003) pp 6-9

This form of Mission Planning is not a quick fix. The planning process itself may be the focus of congregational life for some time; studying, praying, and learning together. Even in this model there will still be a place for problem and developmental planning along the way as improvements are made to existing ministry and mission. Often this form of planning is more difficult and challenging for congregations and leaders will need to be both patient and persistent. As the issues facing us get more complex and harder to define, as solutions become less obvious, so we will be called to deeper discernment, study and prayer as we seek to be faithful and effective in our changing context.

DRAFT

The Practicing Congregation: Imagining a New Old Church, DIANA BUTLER BASS

Rowman & Littlefield Publishers / Alban Books
September 2004

This book is full of practical insight into how the church, in any geographic location, might reconsider and reinvent their traditions in the light of the twenty-first century context.

From the publisher:

The conventional wisdom about mainline Protestantism maintains that it is a dying tradition, irrelevant to a postmodern society, unresponsive to change, and increasingly disconnected from its core faith tenets. ... Historian and researcher Diana Butler Bass argues that there are signs that mainline Protestant churches are indeed changing, finding a new vitality intentionally grounded in Christian practices and laying the groundwork for a new type of congregation. *The Practicing Congregation* tracks these changes by looking at the overall history of American congregations, noting the cultural trends that have sparked change, and providing evidence of how mainline churches are reappropriating traditional Christian practices. The signs of life that Bass identifies lead the reader beyond the crumbling "liberal vs. conservative" dualities to a more nuanced and fluid understanding of the shape of contemporary ecclesiology and faithfulness. In so doing, she helps readers understand tradition in new ways and creates an alternative path through the culture wars that today arrest the energies of most denominations. Invigorated by stories from Bass's own experience, *The Practicing Congregation* provides a hopeful and exciting vision for the church. The imaginative "retraditioning" she identifies and celebrates will guide pastors and other leaders on this "pilgrimage of creating church" and convincingly counter the naysayers that long ago gave up on the viability of the mainline church.

Twelve Keys to an Effective Church: Strategic Planning for Mission, KENNON CALLAHAN

HarperCollins Publishers
First published October 1983

The Twelve Keys have been around for a while but there still lies amongst the pages of charts and formulae much wisdom. Unfortunately most churches that used these keys in the past can only remember the section about good signage and car parking – there is so much more of greater value.

Here's the list:

Relational characteristics include:

1. Specific, concrete missional objectives
2. Pastoral and lay visitation
3. Corporate, dynamic worship
4. Significant relational groups
5. Strong leadership resources
6. Streamlined structure and solid, participatory decision making

Functional characteristics include:

7. Several competent programs and activities
8. Open accessibility

9. High visibility
10. Adequate parking, land, and landscaping
11. Adequate space and facilities
12. Solid financial resources.

Strategies for Church Leadership, Church Health and Renewal EASUM and BANDY

<http://www.lifeandleadership.com/ministry-resources/church-leadership-strategies-easum-and-bandy-diagnostic.html#beliefstructures>

The “Life and Leadership” website give a good overview of Easum and Bandy diagnostic books on strategy.

From the Website:

Bill Easum and Thom Bandy champion the idea of creating permission-giving, servant empowering congregational cultures that equip members to freely and responsibly exercise their gifts toward fulfilling Christ-honoring mission in the new pre-Christian era.

The Easum/Bandy philosophy is popular among church leaders, especially those who follow a Church Growth philosophy. Regardless of one’s orientation, their works have value, but the relationship between each volume can get confusing. This section tries to show how each book fits within the Easum-Bandy system.

The Eleven Key Subsystems

Foundations:

William M. Easum and Thomas G. Bandy, Growing Spiritual Redwoods - addresses Easum and Bandy’s three foundational subsystems: congregational identity, mission, and organization. This book also presents a portrait of what a church may look like when it has truly broken out of institutionalization.

Functions:

Thomas G. Bandy, Kicking Habits: Welcome Relief for Addicted Churches, Upgrade Edition - Provides the “big picture” of Easum and Bandy’s five stages of congregational renewal and transformation: shared vision, congregational spirituality, redefining leadership roles, streamlining the organization, birthing the new system. The companion volume is Coming Clean: The Study Guide to Kicking Habits.

Form:

This includes: congregational property, funding, and communication. No one volume is dedicated to these three subsystems, but questions for evaluating them appear in Moving Off the Map, and a shortened version, 95 Questions to Shape the Future of the Church.

Assessments for each of the eleven key subsystems

Thomas G. Bandy, Moving Off the Map: A Field Guide to Changing the Congregation - An extensive 280-Question Congregational Mission Assessment that is central to the development of the Easum-Bandy model of thriving churches. It also explains how the

Easum-Bandy model of “strategic mapping” differs from standard church-growth and strategic planning.

Thomas G. Bandy, 95 Questions to Shape the Future of the Church - A more recent volume, seemingly an updated, 95-question version of the 280-Question assessment in Moving Off the Map. The two volumes supplement each other.

Kicking Habits Upgrade Edition: Welcome Relief for Addicted Churches **THOMAS G. BANDY**

Abingdon Press; Upgrade ed. edition May 1, 2001, (Kicking Habits original published January 1997)

Kicking Habits offers twenty shocking truths that thriving churches have discovered. Churches may discover themselves in the declining church system that is St. Friendly-on-the-Hill, where intimacy in worship and personal healing are suffocated by activity and program. Kicking Habits is for anyone whose congregation has stagnated, or is caught up in a seemingly irreversible decline.

From the publisher:

An upgrade to the ground-breaking book that has shown thousands of congregations how to overcome the destructive attitudes and systems that prevent them from focusing on their true mission: making disciples of Jesus Christ.

In this upgraded edition, Bandy continues to explore the meaning of walking with Jesus in the 21st century. Drawing on the stories of exciting new congregations that have arisen within the last few years, he sharpens his portrayal of the thriving church system, demonstrating its essential concern for savvy awareness of the larger culture and fidelity to the core of the gospel.

Ministry in Hard Times, BILL EASUM and BILL TENNY-BRITTIAN

Abingdon Press 2010

While this book is mainly concerned with how to allocate the budget during hard financial times (especially what a church should increase in its budget) there is a section on “Strategic Mapping” and / or “Strategic Dreaming” that is easily accessed and understood. It’s well worth the read for that section (chapter 2) alone.

Australian Leadership *Volume 1 Issue 2 July/August 2008.*

This edition has a number of basic articles on planning. Note particularly the article by Tom Bandy “Basic Strategic Planning” pp.20-23.

Appreciative Enquiry (Inquiry if in the USA)

Appreciative Enquiry is about the search for the best in people, organisations and the world around them. In its broadest focus, it involves systematic discovery of what gives “life” to a living system when it is most alive, most effective, and most constructively capable in economic, ecological, and human terms. Appreciative Enquiry involves, in a central way, the

art and practice of asking questions that strengthen a system’s capacity to apprehend, anticipate, and heighten positive potential. Appreciative Enquiry looks to the positive, life giving core. While there are many publications one of the more helpful is “The Power of Appreciative Inquiry: A Practical Guide to Positive Change” Diana Whitney & Amanda Trosten-Bloom, Berrett-Koehler Publishers, 2003. In this publication the principles and the 4D Model of enquiry are well articulated.

Another source of good information for Appreciative Enquiry in the Church context is found at <http://www.appreciativeway.com> where Rev. Rob Voyle, Director, Clergy Leadership Institute (expat from New Zealand living and working in the US) has developed a 5D process easily illustrated in the diagram below:



The Five Phases

5: Deliver

Doing Christ’s Work in the World.
Co-creating a sustainable, preferred future. Who, What, When, Where, How? *Innovating What Will Be.*

4: Design

Aligning values, structures and mission with the ideal. Developing achievable plans and steps to make the vision a reality.
Dialoguing What Should Be

3: Dream

What is God and the community calling us to be? What would our church look like in 5 years time? Developing common images of the future. *Visioning the Ideal*

2: Discover

What in God’s name is going on in your church? Interview process and gathering of life-giving experience within congregation.

Valuing the Best of What Is

1: Define

Awareness of the need for development. Preparing for an appreciative process.
Committing to the positive

More than a method or technique, the appreciative mode of inquiry is a means of living with, being with and directly participating in the life of a human system in a way that compels one to inquire into the deeper life-generating essentials and potentials of organizational existence. David Cooperrider (original thesis writer for Appreciative Inquiry).

Asset Based Community Development (ABCD)

The following is an excerpt from a paper found at www.abcdinstitute.org

ABCD builds on the assets that are already found in the community and mobilises individuals, associations, and institutions to come together to build on their assets-- not concentrate on their needs. An extensive period of time is spent in identifying the assets of individuals, associations, and then institutions before they are mobilised to work together to build on the identified assets of all involved. Then the identified assets from an individual are matched with people or groups who have an interest or need in that asset. The key is to begin to use what is already in the community.

Five Key Assets in ABCD Communities can no longer be thought of as complex masses of needs and problems, but rather diverse and potent webs of gifts and assets. Each community has a unique set of skills and capacities to channel for community development. ABCD categorizes asset inventories into five groups:

- *Individuals: At the centre of ABCD are residents of the community that have gifts and skills.*
- *Institutions: Paid groups of people who generally are professionals who are structurally organised are called institutions.*
- *Physical Assets: Physical assets such as land, buildings, space, and*
- *Connections: It takes time to find out about individuals; this is normally done through building relationships with individual by individual.*

Five Practices of Fruitful Congregations, Robert Schnase, Abingdon Press 2007

Radical Hospitality, Passionate Worship, Intentional Faith Development, Risk-Taking Mission and Service, Extravagant Generosity. These are the five practices that are evident in congregations that are fruitful and thriving. Schnase gives a good account of how the local church can work toward these five practices.

DRAFT

We have a part to play in God's Mission

(Using the Five Marks of Mission)

Introduction

This paper is to help members of the Presbytery-Synod of the Uniting Church in South Australia to talk about their involvement in God's mission. It can be used to clarify the focus of mission plans and communicate about mission in applications related to use of resources, such as deployment of people, funding strategies and property development and usage.

Background

In the early writing of the Nicene Creed and in our much later affirmations in the Basis of Union, we recollect the nature of God as a sending God. God (the Father) sends Jesus Christ (the Redeemer), who sends the Spirit (the Comforter). God breathed life into the disciple-followers of Jesus Christ to become the Church, which is sent to be the People of God in the world (for which Christ died). The term MISSIO refers to *sending* or *being sent*. When we talk about mission today, we are trying to name *what God has sent us to be and do*. We are putting into words God's purposes for us.

It is important to remember that it is God's mission and we are invited to be part of it. We do not design the mission for God. Rather, our role is to seek God's heart and discern what parts of God's mission we are being called to at any given time in any given place. God's mission is bigger than us. Understanding this can help us see our role within the great missionary work of restoring and reconciling all things under God. As disciples and communities, we are part of God's mission team.

The Five Marks of Mission (Walls and Ross, 1988)

Methodist
Summary

Anglican

TELL

To proclaim the good news of the kingdom

TEACH

To teach, baptize and nurture new believers

TEND

To respond to human need by loving service

TRANSFORM

To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

TREASURE

To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The Anglican and Methodist Churches in the United Kingdom have used the Five Marks of Mission since 1988 to help congregations talk about their part in God's mission. We may have strengths in different areas, but together, we are called to serve the whole mission of God. The purpose of using these Marks in our context is to communicate with the wider church about what part we can play in our wider shared mission. In this, we are accountable to one another.

Describing our part in God's Mission...

TELL To proclaim the good news of the kingdom

Are we clear about what part/s of God's good news are most important in our local community?

What are the different ways in which our community communicates the good news of God's Kingdom?
What do we do to support and nurture people to be involved in this?

How are our people, finances and property involved in the task of TELLING?
What could be developed for us to be more effective?

TEACH To teach, baptize and nurture new believers

Beyond the initial questions and first steps of faith, discipleship needs to be learnt and encouraged in community. In what ways do we support life-long learners? Do we create opportunities for nurturing faith and developing the skills to live the Christian life?

How effective are we at moving people from accepting God's love and grace into becoming effective follower-disciples of Jesus? Are people moving from head-knowledge into life habits?

TEND To respond to human need by loving service

Healing and comfort, companionship and affirming relationship are characteristic of Jesus' example to us of mission and ministry. Such pastoral care takes place both within the community of believers and by the community of believers in the world. In turn, this may lead to people in the world becoming more mindful of caring for one another... this can be a seeding of the Kingdom of Heaven.

As followers, how do we get involved in the healing of individuals and communities? How are we present to the concerns and needs of the world?

TRANSFORM To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

Connected with the *telling* of good news, the prophetic voice identifies those people, places and situations where good news is most urgently needed. Like the prophets of old, disciples are tasked with calling on society to repent and turn towards God's ways of love, generosity and blessing.

What is the prophetic role for our church community in our local community? (Is it speaking a word of justice, healing or advocacy?) How are we acting as holy agents for change?

TREASURE To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Following in the heritage of the First Peoples, all disciples are tasked to honour and worship God in the way we care for God's creation. When God commanded people to steward the earth, it was not to abuse the resources for gain, but to discover (with wonder) the harmony God enables in complex sustainable life systems.

What are we doing to care for God's creation? How are we working to encourage sustainable life practices in our churches, among our community members and in the wider world?

Checklist

TELL To proclaim the good news of the kingdom

What are we doing?

How is telling God's good news strengthened by this plan?

TEACH To teach, baptize and nurture new believers

What are we doing?

How is teaching believers strengthened by this plan?

TEND To respond to human need by loving service

What are we doing?

How is tending to human need strengthened by this plan?

TRANSFORM To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.

What are we doing?

How is transforming the world strengthened by this plan?

TREASURE To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

What are we doing?

How is treasuring God's creation strengthened by this plan?

SUMMARY

- What is the main missional focus of this plan or proposal?
- How are we intending to work to fulfil God's mission?

