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The background features a teal gradient with stylized clouds and a lightbulb icon. A dashed teal line connects the lightbulb to a woman sitting cross-legged reading a book. Below the text, a man in a black vest and white shirt stands with arms outstretched. To his right, a woman in a red shirt and yellow hat is kneeling, holding hands with a man in an orange shirt who is also kneeling. In the bottom left, a woman in a yellow shirt and pink headscarf is climbing a ladder, with a small child in a green shirt standing on the ladder. The overall theme is collaboration and reaching for a common goal.

ENVISIONING FOR INTEGRAL MISSION

**TRANSFORMING
CHURCHES AND
COMMUNITIES**

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ACRONYMS AND GLOSSARY

- **CCM** – Church and community mobilisation
- **CCMP** – Church and community mobilisation process
- **CCT** – Church and community transformation
- **Envision** – to imagine or picture something in the future. In Tearfund, we use the word 'envisioning' to refer to imagining or picturing God's desired reality in the world, and the process of helping someone to understand the mission of God and their role in that mission. God's mission is also our mission. Envisioning can also seek to mobilise the church around a specific issue.
- **Integral mission** – the biblical call for Christians to both speak of and live out our faith in Jesus Christ in every aspect of our lives.
- **Movement building** – the process of mobilising and drawing together networks of people who share a basic vision for change and are connected by a shared narrative and shared values. Movement building is an approach to advocacy with the specific aims of changing both social norms and public policy.
- **NGO** – Non-governmental organisation

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Tearfund partners with the local church to empower communities to lift themselves out of poverty, live transformed lives and reach their God-given potential.

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Introduction

The journey of integral mission

Envisioning for integral mission is a journey. A journey on which individuals and local churches begin to understand the breadth and fullness of God's mission to redeem and restore all of creation. And a journey on which they learn about the part that they, as his people, are called and commissioned to play in that mission.

On this journey, people look to Jesus and how he approached mission. They learn to seek his kingdom in all areas of life through their actions and character, as well as through their words.

It's a journey on which they begin to imagine a better future, and they see the role of the church in bringing about this future.

It's a journey on which people's eyes are opened to see that mission includes:

- inviting people into a personal relationship with Jesus Christ
- supporting personal and collective growth and transformation
- practically loving and serving their communities
- caring for creation
- changing harmful beliefs, values and social norms
- speaking out on behalf of vulnerable and oppressed people.

And it's a journey that often leads to being equipped and supported to live out this mission in practice.

TRANSFORMING CHURCHES AND COMMUNITIES: ENVISIONING FOR INTEGRAL MISSION

It is God who envisions. But in his grace, he calls people to be part of this exciting work. This resource is for people involved in God's work of envisioning others for integral mission. It seeks to inspire and equip those who want to help other Christians, local churches, organisations and institutions to understand and embrace the biblical call to integral mission. A call to both speak of and live out their faith in Jesus Christ in every aspect of their lives.

This resource brings together some of the lessons learnt over the past 20 years by those on the frontline of envisioning. It shares factors that have helped lead to success, and other factors that have brought challenges. It suggests the building blocks and principles of effective envisioning that lead to changed mindsets and attitudes and result in action.

It also draws on learning from other areas of influencing, namely marketing, politics and campaigning. While there are significant differences between envisioning for integral mission and these other approaches, there are lessons that may provide new inspiration and fresh ideas to strengthen envisioning work.

We recommend that this resource is used once a decision has been made to start or scale up envisioning within a certain context. This will depend on many different factors, including a church or organisation's wider strategy, resources and vision.

This resource is divided into two parts. Part 1 explains the 'what, why and who' of envisioning for integral mission. It explores the role of the person envisioning and those being envisioned, and suggests the key principles for success. Part 2 is more of an instructional 'how to' guide. Each component of envisioning is explained, and practical steps suggested for how to approach the component.

The document signposts readers to other resources and documents. These are listed on page 25.



'There is a tension when we envision. A tension between believing that we have an understanding and vision that we want to share with others, but also knowing that we don't have all of the answers, and acknowledging that we too have much to learn...'

HANNAH, UK

PART 1: The 'what, why and who' of envisioning for integral mission

The big picture: Understanding envisioning

Envisioning connects with people's intellects and minds ('heads'), primarily through the Bible. This leads to increased knowledge and understanding. Envisioning connects with people's emotions ('hearts') through exposure to both the reality of poverty and injustice, and the transformation that can occur when integral mission is lived out. This leads to changes in attitude and commitment. Once people's knowledge, understanding, attitude and commitment have changed, successful envisioning will then lead to a change in practice ('hands').

Envisioning will often lead to the sharing of ideas and resources, the implementation of a process such as church and community mobilisation (CCM) and/or connecting people with others. Once the practical equipping or the implementation of a process such as CCM begins, it is no longer called envisioning. Rather it then becomes the living out or practising of the envisioning.

Successful envisioning leads to changes in theology, knowledge, understanding, attitude, commitment and practice. Envisioning is not an end in itself. It leads to action, lived out at all levels of church life.

In addition, sometimes those being envisioned become envisioners themselves, championing integral mission in their networks, denominations and churches.

'If someone understands something and gets passionate, if that passion is great enough they will envision others.'

Sas, South Africa and UK

And sometimes envisioning leads to fresh unity between denominations.

'Envisioning can lead to a pastor from a conservative church sharing and joking with a Pentecostal church leader.'

Alexis, Central America

'Envisioning creates unity among the churches. Evangelical churches in Chad were strongly divided, but through envisioning, we brought them together and now they work together.'

Passiri, Chad

Of course, the Bible does much more than engage our heads: if it is read prayerfully, the Bible will also change our hearts. Likewise, exposure to injustice through hearing facts or seeing reality will change our understanding as well as connect with our emotions. However, for the purposes of explaining and communicating envisioning, we feel that this way of presenting the three elements of 'heads' (theology), 'hearts' (exposure) and 'hands' (practical equipping) is helpful.

WHERE DOES ENVISIONING FOR INTEGRAL MISSION HAPPEN?

Envisioning happens in many different ways and contexts. For example, through formal workshops and conferences; through networks and coalitions; through curriculums in Bible colleges; through small groups of people studying the Bible together; and through two or three friends or colleagues gathering together to talk, pray and study.

In the research that preceded this resource we identified three main channels that are core to Tearfund's envisioning work:

WITHIN LOCAL CHURCHES, DENOMINATIONS, THEOLOGICAL INSTITUTIONS AND CHRISTIAN ORGANISATIONS

Envisioning is taking place with leaders, influencers and individuals, helping to develop and strengthen their vision for, and practical engagement in, integral mission.

AS PART OF CCM

Envisioning is an important first principle in church and community mobilisation (CCM), where both denominational leaders and local congregations embark on a journey to realise their role in God's mission.

AS PART OF MOVEMENT BUILDING

Envisioning is a key element of movement building as individuals learn about their calling to integral mission, and live this out through becoming part of a movement for change.

There are five broad components that contribute to successful envisioning. The first is a preparatory stage. Components 2 and 3 are what could be described as actual envisioning. Components 4 and 5, while not technically envisioning, are important for ensuring that the envisioning is successful and sustainable. They are therefore included in this guide. On pages 12–23, each component is explored in more detail.

- 1 Preparation:** prayer, identifying stakeholders, building relationships, understanding the context and defining objectives.
- 2 Engaging the head:** sharing integral mission theology with a strong emphasis on the Bible. This leads to changes in knowledge and understanding.
- 3 Engaging the heart:** exposure to poverty and suffering, and the impacts of integral mission being lived out. This leads to changes in attitude and commitments being made.
- 4 Engaging the hands:** equipping and facilitating a lifestyle of practical engagement. This leads to changes in practice and the living out of integral mission.
- 5 Accompaniment, follow-up and reenvisioning:** the relationships and envisioning journey continues, ensuring the impacts are lasting.

This process is not always linear: engaging the head and engaging the heart often happen alongside one another. And while it can be helpful to better understand the process of envisioning and seek to develop good practice as this resource aims to do, envisioning is primarily the work of the Holy Spirit. It is vital to pray, seeking God's guidance and listening to his voice, each step of the way.



The rationale: Why envision for integral mission?¹

People envision others because they believe that God wants his church to embrace the biblical call to integral mission, a call that has often not been clearly understood. As they envision, their hope is that people's understanding of, and commitment to, integral mission will change, so that this in turn will lead to integral mission being lived out.

WHAT IS INTEGRAL MISSION?

The Bible tells us that God created the world in love, for his pleasure. He ensured that every part of it was good (Genesis 1 and 2). God created humans to live in a loving relationship with him and gave them the responsibility of caring for his creation (Genesis 2:15). But the relationships between God, humans and the rest of creation were broken when people sinned and turned away from God (Genesis 3).

However, the Bible tells us that God wants to restore relationships, because he loves us and wants all of creation to be good once again (eg Romans 8:18–25). The gospels show us how Jesus' life, death and resurrection made restored relationships and a new creation possible (eg Luke 4:16–21, John 10:10, Colossians 1:15–20).

Jesus shared God's love through his words, his deeds and his character, and he sought to transform the lives of the people he met in whatever way they needed most. Sometimes this involved healing them (eg Matthew 9), sometimes it involved feeding them (eg Matthew 14:13–21) and sometimes it involved talking to them about the things that were wrong in their lives (eg Matthew 19:16–30). In his death and resurrection, Jesus freed us from sin and made it possible for us to have a relationship with God eternally (John 3:16).

The church is the body of Christ on earth. Jesus called and commissioned the church to take part in God's mission of restoring relationships (see, for example, Matthew 28:19–20). Sadly, the church has not always fulfilled this mission.

The church is called to be a caring, inclusive community (see, for example, Acts 4:32–35). We are to show people God's love and to share the good news of Jesus with them (eg Luke 10: 25–37). We are called to do this in all the ways that Jesus did during his time on the earth. This is called 'integral mission'. Integral mission is something that all Christians and churches are called to in their own context and communities.

For a more detailed explanation of the theology of integral mission, see Tearfund's resources:

- [Understanding poverty](#)
- [A short introduction to mission](#)

Other helpful theology resources include:

- [Cape Town Commitment](#)
- [Micah Declaration](#)

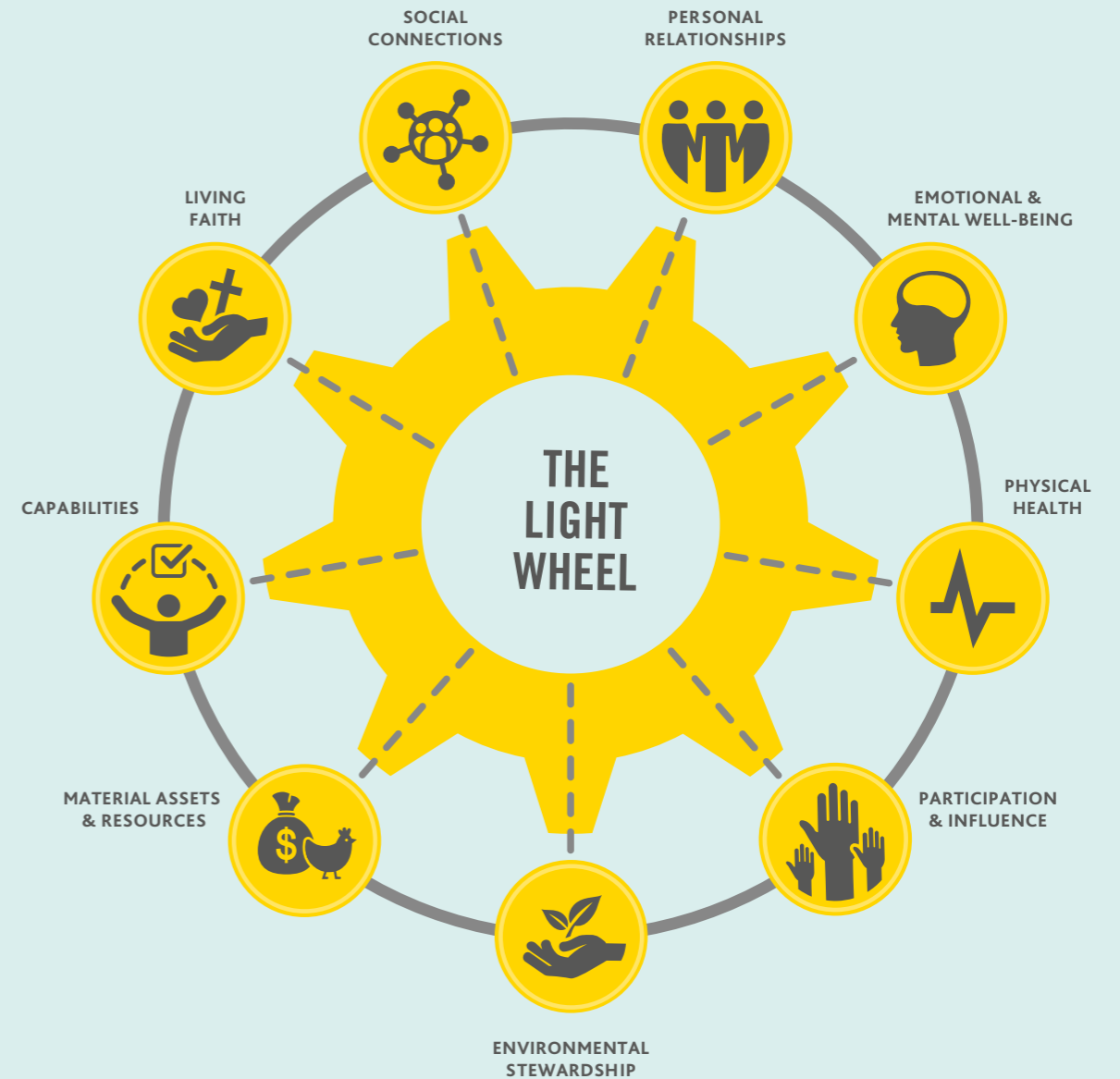
See page 25 for a full list of resources and where they can be found online.



¹Adapted from Tearfund's resource *A short introduction to mission*

The Light Wheel: The transformation that we hope for

The image below is taken from Tearfund's Light Wheel (for more information see the resources on page 25). It helps us to visualise the transformation that we hope to see when integral mission is lived out by churches. Tearfund uses the term 'church and community transformation' (CCT) to describe the positive holistic transformation of local church and community. There are many approaches, models and tools that can be used for achieving this transformation.



EXAMPLES OF TRANSFORMATION IN EACH DOMAIN

Social connections	Differences are valued and respected
Personal relationships	Harmful social norms are challenged
Emotional and mental well-being	People have hope for the future
Physical health	Equal access to health services
Participation and influence	Decision-makers seek the views of the most vulnerable so that their voice is heard
Stewardship of the environment	People care for their local environment
Material assets and resources	People have the resources they need to sustain their livelihoods
Capabilities	People recognise their own potential and the potential of others
Living faith	The church is recognised for making a positive contribution to the community

The audience: Who is being envisioned?

The focus of envisioning can be on different audiences, for example an individual, a congregation, a denomination, a network, a Bible college or a theological institution. The people who are being envisioned may be starting in different places from each other.

Everyone has different views, different experiences and different factors influencing them. Sometimes envisioning involves taking someone with very little understanding of integral mission on a journey where their eyes are opened to the biblical call to integral mission and their theology is radically changed. Sometimes these people will start with a resistance to integral mission.

For some, envisioning will be a process of letting go and being freed from old mindsets and habits and embracing a new way of thinking and valuing. Across different cultures and contexts, those envisioning need to explore how to capture people's hearts and minds in a way that fits their ways of thinking, feeling, doing, valuing, learning and relating to one another.

'We need to discern how the Holy Spirit is working in and amongst people in ways that enable them to catch a wider, deeper or radically different vision of what their communities can look like when we say "yes" to his invitation to partner with him in transforming churches and communities.'

Bing, the Philippines

At other times, the understanding and buy-in to integral mission are already there, and envisioning supports these people, connects them to others and/or equips them with the tools to practise integral mission.



'We are asking how we can help people who already hold an integral mission perspective. Many have never used the term, but they understand the gospel and probably most importantly, they already practise integral mission. We work with the pastors in trainings and meetings, and they understand they are not alone. Our role here is to network, support and encourage, and link people with others with a similar mindset.'

Alexis, Central America



CASE STUDY: KENYA

In 2012, Archbishop Ndambuki of the African Brotherhood Church in Kenya took part in a learning visit organised by the National Council of Churches in Kenya, to a community where the church and community mobilisation process (CCMP) was being implemented.

The archbishop was already passionate about integral mission, but he didn't have the tools to live it out in a practical way. When he saw how CCMP functioned in a church context, he knew that this was an approach his denomination could use. Following the learning visit, he attended a three-day CCMP envisioning workshop. At the end of the workshop, an action plan was developed. Since then, five pilot churches have carried out CCMP and it is being scaled up throughout the denomination.

The envisioner: Who should take on this role?

The person envisioning is key to the success of the envisioning process. They need to have experienced personal transformation of head, heart and hands and be living out integral mission. They must approach the process with humility, grace and passion, and be ready to journey with people, to listen and to allow the Holy Spirit to continually teach and transform them. They must also be willing to work with others, as often envisioning in community with others will have the greatest impact.

HELPFUL QUESTIONS THOSE ENVISIONING CAN ASK THEMSELVES:

.....
Am I living out integral mission in my own life?
.....

.....
Am I prayerful and reading my Bible regularly?
.....

.....
Am I humble and willing to learn?
.....

.....
Am I communicating in a clear and compelling way?
.....

.....
Am I facilitating, rather than teaching or preaching?
.....

.....
Am I listening well to people, understanding the beliefs, contexts, challenges and experiences of those I am seeking to envision?
.....

.....
Are people discovering things for themselves rather than me telling them things?
.....

.....
Am I allowing time for reflection and self-discovery by those I am envisioning?
.....

.....
Am I envisioning the right people?
.....

.....
Am I being inclusive, envisioning both men and women, people of different ages and ethnicities, valuing everybody?
.....

.....
Am I creating the best possible conditions for the participation and active involvement of all groups? Is everyone who is present contributing to discussions?
.....

.....
Am I allowing opportunities to ask questions, discuss and explore during the envisioning?
.....

COMMON CHALLENGES AND HOW THEY CAN BE OVERCOME:

Over-committing time and resources: Envisioning too broadly without a strategy can generate a huge workload. People envisioning need to be focused and strategic, and be careful not to over-commit in what they can offer. It is wise to assume from the start that they will be journeying with this group for the next two to five years, and to think through their capacity to do that well.

Expectations of grant funding and a dependency culture: In many contexts, these expectations are strong. Those envisioning must be clear from the start that this process is not about grant funding, and ensure exposure to transformative impacts (without grant funding) early in the process. They should emphasise the theology: integral mission is the responsibility of the church, not a development programme brought by an NGO.

Lack of inclusion and engagement of different groups: Those envisioning should be intentional from the start about being inclusive, encouraging and facilitating both men and women, young and old, those with disabilities and people of different ethnicities to be involved.

AM I DEVELOPING GOOD CHARACTER?

Am I living out integral mission in my own life?

Am I prayerful and reading my Bible regularly?



Getting it right: The building blocks of successful envisioning

Many factors come into play in the process of envisioning. Some of the most important ones are listed on this spread.



The person envisioning

The person envisioning must have experienced personal transformation themselves and fully understand and be committed to integral mission. They also need to understand their audience, and bring skill, passion, humility and commitment to this work.

Biblical mandate

When the church understands that integral mission is their biblical responsibility, then it becomes clear that it is not an NGO programme or project (and therefore no grant funding is involved), but something that the church must drive itself.

Those being envisioned

When envisioning involves a fundamental change of approach for a church or denomination, it is important for the senior leadership to be envisioned. Sometimes they will need to be envisioned first, before local leadership. At other times, success stories from local churches will play a part in the envisioning of more senior leaders.

In all circumstances, there needs to be a strategy to start engaging denominational leaders alongside local churches.

Building relationships

This helps to establish integrity and trust, and enables the envisioner to understand the context of those being envisioned. Building relationships can take a long time, even years.

A strong biblical emphasis, in the context of worship and prayer

The Bible – read, studied and applied in the context of a living relationship with God – is the most important resource in envisioning for integral mission.

Exposure

Sometimes this is exposure to outside need and poverty. At other times, the exposure may come through field visits or sharing examples, and may be more about showing people how effective living out integral mission can be.

Allowing enough time

Envisioning needs to be seen as a long-term, even ongoing process, rather than a one-off event. There needs to be ample time for preparation and follow-up. It can take years for denominations and institutions to change their theology, practice and policies.

Self-discovery

One of the key reasons why envisioning cannot be rushed is the need to allow time for people to work out and discover for themselves the call to integral mission. The person envisioning must allow enough time for this self-discovery to happen. For CCMP, an envisioning workshop ideally needs to last three to four days to enable people to discover for themselves the principles of integral mission.

Reflection

Reflection helps people to think about the key principles of what they have learnt and helps them to retain that knowledge.

Regular reflection is important to practise from the start so people can think about what they have learnt and how they can put it into practice.

The practical nature of the envisioning

People are given opportunities to ask questions, discuss, explore and become practically involved during the envisioning. It is a process of self-discovery.

Accompaniment

This helps ensure that envisioning is sustainable. It could involve linking people to a peer community.

Adaptability

This means being willing to change approach if necessary, while maintaining the content and principles.

Action-oriented

After the envisioning training, those being envisioned should be encouraged to make commitments of what they are going to do as individuals or collectively as local churches or even at denomination level. Without a plan of next steps, a training event may become an end in itself.

Feedback

Where possible, those being envisioned should feed back what has been learnt so that the person envisioning can ensure that what they have communicated is clear and well understood.

PART 2: A step-by-step guide to envisioning

Component 1: Preparation

Preparation is often key for successful envisioning and must not be rushed. It helps you to understand your context and ensure that you are envisioning the right people.

PRAYER

At the start of any envisioning process, the first thing to do is pray. Pray for God's guidance as you set out on this path. Pray for God to continually transform your heart, as you seek to envision others. Pray for God to work in the hearts of those you hope to envision, bringing about the personal transformation that envisioning aims for, but that only God can truly bring about. And keep praying throughout the whole process, for yourself, for every person you are journeying with, and for the context you are working in – that God's kingdom would come on earth as it is in heaven.

IDENTIFYING STAKEHOLDERS

Identify or 'map' the key people you want to envision within the context. This helps to identify where you should focus your time and energy.

This process will look different in different contexts. You may already be focused on one denomination or institution, and therefore can identify the relevant stakeholders within it. Or you may want to look wider, to the whole Christian community within your region or country. To carry out this process, you will need to meet and talk with different people. You may also find useful information through reading documents and websites.

It is important, as you seek to identify stakeholders and plan your envisioning, that you are aware of others within your organisation or denomination who may also be seeking to envision. Collaboration with colleagues from the start will avoid potential confusion and duplication of efforts.

If your focus is broader than one denomination or institution, you could ask these questions:

- What church denominations, theological institutions and Christian organisations exist within my locality/country/region?
- How do they understand and approach mission individually and as a denomination?
- For each denomination or organisation: Who are the leaders? Who makes the decisions? Who do people listen to? What is their theology of mission?
- Which people are not in leadership but are listened to and influential? What is their understanding of God and his engagement in the world? What is their theology of mission?
- Who within each denomination or institution is already committed to integral mission?
- Who is not being reached with integral mission envisioning in your context? Think about reaching new audiences, such as mega-churches, indigenous churches, Pentecostal churches, urban middle-class churches. What about Christian media, and the Christian music scene? What about children and youth?

Use the information you find to help you decide where to focus your envisioning.

For those engaged in movement building, there is more information on identifying relevant stakeholders in Section 2.3 of Tearfund's *Movement building guide*.

'Envisioning is a two-way conversation of equals where vision is shared and, as two people are engaging together with the Holy Spirit, new vision emerges from the encounter.'

Miles, South Africa

'As I seek to envision others for integral mission, I am continually learning and being challenged and transformed. I would say that, more than influencing, it is about journeying together.'

María, Ecuador

BUILDING RELATIONSHIPS

Once you have identified the people you want to journey with in envisioning, you need to start getting to know them and to understand their background.

You can start by asking them to meet you. After one meeting, you can suggest another, and you may be able to meet with them regularly. Building relationships helps to establish integrity and trust.

As you get to know the people you hope to envision, you will learn about the pressures and challenges they face. You need to be extremely sensitive in your approach, listen deeply to their perspectives, and learn more about what they currently believe about mission. It is also important to consider – from a practical point-of-view – whether or not the person or people you are envisioning are literate. In some contexts, using videos and storytelling will be more impactful than facilitating people to read and study the Bible.

This knowledge will be valuable as you seek to present integral mission as a means to help address problems or achieve a particular vision. You can seek to understand the answers to these questions:

- What are their priorities?
- What are their needs?
- What problems do they face?
- How can integral mission help them tackle their problems and meet their needs?
- How have they tried to address these problems?
- What lessons have been learnt from this?

The answers to these questions may come later in the envisioning process, but you can try to understand as much as possible in this preparatory phase.

Envisioning is not a linear process of knowledge transfer. You are not building relationships in order to transfer ideas. Envisioning is a two-way exchange, as you share a vision but are also prepared to learn and change in the process.

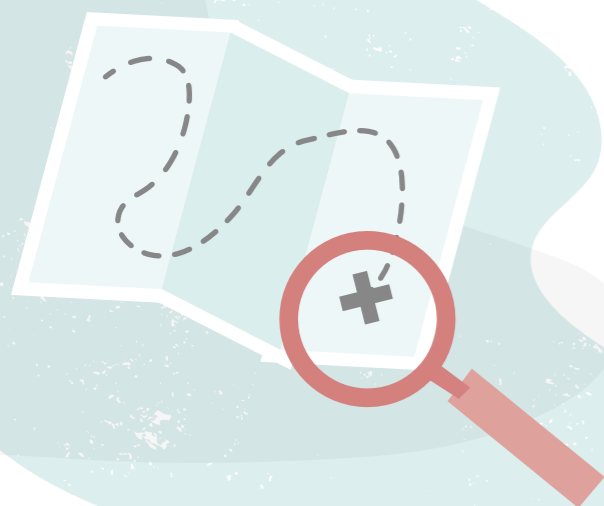
UNDERSTANDING THE CONTEXT

As well as getting to know the individuals whom you want to envision, you also need to learn about the context in which they are working. You could carry out research on this, but a lot will be learnt through discussions with the people you are hoping to envision. As you listen to their perspectives, you learn about the theologies and arguments that are competing with integral mission in their context. Things such as the 'prosperity gospel', which teaches that God rewards increases in faith with increases in health and wealth, or a theology that emphasises our need to focus on ourselves and our immediate family, to the neglect of the wider community.

You can also learn about other 'competitors' – things that could bring challenges to envisioning, or the practice of integral mission. Sometimes these competitors are practical things, such as the constraints and heavy workload facing many church leaders. At other times they are social norms or cultures such as the dependency culture created and/or perpetuated by NGOs.

You can seek to understand:

- How do people view God's character and his involvement in the world?
- What other theologies of mission are strong in this context?
- Who within the denomination/organisation/community might oppose an integral mission agenda? Why is this?
- Is there an expectation of external funding for projects in this context?
- What other things compete with integral mission in this context?
- How can these competing factors be dealt with?



You also need to seek to understand the values at work in the wider context, as these shape people's decision-making and behavioural processes. Some questions you can try to answer include:

- How does the community feel about the importance of helping those in need and caring for the environment?
- Are there some groups who feel differently from the majority?
- Why is this?
- What do people consider to be important?
- What do people consider to be unimportant?
- How do most people currently act with regard to caring for people in need and for the environment?
- What behaviour is expected by society?
- What is considered acceptable?
- What is considered unacceptable?

DEFINING OBJECTIVES

Measuring the change you are seeking through envisioning can be difficult. However, as you envision, it is important to try to measure whether your approach is effective.

In order to assess your effectiveness, you need to be clear as you start the process of envisioning about what you are trying to achieve. Ask yourself: 'Why and for what purpose do I want to envision people?'

You can measure your activities. For example, you could think about how many meetings you hope to have, or how many Bible studies you hope to facilitate, and you could write some objectives to measure these, such as:

'I plan to meet with local pastors to facilitate a Bible study once every month for the next 12 months.'

You can also try to measure the changes you want to see. These things can be assessed by the way people speak and the actions they take. Think about the following questions:

What changes in knowledge and understanding do you hope to see?

For example:

- Acknowledgement that Christians are called not only to speak of God's love, but also to show it through our actions and character
- Acceptance that the church is called to love and practically serve the community
- Understanding that caring for the environment is an important part of discipleship

What changes in attitude and commitment do you hope to see?

For example:

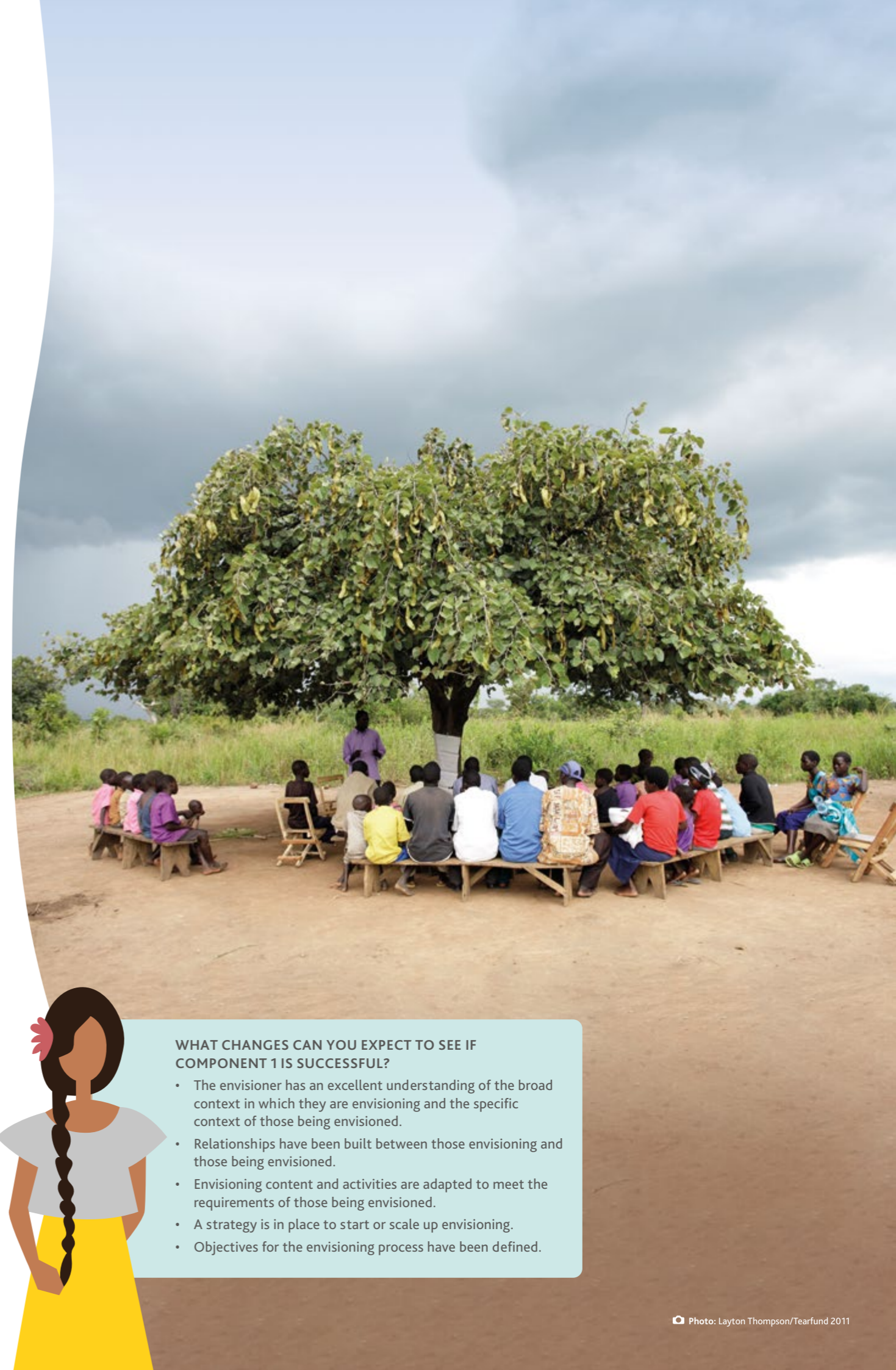
- Action plans to implement integral mission
- Budget commitments to fund integral mission

What changes in action (ie engagement in integral mission) do you hope to see?

For example:

- The full CCM process is practised, resulting in the church and community working together to address needs.
- Movements are built, inspiring change in existing social norms and articulating concrete demands to governments.
- Concrete changes are made in policies, budgets, curriculums and procedures in theological institutions and denominations.
- Churches are implementing projects to protect the environment, such as recycling, tree-planting or rubbish collections.
- Self-help and savings groups are set up.

On page 24 we explore further ways in which we can measure whether these things have been achieved.



WHAT CHANGES CAN YOU EXPECT TO SEE IF COMPONENT 1 IS SUCCESSFUL?

- The envisioner has an excellent understanding of the broad context in which they are envisioning and the specific context of those being envisioned.
- Relationships have been built between those envisioning and those being envisioned.
- Envisioning content and activities are adapted to meet the requirements of those being envisioned.
- A strategy is in place to start or scale up envisioning.
- Objectives for the envisioning process have been defined.

Component 2: Engaging the head (Theology)

Successful envisioning enables people to study and apply the Bible in their context. This element of envisioning connects with people's intellects and minds, leading to increased knowledge and understanding. Where people are illiterate, this can still be done through pictures and videos, songs, and spoken stories and words.

Sometimes this element of envisioning involves talking with or facilitating people to learn about integral mission. At other times envisioning involves helping people to study the Bible in small groups. Integral mission theology can also be shared in Christian magazines, radio, music, books and blogs etc.

'Engaging the head (transforming the mindset) can be tough, because people are used to doing things in their own way. But it's possible; Jesus did it! Bible studies are the most effective tool we have.'

Lahai, Sierra Leone

However you are seeking to engage people's heads, remember to pray for those you are envisioning, for God to speak powerfully to them and bring about his transformation.

Whether you are envisioning a large group, or just one or two people, there are some principles that may help in engaging people's minds:

- It is very important that you enable people to discover for themselves the call of integral mission. Asking questions and allowing people to explore and answer them is an effective way of helping people to do this.
- Allow time for people to reflect on what they are studying and learning. Do not rush the Bible studies.
- Make the Bible study as practical and participatory as possible. Give those you are envisioning the opportunity to ask questions themselves and to learn from each other.
- Where possible avoid 'teaching from the front'. Rather, sit with those you are envisioning, and discuss and explore ideas with them. Be open to learning from them as much as they are learning from you.
- It is important to clearly understand what principles should be drawn from the studies and discussions before you begin.
- Ensure that you understand the level of theological knowledge of those you are envisioning so that you can pitch your Bible study questions and approach at the appropriate level.

Who is being envisioned affects the approach to envisioning. For example, if senior church leaders or theologians are being envisioned, it may be important to demonstrate depth of theological knowledge and qualifications. In other contexts, theological qualifications will be of much less importance.

'In one envisioning event, for a couple of hours, things were very difficult because the theologians (those being envisioned) were trying to prove that this was not the right way to do things. But the envisioners were also theologians, and were eventually able to convince them. A pastor stood up and said, "We went through theological college, and we are fully qualified, but this was something that was completely neglected."'

Francis, West Africa

In this situation, the following things were important in convincing those being envisioned:

- 1) Those envisioning demonstrated that they were theologically qualified to the same level as those they were envisioning. This was needed to gain respect.
- 2) Those envisioning showed that they understood the position of those whom they were envisioning; that they had also been in that position before they had learnt about integral mission.
- 3) They explained, using theology, the journey that they had walked, and talked about how this experience changed them.
- 4) They invited those they were envisioning to join them on that journey.



CASE STUDY: BRAZIL

In 2018, a theology course called 'Transformational Leadership' was developed for pastors serving in rural areas of north-east Brazil. Many of the leaders had not had formal theological training in the past. The course took place over three to four months, with 11 modules each taking three to four days. The material covered an analysis of the context, care of the leaders and their families, and how the church can be engaged in the community. It explored the relationship of the leader with God, the church and the community. Those who attended said they had been completely changed and biblically envisioned. One commented: 'Today I read the Bible differently, I lead my church differently and treat my family in a different way.'



CASE STUDY: NEPAL

In November 2016, a five-day 'Thinking Theology' gathering took place in Nepal. It brought together 111 participants from seven different countries and featured plenary sessions, workshops and group discussions. It focused on the theme of human trafficking. Following the initial gathering, further forums were held in different regions of Nepal, in areas where trafficking rates are at the highest levels in the country.

Before the regional meetings, engagement and interest among those invited were very low. The gatherings had a dramatic impact on those who attended. The pastors changed from not knowing the extent of human trafficking in their community, and not seeing their role in responding to it, to realising that they were uniquely placed to respond and had a biblical mandate to do so.

If you are following a process, such as CCMP, there are specific Bible study activities in the manual for engaging the mind. In other contexts, you may not be following a specific manual, but there are several helpful biblical envisioning resources that you could use, for example:

- [Integral mission Bible studies](#) – nine envisioning Bible studies
- [Live Justly: Global Edition](#) – a series of ten scriptural and practical group studies on the biblical response to poverty, injustice and environmental destruction
- [What's my part?](#) – a series of six short Bible studies to help people understand mission and to reflect on their part in God's mission

See page 25 for more details on how to access these resources. Other resources can be found on the following websites:

- learn.tearfund.org/en/themes/church_and_community/envisioning_churches/
- disciplenations.org/resources/

WHAT CHANGES CAN YOU EXPECT TO SEE IF COMPONENT 2 IS SUCCESSFUL?

- Bible studies or theological reflection have led to the acknowledgement that Christians are called not only to speak of God's love, but also to show it through our actions and character.
- People understand that caring for the environment is an important part of discipleship.
- People being envisioned can clearly articulate the principles of integral mission theology and can give examples of what this may look like practically in their lives.
- People can give clear examples from within their own context of where relationships with God, themselves, others and with creation are broken.
- People can identify actions that can be taken to restore these relationships in their contexts.
- People can identify the gaps between the characteristics of the church in their contexts, and the characteristics of how the church should be.





Component 3: Engaging the heart (Exposure)

Envisioning needs to connect with people's emotions (their 'hearts'). As the Bible is studied and applied, hearts, as well as heads, will be changed. A further way in which people's emotions or hearts are engaged is through exposure.

Exposure can be to the reality of poverty and injustice, through seeing poverty first hand, hearing stories of individuals affected by poverty or through hearing statistics and facts.

Exposure can also be to the transformation that can occur when integral mission is lived out, through visiting communities or hearing stories and testimonies. Exposure also happens when people get involved and begin taking part in living out integral mission.

Changes in the heart result in changes in attitude and commitment. This component will look different in different contexts. Field trips will need to be planned and budgeted for. Sometimes these can simply be to a nearby village; at other times trips will be to places further away and require more time and resources. In some contexts a field visit may not be appropriate, and exposure can happen through sharing stories instead.

However you bring exposure into the envisioning process, keep praying for those you are envisioning, and for God to speak powerfully through the exposure to poverty or transformation that people experience.



CASE STUDY: NIGERIA

In 2011, Bishop Zhumbes of the Anglican Diocese of Bukuru in Central Nigeria attended a two-day envisioning meeting in Nairobi. The bishop returned to Nigeria and nominated Isaac Danung to be trained as a facilitator. Isaac was trained in 2012 and began implementing CCMP in his church. The impacts were transformational. People who had been addicted to drugs were freed and empowered. Some of them started businesses. Marriages were restored. The church set up a savings and loan group and opened a clinic.

In 2014, Isaac started envisioning others in the denomination. During envisioning he shared the stories of transformation that had been experienced in his own church. In the last few years, a team of Anglican priests have been taken through all stages of CCMP and are practising it in their churches.

SUGGESTIONS FOR PLANNING A FIELD TRIP

- Visit the church/community yourself beforehand. Ask permission for a visit to take place and ask for volunteers to share their stories.
- Think about the places your field trip participants will visit, and the people they will meet. How can you show the changes that have occurred within the community?
- Plan the transport, food and drink, and any accommodation needs.

IDEAS FOR SHARING STORIES WITHIN A WORKSHOP SETTING

- Use photos or videos to show the transformation that has taken place as a result of integral mission.
- Invite guests to speak, such as leaders who have embraced integral mission and the change it has led to. Or people whose lives have been changed because of the mission of a local church or through the impact a movement for change has had.

WHAT CHANGES CAN YOU EXPECT TO SEE IF COMPONENT 3 IS SUCCESSFUL?

- Action plans to live out integral mission by either showing interest in being trained in a particular CCM process or interest in implementing specific integral mission activities.
- Specific changes in lifestyles that indicate restoration in relationships with God, self, others and creation.
- Concrete changes in policies, budgets, curriculums and procedures in theological institutions and denominations.
- Budget commitments in denominations and churches to fund integral mission.





Component 4: Engaging the hands (Equipping)

It is important that an envisioning process points people to tools, training, curriculums or networks that will equip them to live out integral mission in their context. As we mention on page 5, components 4 and 5 are not technically envisioning, but they are important for ensuring that the envisioning is successful and sustainable.

There are many different tools and approaches available to equip people who have been envisioned for integral mission. Different tools will be available and appropriate in different contexts. This equipping is important as, without it, envisioning may not lead to a change in practice.

When envisioning happens as the first stage of a CCM process, that process itself includes the practical equipping. There are different tools for CCM used in different contexts, for example:

- The CCMP manual is used in much of Africa.
- Umoja has been contextualised and is used in Latin America and the Caribbean.
- Church-led Community Transformation is used in Rwanda.
- Sangsangai is used in Nepal.

These resources include steps a church can take to live out integral mission practically.

When envisioning happens as part of movement building, people are invited to become part of the movement where they receive support and ideas for how to live out integral mission in their context.

When leaders and influencers are envisioned within Christian organisations, theological institutions and church denominations, there are different ways in which equipping takes place.

Sometimes this involves connecting people with networks and coalitions such as Micah Global or Network for African Congregational Theology. At other times, it might involve connecting people with theological colleges that resource and support integrating integral mission or have a CCM process as part of their integral mission curriculum. At other times it may lead to further resources and curriculums being written or adapted.

As you seek to scale up envisioning – within whichever context you are working – it is important always to refer back to the principles to ensure integral mission best practice is spread.



CASE STUDY: SOUTHERN AFRICA

In southern Africa Tearfund has worked closely with the Anglican Communion Environmental Network (informally known as Green Anglicans) to focus on young change-makers identified by their churches as active on environmental issues.

In April 2016, 72 young people from nine countries attended a Young Green Anglicans Intentional Discipleship Climate Change Conference in Zambia, where they received theological input and technical equipping on environmental issues and movement building. Since the gathering they have received ongoing mentoring and support from Green Anglicans and from the church leadership. A survey of 40 of the people who attended the conference found that 36 of 40 respondents have visited other churches to inform others on how to be more eco-friendly, while 28 have organised events for their family, friends and community to participate in being eco-friendly. Thirty-two have also developed action plans which they presented to their bishop or priest.



WHAT CHANGES CAN YOU EXPECT TO SEE IF COMPONENT 4 IS SUCCESSFUL?

- Those envisioned agree to be trained in a full CCM process, committing their own resources to identifying churches where the process will be practised.
- Those envisioned have allocated sufficient time and resources to support a training process. The numbers of people put forward for training is manageable for the facilitator to mentor, and the individuals are committed to practising the process in their respective churches.
- Movements are built, inspiring change in existing social norms and articulating concrete demands to governments.
- Concrete changes are seen in policies, budgets, curriculums and procedures in theological institutions and denominations.
- Churches implement projects to protect the environment, such as recycling, tree-planting or rubbish collections.
- Self-help groups are set up.



Component 5: Accompaniment, follow-up and reenvisioning

Envisioning is not a one-off event. We all need to be continually re-envisioned. Those who have been envisioned need a community of like-minded friends and colleagues to continue to journey with them as they live out integral mission.

'Within the CCM process, facilitators need to be in touch with each other regularly, and ongoing coaching and mentoring is very important. Those responsible for following up with people need to be equipped to do so properly. You must know what your facilitators are doing so that you can offer help. You must see the transformation process as a responsibility entrusted to you by God. We are a team, and it is more effective when we work as a team. In some contexts, those who have been envisioned may be in a minority within their institution or denomination. These people particularly need to be supported as they continue their journey.'
Lahai, Sierra Leone

'For many church leaders, changing approach will take courage. We need to walk with people through the journey. We have to invest in the people we envision. We can't just envision people and then walk away. A key part of successful envisioning is about setting up relationships and structures to take things forward.'

Jo, UK

It is important to think about this stage from the start of the envisioning process. You could ask the following questions:

What is your capacity to accompany people?

How can you ensure you are not accompanying too many people so that you can do it well?

If you yourself are unable to accompany people, who else can be responsible for accompaniment and follow-up?

Is there an integral mission network in your context that you could encourage people to join? If not, should you consider starting one?

Networks can be an effective way of linking people together to encourage and support one another. For example, in Nepal, an online learning community has been established for people living out CCM. They meet in person once a month.

Accompaniment can happen in different ways, and will look different depending on the envisioning channel. Below are principles that may help you as you seek to continue to journey with people as they embrace integral mission.

WITHIN LOCAL CHURCHES, DENOMINATIONS, THEOLOGICAL INSTITUTIONS AND CHRISTIAN ORGANISATIONS

It is important to connect regularly with people who are being envisioned (with some form of contact at least once a month).

Envisioners should review with the people they're journeying with annually, and consider meeting as a group every two to three years.

Those envisioning can help people to discover integral mission materials and resources and develop new ones where needed.

Those envisioning can help leaders change the foundational documents of their churches, networks and institutions.

AS PART OF CCM

It is important to follow up on commitments that individual Christians and local churches have made at the end of an envisioning training.

Ideally, facilitators will be living close enough to those they are envisioning to offer good support and discipleship.



In CCMP, there are often national gatherings of facilitators once or twice a year, with smaller groups of facilitators (usually within the same denomination or locality) meeting up more regularly.

CCM facilitators should meet up regularly to support each other, strategise and share their learning.

AS PART OF MOVEMENT BUILDING

Continuing to journey with people is part of movement building. The deepening of individual relationships between Christians engaged in integral mission, and of collective relationships between churches and the communities they are in, is key.

The internet, mobile phones and social media play an important role in enabling communication if people have access to the internet. Movement organisers often set up a WhatsApp group or a Facebook group so that movement members can all communicate with each other.

WHAT CHANGES CAN YOU EXPECT TO SEE IF COMPONENT 5 IS SUCCESSFUL?

- Those who have been envisioned are supported and encouraged as they practise integral mission and envision others.
- Facilitators are being disciplined and mentored by a more experienced person. If they are training other people, they are also discipling and mentoring them. The facilitators feel supported by someone more experienced and feel that they can approach them with any questions or challenges they may face.
- Networks and learning communities are established. Those who have been envisioned are in networks where they can reflect together, share their learnings and offer each other support.
- Regular monitoring visits happen to ensure that the activities which are happening on the ground demonstrate integral mission principles.



Monitoring, evaluation and learning

Monitoring, evaluation and learning helps people to understand what is working well, and to make changes to their approach to make it even more effective.

On page 14 the importance of defining activities and the desired changes at the start of the process is explained. These are called objectives, defined on page 4.

You can monitor your activities quite easily by recording them: for example, how many Bible studies you've facilitated, meetings that you've had, talks that you've done etc. This is a useful record to keep.

The more interesting monitoring and evaluation is analysing how much change has happened as a result of your envisioning. One way to do this is through developing a Knowledge, Attitude and Practice (KAP) survey.

The steps to conducting a KAP survey are:

1. Go back to your objectives for your envisioning and your desired outcomes.
2. Think about how you would know if those objectives had been achieved:
 - What knowledge would those whom you've envisioned have? (for example, Bible knowledge of Jesus meeting material and spiritual needs)
 - What attitudes would they hold? (for example, believing that it is the role of the church to care for the environment)
 - What practices would they be implementing? (for example, running a project with the community)
3. Develop questions that you can ask of an individual or group to review their knowledge, attitudes and practice in the areas that you have identified.
4. You can ask these questions at the beginning of the envisioning process, in the middle and at the end; or if you are unsure how long the process will take, you could ask the questions every year. The process of asking the questions can be very informally in a conversation or through a printed/online questionnaire in a training workshop or at a conference.
5. Analyse the difference between the first, second and third survey and see if there have been any changes. Use this to evaluate the effectiveness of your envisioning.

'At Tearfund we used this approach and found that a group of pastors had increased in knowledge and changed their attitudes but hadn't changed their practice. We were then able to ask why that was and discovered that they needed help to know how to implement practice changes and we were able to source this expertise to help them to do this.'

Anna, UK

INDEPTH RESEARCH (SOMETIMES CALLED 'DEEP DIVES')

Deep dives involve following up with a sample of the people whom you have been envisioning to answer a specific research question about how your approach has or has not helped to achieve your objectives. This can complement monitoring activities and KAP surveys. It is often helpful to conduct focus groups or interviews to understand why the changes in KAP have or have not happened.

DOCUMENTATION OF LEARNING

Keep a record of the process of envisioning as it takes place. A short document explaining how the process worked, what went well, what did not go according to plan, and what was changed and modified or contextualised, could be a good starting point if envisioning and CCM activity occur in the same area.



Resources

There are many helpful resources for envisioning for integral mission. Some of these are listed below, and can be accessed through the electronic version of this resource which can be found at www.tearfund.org/envisioning. If you do not have internet access, please contact Tearfund to receive these materials.

[Theology resources](#)

[CCMP manual](#)

[Umoja - Learning together](#)

[Movement building guide](#)

[Understanding poverty](#)

[A short introduction to mission](#)

[The Light Wheel](#)

[The Cape Town Commitment](#)

[The Micah Declaration](#)

[Integral mission Bible studies](#)

[Live Justly – Global Edition](#)

[What's my part?](#)



I PLANTED THE SEED, APOLLOS WATERED
THE PLANTS, BUT GOD MADE YOU GROW.
IT'S NOT THE ONE WHO PLANTS OR
THE ONE WHO WATERS WHO IS AT THE
CENTER OF THIS PROCESS BUT GOD,
WHO MAKES THINGS GROW.

1 CORINTHIANS 3:7, THE MESSAGE

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