

Provincial Co-ordinators Mission and Evangelism Consultation

Resurrection Gardens, Nairobi, Kenya 6-13 May 2002

Press Release: Mission at the heart of the church

'Mission is at the heart of the life and calling of the Church. God's mission of love and life is universal in scope- to all people in all situations (John 3:16)'

This was the central affirmation of the first-ever Consultation of Co-ordinators of Mission and Evangelism within the Anglican Communion meeting in Nairobi, Kenya from 6-13 May.

Representatives from Anglican provinces in Asia, the Pacific, Australasia, the Middle East, Central, East, West and Southern Africa, North America, the Caribbean and Britain and Ireland met for the first major gathering on mission and evangelism in the Anglican Communion since the end of the Decade of Evangelism.

They were joined by representatives from the world mission agencies - the Mothers Union, Church Army (Africa), CMS and USPG.

(Mr.) John Clark, Chief Secretary for Mission of the Church of England, chair of the Consultation commented: 'This has been an invigorating and spiritually refreshing experience. I sense a great energy and vitality amongst those present and within the Communion, and a renewed commitment to make evangelism and mission a priority within the life of our church. The Consultation has helped us appreciate the rich variety of the Communion and to be deeply challenged by those amongst us who are seeking to forward the gospel in situations of great suffering and hardship.'

The majority of those attending had never participated in an international Anglican Communion gathering before. So there was much sharing of accounts of how the churches from which they had come were carrying out God's call to mission. Churches are growing often in situations of conflict and poverty, among displaced people, in many cases threatened by HIV/AIDS. The challenge of life and witness in Islamic contexts and under Shariah law was identified as a major concern. Co-ordinators also shared from experience on how best to carry out their jobs and began to prepare a list of guidelines for new co-ordinators.

There was a particular focus on church planting, evangelism in the context of affluent nations, like the USA, co-operation between provincial structures and mission agencies and work with other denominations. Dr Carlos Ham, Executive Secretary for Evangelism in the World Council of Churches challenged the consultation with insights drawn from beyond the world of Anglicanism.

Archbishop David Gitari, Primate of the Anglican Church of Kenya, spoke on the role of a bishop in mission and evangelism, drawing from his years of experience in Kenya and emphasising the bishop's role as a missionary, called to lead in the work of evangelism.

Particular attention was given to the importance of the witness of lay people and the provision of training for evangelism. Clergy and Bishops in particular were challenged to exercise their role of leadership and encouragement in mission and evangelism.

Co-ordinators exchanged details of how they carried out their work and agreed to form an email network as initial step in continuing to support, challenge and stimulate each other.

Daily worship beginning with a Eucharistic and including mid-day, evening and night prayers drawn from liturgies across the world enriched the meeting and provided a framework for discussion. A half night prayer vigil was held during which all Churches within the Communion were prayed for.

Bishop Mano Rumalshah, former Bishop of Peshawar, Pakistan, and now General Secretary of the United Society for the Propagation of the Gospel (USPG) presented daily Bible studies on encounters that Jesus had with people during his ministry and the lessons they provided for mission and evangelism today.

The Rt Rev Michael Nazir-Ali, Bishop of Rochester (England) provided a theological and historical framework for the Conference with a presentation on 'Evangelism and the Wholeness of Mission'.

Much of the work of the Consultation took place in group discussion. Conclusions laid stress on the importance of prayer and worship and the Christian community in mission and evangelism. The importance of local contexts leading to a diversity of approaches to mission and evangelism was emphasised but attention was also drawn to the influence of global trends e.g in globalisation, urbanisation, HIV/AIDS and the growth of Islam.

Training in mission and evangelism was identified as a priority. The role of bishops and clergy not just in setting a lead but also in encouraging others was stressed. There was a call for greater sharing of ideas, experiences, people and finance across the Communion and for all provinces and dioceses to appoint a mission and evangelism co-ordinator.

The Conference, hosted by the Anglican Church of Kenya (ACK), concluded with Sunday visits to parishes and congregations in and around Nairobi to give participants an inspiring experience of the Church in Kenya at worship.

The Consultation was an initiative of the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME), which will hold its second meeting in St Andrews, Scotland from 16- 25 June. There is to be a similar consultation for mission agencies of the Communion in Cyprus in February 2003.

Mr John Clark
Consultation Chairman

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Notes of Consultation Conclusions and Recommendations

The following points have been prepared immediately after the Consultation as a report of the major findings to remind Consultation members of the basic findings and to report to the Inter Anglican Standing Commission on Mission and Evangelism.

I. Foundations

1. There are many ways of describing and expressing God's mission.
2. All mission is fundamentally God's mission, most clearly expressed in the sending of Jesus Christ and the Spirit.
3. The Church is called to participate in God's mission and so has an essentially missionary character. ("As the Father has sent me, even so send I you" John 20:21)
4. Mission is universal in scope - to all peoples in all situations. (John 3:16)
5. *The Anglican Communion needs a renewed vision for mission and evangelism.*
6. *This requires continual, deliberate, prayerful and intentional reflection on how the Communion is both engaging and called to engage in mission.*

II. Prayer and Worship

1. The Anglican Communion is part of a living Church in which the Spirit of God is moving.
2. We need always to be open to how the Spirit is working in the Church and the world.
3. We must remain in touch with God.
4. In mission and evangelism we particularly need to take seriously the call to prayer:
 - for each other
 - for guidance
 - for inspiration

following the example of Jesus.

5. We often spoke of the importance of worship as a way of sharing the gospel and making Christ known.
6. *All our practice of mission must be rooted in prayer, worship and reflection on scripture.*
7. *Provincial mission and evangelism co-ordinators need to connect with the liturgical committees and groups of their provinces to ensure that liturgy is rooted in God's call to mission.*

III. Contexts

1. All mission must fit local situations and contexts. So mission and evangelism will be expressed differently in different places.

2. We need to know and understand the different contexts in which we do mission and evangelism, and formulate appropriate strategies and ways of working.
3. We recognise and accept that this will lead to a diversity of approaches and models in our Communion.
4. In each situation, mission and evangelism needs to relate to the particular context, culture and people.
5. In looking at situations/context we need to take account of:
 - the historical context
 - the socio-political situation
 - the internal context of the Church
 - global concerns and pressures
6. We need to celebrate and learn from the diversity of approach to evangelism and mission within the Anglican Communion, as we have at this Consultation.
7. *The Consultation identified a range of specific situations and issues. Those involved in these situations need opportunities to share together their stories, experiences and insights so mission and evangelism might be taken forward. We call for opportunities to be created for that sharing. Situations and issues include:*
 - *Islam and Islamisation (particularly living under Shariah Law)*
 - *conflict and war*
 - *youth*
 - *poverty and abundance*
 - *trade*
 - *marginalised peoples*
 - *HIV/AIDS*
 - *people who do not yet know Christ*
 - *globalisation and urbanisation*

IV. Partnership

1. If all mission is God's mission, then mission must always be in partnership with God.
2. In the same way, all mission should be open to partnership with all others in God's mission.
3. In many situations, particularly of conflict and poverty, solidarity is one way in which partnership is expressed.
4. *We encourage an openness to partnership in mission:*
 - *among provinces, dioceses, individuals*
 - *with mission agencies*
 - *with other Christian Churches and Communions*
 - *all who share our common purpose*
 - *through international mission teams going from and to each diocese*
5. *We commend the Anglican Communion's 'Ten Principles of Partnership' [found in 'Anglicans in Mission: a Transforming Journey' p 126; and in the booklet "Guidelines and Principles for Mission and Evangelism" available at the Consultation.]*

V. The Ministry of the whole People of God

1. All Christians are called to be witnesses to Christ and to share in his mission and ministry.
2. The Church is missionary by its very nature because this is the nature of God.
3. All ministry, lay and ordained, shares in the missionary task. We have a shared ministry, and must have a shared vision of mission.
4. It is vital to help and encourage lay people to be effective in witness and mission.
5. We recognise the important role of clergy and bishops in leading and encouraging the witness and mission of all Christians.
6. Clergy and lay people need to work together in the mission task.
7. Bishops have a particularly important role in affirming the priority of mission and evangelism through their leadership, example and encouragement of others.

8. *We call for each province and diocese to review training in mission and evangelism and ensure that it fits the local situation.*
9. *We call for mission and evangelism co-ordinators to ensure that there is effective lay training in mission and evangelism in their provinces.*
10. *We encourage the sharing of courses of lay training across the Communion.*
11. *We call for a rethinking of the orders of ministry and their role in the light of our missionary calling and situation. This includes:*
 - *the role of the Bishop in mission (see Lambeth Conference 1998, Report Section II)*
 - *the role, ministry and mission of priests and deacons*
 - *the role and recognition of other ministries/orders e.g. evangelists, catechists, readers etc.*
12. *We call for bishops to reflect on how they are leading in mission and evangelism, and encouraging others.*
13. *We call for the priority of mission and evangelism to be considered when making appointments at provincial, diocesan and parish level.*

VI. Resources for Mission and Evangelism

1. Resources do not just mean money. They include people, ideas, experience, prayer, spiritual gifts and insight, practical materials (e.g. literature, pictures, films etc).
2. Since mission is at the heart of the Church, resources are held in trust for mission.
3. Across the Communion there is rich diversity of these resources.
4. But there is also a disparity and inequality in sharing resources across the Communion. There are often limited financial resources for mission and evangelism.
5. We need to find ways of sharing resources (particularly money) to support mission needs and opportunities within the Communion.
6. *We call for provinces and dioceses to examine their budgets and funding for mission and evangelism to ensure that it reflects the priority of mission and evangelism.*

7. *We call for guidelines to help in sharing finances for mission across the Communion.*
8. *We call for practical action to direct resources to those in frontier situations of conflict, oppression and poverty (particularly Sudan, Myanmar, Congo, Palestine).*
9. *We encourage greater sharing of people, ideas, materials etc across the Communion, in order to assist and strengthen mission and evangelism. We ask for practical ways to enable this to happen (for example, through a regular video documentary and/or through printed news about mission and evangelism).*
10. *We call for creative use of the Internet to help share resources (for example, an Internet site and web editor for Anglican mission and evangelism).*
11. *We recommend that every diocese should have a diocesan evangelist and/or evangelistic team.*

VII. Training

1. We identified training and encouragement as an important priority.
2. Telling our faith story is a vital way of witnessing, but people may need help to know and tell their story.
3. Training is important, but effective witness depends much on the integrity, Christ-likeness and authenticity of Christians.
4. *We call for a greater sharing of what is actually happening (courses, ideas, stories, materials and insights) in training for mission and evangelism, and for practical ways to enable this to happen.*
5. *We affirm the work of organisations like the Church Army, the Mothers Union and others in equipping people for evangelism.*
6. *We call for the further development of programmes and training centres to equip lay people and evangelists.*

VIII. Mission and Evangelism Co-ordinators

1. Mission and Evangelism Co-ordinators in dioceses and provinces have a vital role in sharing information, encouraging people and parishes, training others, advising bishops and clergy, co-ordinating action, and developing initiatives and strategies in mission and evangelism.
2. *Every Church/Province/Diocese of the Communion should be encouraged to appoint a co-ordinator for Mission and Evangelism.*
3. *We recommend that guidelines be developed for the work of Mission and Evangelism co-ordinators. These will include an outline of their roles and tasks (our Consultation already has begun a list).*

IX. Networks

1. Meeting and sharing in mission is vital for exchanging news and ideas, developing initiatives, for prayer and worship, and for encouraging each other.
2. Networks need to include provincial structures, mission agencies and other denominations.

3. *We recommend that the network of those at this meeting (and their regional equivalents) continue to work and meet. We intend to set up an e-mail network among ourselves as part of this process.*
4. *We recommend that opportunities (conferences and consultative meetings) at various levels (diocesan, regional and world levels) be organised on a regular basis.*
5. *We encourage the development of diocesan mission teams to work across boundaries (geographical, cultural etc).*
6. *In particular we encourage development of networks to share insights about mission and evangelism in multi-faith situations and in the area of church planting*

X. Anglican Church Structure

1. The structures of the Church should be orientated towards mission as the Church's first priority.
2. *We recommend that provinces rethink their provincial, diocesan and local structures in the light of the mission and evangelism priority. We recommend that mission and evangelism co-ordinators assist in this process.*
3. *We call on provinces to continue the process of consultation we have so valued at this meeting.*
4. *We affirm the importance of maintaining a Co-ordinator for Mission and Evangelism for the Communion within the Anglican Communion Office (see tasks listed in 'Anglicans in Mission: A Transforming Journey')*
5. *We strongly re-affirm the Mission Commission's call for the inclusion of mission representatives on the design group for the 2008 Anglican Communion Congress. We affirm the Mission Commission's call for "mission" to be the theme of the Congress.*

Encounters on the Road

The Inter Anglican Provincial Mission and Evangelism Co-ordinators Consultation
Resurrection Gardens, Nairobi, Kenya
May 2002

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The Revd Canon Basil Tynes	West Indies
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Setting the Scene: Becoming Church

The Revd Dr Zac Niringiye

Director of African Region CMS

Let me share with you some tit-bits of my faith journey. I believe that in order for to appreciate one's thinking you have to know something of their story.

I begin my story with that of my parents who, at the time I was born, were serving as ministers in the Church of Uganda, then called the Native Anglican Church (NAC). I am truly a rural boy, born in the church. I grew up in rural Uganda in the mountains and hills of Bufumbira, in south-western Uganda. Let me share a little bit of my rural-ness. In rural Bufumbira, electricity, was a novelty for me at the age of fifteen, the first time I ever switched on an electric bulb when I went to secondary school. When I got there, the older students recognised how green I was – the only way I knew how they turn out any light was to blow it. So these little naughty boys teased me. One of them went by the wall and the other went close by the bulb and to my real amazement he could blow and it just went off. So they asked me to blow out the light and I worked at it! As you can imagine to their joy!! Only later did I actually discover that there were other ways of turning out the light. But I am proud of that rural heritage!

My father was a senior catechist of Grade-III, a church planter and pastoral administrator over several congregations, a ministry he exercised without canonical ordination. So I grew up as child of the church, drinking of her milk and eating of her readily available bread, of which my father was a chief dispenser. Both my father and mother were deeply committed to Christ and His Church, something they had learned through the East African Revival movement, of which they were first generation adherents. I was therefore nurtured in the ways of Revival, from very early in my life. My father tells me how as early as at age six I used to sing with joyful faith-certainty the song: *When the trumpet of the Lord shall sound and time shall be no more^{1/4} I will be there*. My parent's faith was truly mine. I grew up as a Christian, aware of the implications of my faith-life for worship and mission. For as early as at the age of six I gladly participated in 'beating the drums' as we called the people to worship on Sundays or on the mountain tops of Bufumbira as we called people to listen to the gospel.

However as a teenager, at the age of 15, I strayed from the Way as a result of peer pressure. For the next three years my life was characterised by rebellion against my parental heritage and against God, in pursuit of what I thought was 'enjoying life', through drunkenness and all manner of youthful carousing. It was in 1972, as a drunken secondary school student, that God restored me to a faith-life, which, by his grace, has been my lifestyle since then.

I finished school, proceeded to university and after completing my degree course in Physics and a teaching diploma joined graduate school, to pursue further studies in Physics. All my high school and University years were during the Idi Amin regime. I knew first hand fellow students whose parents were murdered. But the full impact on my life was as a Christian student leader, when informers always watched us, suspected to be agents of the West. I was one of those students who led an

uprising against the regime – in 1977! I am sure that that uprising was one of the beginnings of the regime's downfall two years later.

It was in the middle of my graduate studies, in 1980, that it became clear to me that my life-long commitment and service was not to be in the teaching of Physics. Through a process of reflection, self-searching, counsel from the Christian community and prayer it dawned on me that my life-long vocation was 'to prepare God's people for works of service, so that the body of Christ is built up' (Ephesians 4:11-13). The moment of reckoning for me was when I was confronted with Paul's testimony of the vision of his life, as he enunciated it to the Ephesian elders in Acts 20, and in particular verse 20. He stated: "However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given to me –the task of testifying to the gospel of God's grace". Therefore at the invitation of the tertiary national student movement in Uganda, the Fellowship of Christian Unions (FOCUS) I quit graduate school and started a career as a students worker, a ministry that I was involved in for just over twenty years.

During those twenty years, I took breaks in between to study – an MA in Theological Studies at Wheaton College, in the United States and then later a PhD at New College, Edinburgh University in Scotland. In 1995 I was ordained a minister in the Church of Uganda. Currently I serve with the Church Mission Society as Regional Director for the work in Africa. I can speak gladly indeed of being a fruit of a remarkable work of collaboration between those who came from Britain, under the auspices of CMS and African evangelists in preaching the gospel of Christ to us in Uganda. Unfortunately the latter are often not acknowledged in mission literature as missionary pioneers. There are lots of books that talk about British pioneers but hardly any about the African pioneers. I hope that as we gather here we shall appreciate more than those before us, that Christian mission is always through collaboration and partnership.

As is true of any pilgrim, I have had many doubts and questions on the way. Some I have resolved as I have reflected on God's word and grown in Christ in the context of the faith-community. As I have reflected over my life, the nature and exercise of Christian Mission in a world of pain and injustices I have come to the conclusion that I can not live this life oblivious of the pain of the suffering millions. I have been drawn more to reflect on the cross of Christ and its implications for my life, the Church and its Mission and concluded that the Cross ought to be my paradigm for life and Mission. The apostle Paul's words express my desire as I grow in Him in a context of much human suffering: 'I want to know Christ and the power of his resurrection and the sharing of his suffering by becoming like him in his death' (Philippians 3:10).

I have a wonderful wife, Theodora and a wonderful marriage; we have three children between us, and other children we look after, as many of the Africans will know. We have been married since 1983. As a by the way, I have discovered that the word extended family is not actually true to the African concept of family, extended is not important it is just a family, just a family – household. The notion of 'nuclear family' is foreign to Africa; there is no African language word that we could translate 'family' in the sense of 'nuclear family'. It is either the household or clan, so the closest word we could use actually for family is clan. So I come from a huge clan and now I am so delighted to be part of this clan, a remarkable clan of the people of God.

Being part of the 'clan of the people of God' is important because as I have thought about setting the context for our time together in this conference, a people brought together to share ideas, to exchange stories and experiences, to reflect on strategies and pray together, to reflect on our past and move forward in mission, the question that has gripped me is: "What is the Church?" It is both a theological and practical question – not that the two are mutually exclusive. In fact they are interdependent. The question I ask is not: "Why is the Church?" but rather "What is the Church?" For the question "Why the Church?" seeks answers that reflect on doing and activism, a justification of being that is to be reflected in activities. The question "What is the Church?" challenges us to reflect on identity – being that is to be reflected in ethos and substance.

I have actually discovered in life that it is not the right answers that count most, but the right questions. As a child I always wanted to know the answer but now growing older and hopefully wiser, I want to know the questions. I invite you then during this time to consider what questions we

ask; it may require us to begin rephrasing them. For the way we ask our questions will determine the answers. I therefore hope that in the fellowship together, as we share stories and compare notes, that our questions will be rephrased and together we will be richer.

I am offering to you the question “What is the Church?” and would like to argue that it is the appropriate question to begin our consultation and also to guide our discussions. It is certainly a critical question for us to be asking here in Africa. Consider the recent happenings in the central African country of Rwanda, reckoned to have over 85 % of the population of eight million, who claim some church affiliation. We all know the story, the tragedy that has befallen that land – genocide in 1994 in which an estimated one million people died at the hands of fellow citizens. Or consider countries such as Kenya, Uganda and Nigeria, countries that pride themselves to have the majority of the citizens to belong to some Church. It is these same countries that over the last several years have been competing for the first slot of the most corrupt nations of the world, according to Transparency International corruption indices. What then is the Church, in the light of such statistics?

Consider another scenario: it is reckoned that less than one percent of the resources of the churches in North America and Europe, is spent on global mission, ie among the peoples of Asia, Latin America and Africa. And, yet consider again, the socio-economic disparity between the peoples of North America and Europe, and Latin America, Asia and Africa. The same economic disparity and inequality of the nations is evident between the churches as well, and yet we speak confidently of being ‘one Church of Christ’? What is that one Church? What is the church, in a context of global disparities? On the one hand extreme poverty of the Christians in sub Saharan nations; and on the other extreme affluence among Christian in the so-called Western Church. We can speak of the church not for the poor but of the poor but we can also talk about the church of the rich, for the rich.

The question: “What is the church?” then challenges us to truly inquire of the identity of this community in today’s multi-faceted context? What a joy it is to ask that question to people from all over the world. The relevance of this question is not simply because of the socio-economic context in which we are today but it also relates to the proliferation of churches. We certainly come from, a variety of churches although we all are part of the ‘Anglican Communion’, an identity label we carry. I grew up in the Church in Uganda. I have also had opportunity to visit various churches and congregations in the UK and the USA. But as I have travelled I sometimes wonder, when I step into some of these churches, whether we are in the same tradition – and I do not mean just form, but also content. Honestly, it is so different that I have had an identity crisis. There is a whole length and breadth about being ‘Anglican’ that one is not sure whether there is a common denominator. What then is the denominator that defines being Church and Anglican?

Then there is the proliferation of the churches in their shapes, sizes, architecture, doctrine or lack of it, paraphernalia and other forms, home-grown, imported and exported. Some of their number we are not sure whether we belong together so we label sects. This reminds me of the story of the East African Revival in the early 1930s and 1940s. Do you know that the leadership of the so-called mainstream Churches in East Africa (Methodist, Anglican, Lutheran and Presbyterian) labelled and dispelled it as a sect? Sect is a label we give to the ‘other than us’; ‘Church’ is a name we call ourselves. What then is the church in the context of this proliferation, in this diversity, sometime a diversity that doesn’t seem to have much unity; so much that you could not recognise that which reflects the unity that we know ought to be manifested in this rich and glorious diversity.

As Anglicans the issue of identity is important, isn’t it? I do not know of any denomination or tradition that is often preoccupied with the question of identity as the Anglican tradition; may be we suffer from a perpetual identity crisis! But I think it is in our ethos to ask the question of identity for we are a ‘church in the middle’, the ‘*via media*’. That is who we are, always in search of our own identity. I must be honest that this is one of the main reason I am proud to be an Anglican. Always in search of our own identity, pilgrim on the way, yet to arrive. I have therefore chosen to entitle this setting the scene ‘Becoming church’.

We are becoming, in transition – provisional and tentative, and I think that this is sort of reflected in the very recent history of the Lambeth Conferences. Please bear with me in referring to that which sets the contemporary ecclesiastical context for our meeting together. Consider Lambeth 1988 in

which, (I was not there and haven't had time to study the reports, so can only go according to the popular version), the most significant outstanding issue discussed and given to the Anglican Communion from that Lambeth was the Decade of Evangelism. We say hooray, hallelujah, for those who use that language, as others kneel down quietly to thank God for a renewed vision of God for evangelism. Now what is the popular version of the Lambeth 1998. Your guess is as good as mine: it was the question of human sexuality. So critical and central this issue was to some that, I am told, alliances are being hammered out within the Communion depending on which side of the divide you fall on this 'most' important question! It is not mine to tell you which side of the divide I fall because I still want to be in fellowship with you all. But surely that does reflect this whole question on the way and the issue of identity becomes very, very, very crucial.

We ask the question 'what is the Church?' as we meet together, enthusiasts for mission and evangelism in the Anglican Communion. As we share our dreams and reflect on our stories and indeed our history, and as we strategize for the future, we want to admit, acknowledge and confess, that we are a fruit of mission and evangelism. The church becomes in mission. Praise the Lord! That is who we are, wherever. A church not in mission is not 'becoming church'.

Sometimes, with my colleagues and brothers and sisters, now as a 'British man', I am amazed at how you get the feeling living with the British that they think of themselves as the initiators of mission, as though they have always been there. You get this disconcerting feeling some in the church do not recognise that the church only exists by and in mission. But actually not only is every Christian community, every Christian is the fruit of mission and evangelism but only continues its life in Mission. It is therefore possible to a community that has carries the label 'church' but has ceased being church because it has lost the becoming in losing its essential nature in Mission. In reflecting on mission and evangelism, we are here reflecting on issues of identity, that which forms, informs being and becoming church.

Anyway in the Church in Uganda it is very, very interesting the different traditions that form us and you can get a feel of them if you go to church on Sunday. In some you will be able to find that, you know, candles are very significant and very strategic and you get a real sense of aroma as you walk in and you are, I mean the scent is powerful. If you have a problem with breathing you may choose a different church, one that may have different kind of scent, if you go a particular part of the country where the thing that greets you is noise and drums and singing and the service may go on for ever. Still part of Church of Uganda and there is a way in which you can actually understand the forms of church by simply reflecting on forms of mission and forms of evangelism that has formed these perspectives of church.

So "What is the church?" I cannot therefore, claim to seek to bring an answer to this question. I have already said to you, hopefully the most important thing we can do during this time is framing the right questions for ourselves at this conference and for the Communion and the Churches we serve, so that we may leave Nairobi with the right questions, and also develop a framework that will help us continue to ask the right questions. Let me draw your attention Jesus' vision of that community later called the Church. The passage that really has been gripping me lately is John chapter 17. There I think we can capture a bit of the vision of our Master, our Saviour, our lord and our King, of this community. I would like us to take note of the fact that of all the references to church in the New Testament it is only mentioned twice in the Gospels. Church, *ecclesia*, is in Matthew chapter 16 verse 18 and Matthew chapter 18 verse 17. Curiously it is only Matthew who uses it. It is important for us to note Matthew gives it a very small section. The first reference to the church is in Matthew chapter 16 verse 18: 'On this rock on I will build my church'. The second reference is about the discipline in the community: the brother who sins and doesn't listen to the correction of another fellow Christian then eventually he is brought to the church. Those are the two references, the rest are in the beginning with the Acts and later in Epistles and Revelation.

Now, let me invite you to turn again to John 17. Recognising that the word church doesn't appear there but certainly we can argue, that the community of which Jesus speaks in that which we know now as called Church. Let me draw your attention to verses 13 to 18. The context for that passage is the Upper Room discourse, Maundy Thursday as we have come to know it, and the Lord has said a

lot, beginning with the washing of the disciples feet in chapter 13 and the discourse on the Holy Spirit in subsequent passages. Now in chapter 17 after Jesus says this he looked forward to heaven and prayed. He prays for himself verses 1-5 and then prays for his disciples in verses 6ff and so verse 13 he says:

“I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. (those who have believed in him). I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world even as I am not of it. Sanctify them by the truth: your word is truth. As you sent me into the world. I have sent them into the world.” (NIV)

In a word, in relationship to the world (and that is significant because of the context and our earlier conversation) we could say that Jesus’ vision, the portrait of this community is threefold: 1) in the world, 2) not of the world, 3) for the world. In the world. Not of the world. For the world. It is there in those verses. Jesus identifies himself with his followers, saying “As I am not of the world, they are not of the world, but they are in the world although I am no longer in the world”. Of course as the story continues, we know that he is present always in the world, not of the world, for the world. Hence Jesus proclaims to the Father: ‘As you sent me into the world’, verse 18 ‘I have sent them into the world’. Doesn’t that remind you of what Jesus said after the resurrection, one of the appearances in chapter 20 and verse 21, Jesus there says,

Peace be with you, as the Father has sent me I am sending you. As the Father has sent me I am sending you. Into the world, for the World, following Jesus, as the Father sent me I am sending you, then he said, receive the Holy Spirit.

While in the world, the community is continues, because he is still present with them, in the power of the Holy Spirit. What keeps the community from worldliness – not of the world – is the Holy Spirit and His word. His Spirit and His Word are what will sanctify them, keeping them separated from the World for Jesus; set apart to glorify, to honour, to do the will of God, not of the world. But they are in the world for the world: sent on a mission, to continue the Mission of the God in the Lord Jesus. It is a the mission of life, life in its fullness. Remember the words of Jesus: ‘I came into the world to give them eternal life’ (John 10:10).

The Gospel of John uses different expressions to characterise the quality of life that Jesus gives: ‘abundant’ life; or ‘eternal’ life. Refer to John chapter 17 where Jesus again says: “This is eternal life that they may know you the one true God and Jesus Christ whom you have sent”. Eternal life is only possible in knowing God and Jesus Christ is he who makes that reality possible to us. So, Jesus’ people must be a sign of that life; while in the world they manifest the reality of eternal life; the abundant life that He gives.

I come from a tradition that has emphasised preaching about life after death; that eternal life is life after death. But that is only part of the truth. Eternal life is while in the world. Let me share with you a story. In 1993, while pursuing graduate studies in Scotland, I was invited to preach during the Christian Aid Week. I was very delighted when I learnt that the theme for that week was: “I believe in life before death”. I thought wow! Eternal life is already here; we don’t have to wait for life after death. That eternal life, the abundant life he gives, is what the church is about; the embodiment of the reality of abundant life in Christ.

What is the shape of the church today? Is it a reflection of that life? Is it becoming, indeed embodying that reality, continually, bringing the hope? In reflecting on issues of mission these are questions that we really must grapple with.

The other phrase that was always on the lips of the Lord Jesus is the Kingdom of God. Friends, as you know, I now live in the United Kingdom, a country, a people and a tradition that take kingdoms seriously; so seriously that the Sovereign is called ‘the defender of the faith’. This is also the country that has shaped much of the ‘Anglican tradition’. Hierarchy is such a dominant ethos in the Anglican tradition, so dominant that it has become a major (and sometimes I think the most) mark of being church for us. I wonder whether this is the stamp of our historical heritage, from the ‘kingdoms of this

world'. My 'Lord Bishops' I beg your pardon when I refer to you with all humility and all other things that I must do as a clergyman. Sometimes I wonder, looking at you with your regalia, all your might and power, as to whether by that you negate the very ethos of being church, negating the ethos of the Kingdom of God. I can talk more confidently about the Anglican Churches in Africa. The way that holy office of the bishop has been captivated by hierarchy is manifested during transitions of leadership, from one bishop to the other. You know as well as I do that each diocese now approaches such a time with fear, due to the chaos and infighting that has wrecked churches. This is not becoming a sign of the Kingdom of God but clearly of the world. May the Lord have mercy upon us!

Now please bear with me, these are questions. And I don't think we should shy away from asking difficult questions – questions of us, of our mission, in order that we may become what Jesus would want us to become, in all aspects of becoming church. I have already referred to the disparities that exist within the world; we want to ask ourselves honestly and ruthlessly, whether we reflect the oneness Jesus spoke about, which is the evidence of our apartness from the world. It is this oneness that is to reflect our distinctiveness in the world. What characterises our world and our Church? Is it possible that what is being reinforced and emphasised in the Church is what we see in the world. What does globalisation mean in the light of Jesus call to be one? What does 'being and becoming church' mean to us in the Anglican Communion? Maybe Marjorie Murphy will help us to check how resources are moving within the Communion and maybe that will cause us to ask and think, maybe we could have a study on how resources and oneness is truly effective. And what then is mission and evangelism in that context? I call on us to be bold; not to shy away from asking the hard questions. Jesus calls us to the fullness of life in him; life in the Kingdom of God, life that is eternal. Let us be bold in His Name.

There is a popular songwriter and singer, I don't know actually know his name, but one line that has stayed with me is "Its all about Jesus". That sounds too easy and simplistic; but it is the simple truth of the Gospel. It is all about Jesus. It is all about Jesus. All about Jesus. But the question is then, is the church becoming the body of Christ. Are we as truly the Church of Christ, a sign of the Kingdom of God? Are we the presence of the Holy Spirit in our communities, becoming hope of eternal life, becoming signs of the Kingdom of God abundant life, transforming lives and our communities?

This week through the talks and seminars, let us reflect on what does it means to be and become His Church. Let us not be afraid to ask the tough questions. I hope we can in the process make choices, radical decisions, to become what God wants us to be. This will entail engaging with the issues of mission and ministry and ministry orders. I have personally asked questions of the 'sanctity' of the canonical threefold order of ministry handed to us by our ecclesiastical ancestors. Have these orders served God's Mission? Could this be the hour that faithfulness to God's mission requires us to rethink orders of ministry? For my doctoral studies, I did my research among traumatised communities in Uganda during the several civil wars. Some of you might know the Idi Amin years, the people that were killed in large numbers. And then later during the Obote era, in an area called Luwero where there are massacres in their numbers, and massive people movements. One of the questions I asked in that research was who the most significant order of ministry within the Anglican Church of Uganda. Surprise, surprise! It was not the bishop, because the bishop couldn't be present because he was too powerful. A visit from a Bishop was too high profile an event, clouded with a lot of politics. It was not even the clergy, because the clergy are too few, they are not present in all the communities. It was actually the catechists! It was these catechists who were displaced with the people; they were present in the community wherever the people were. These catechists were the 'sacraments' for the people. They embodied grace as they preached the Word of God. So I plead with you, let us be bold. We need to remember that the orders of ministry have when the church is in mission, the church is becoming. Is it possible that we have got stuck to what we were there?

Mission invites us on a journey of becoming. Those who have and those who have not; those who speak Scottish, Welsh, French, English, Luganda and Swahili. This is the opportunity for us together. May I invite you to be bold.

Evangelism Beyond the World of Anglicanism

The Revd Dr Carlos E. Ham

WCC Program Executive for Evangelism

Firstly, I want to express my most sincere gratitude to the Anglican Communion for the invitation to attend this “Missions and Evangelism Provincial Co-ordinators Consultation” in Nairobi, Kenya. It is indeed a great honour for me and for the World Council of Churches (WCC) to participate and to share with you this presentation.

The theme that I have been asked to present is “Evangelism Beyond the World of Anglicanism”. I must confess that I have been struggling with it. How is it possible to introduce new information to a Communion which is so creative and at the same time is ministering and serving all over the world? I wonder if instead of referring to the World of Anglicanism, we should rather say Anglicanism of the World. In any case, what I will try to do is to share with you some of the experiences of the Commission on World Mission and Evangelism and its related team of the WCC, as we journey and accompany the churches in this important task.

According to the document “Mission and Evangelism in Unity Today”, the WCC expresses that “‘Mission’ carries a holistic understanding: the proclamation and sharing of the good news of the gospel by word (*kerygma*), deed (*diakonia*), prayer and worship (*leiturgia*) and the everyday witness of the Christian life (*martyria*); teaching (*didache*) as building up and strengthening people in their relationship with God and each other; and healing as wholeness and reconciliation into *koinonia* — communion with God, communion with people, and communion with creation as a whole. ‘Evangelism’, while not excluding the different dimensions of mission, focuses on explicit and intentional voicing of the gospel, including the invitation to personal conversion to a new life in Christ and to discipleship.” Therefore, evangelism is not an option of the Christian faith, it constitutes the very essence, the reason a being of all the Christian Church.

This invitation, according to the Rev. Dr. Emilio Castro, a former general secretary of the WCC, “is always joyful, it’s never constraint, its never obligation, the invitation is made in Jesus’ way, this is the great difference with proselytism, --we are not buying people’s loyalty with a cheap grace, we are offering people to join, to follow Jesus into the discipline of the kingdom and to become aware of our reality, precisely in comparison with the life that is in Christ we realise...”

In other words, evangelism has a twofold task: a) It involves the proclamation in word and in deed (action) of the good news of God's grace and abundant life, promised and demonstrated in Jesus Christ, and b) It involves the invitation, calling people to: repentance; respond to God's grace by confessing Jesus Christ as Lord and Saviour, by personal faith in him; to active membership in Christian community, and to obedient service (witness, commitment, discipleship) in the world.

In order to develop my theme, I would like to work on the Biblical paradigm of Jesus' dialogue with the Samaritan Woman, which can be found in John 4: 1-41.

John begins by telling us that the Pharisees heard that Jesus was winning and baptising more disciples than John, so he left, and, on his way from Judea to Galilee passed through Samaria. In the city of Sychar he stopped to rest by a well at noon. A Samaritan woman came to draw water and Jesus asked her to give him a drink. She replied that if he was a Jew, and she a Samaritan, how could he ask such a thing. Jesus answered that if she knew what God gives and who was asking for a drink, she would ask him and he would give her life-giving water. He had to explain this because she did not understand his message, believing that he was referring to material water. He then explained to her that their ancestor Jacob, who gave them the well used it for his family and for the animals.

Then he asked her to call her husband and she admitted that she had had more than one. She realised that he knew very well about her life. So, she even called him a prophet. Then Jesus goes on and urges her to believe him and says that the time will come when people will not worship the Father neither in

that mountain nor in Jerusalem, but by the power of God's Spirit; and underlines that it is from the Jews that salvation comes.

The woman told Jesus that she knew that the Messiah will come and that he reveal everything. He answered that he was the Messiah. Then the disciples came concerned about Jesus' food, but he told them that his food is to obey the will of the One who sent him to finish the work he gave him to do. Then he used the image of the harvest, stressing that the ones who sow and the ones who reap will rejoice together.

In the meantime the woman returned to the town to witness about the Messiah, and many people went to meet Jesus. They said to the woman that they believed now, not because of what she said, but because they themselves had heard him, and that they believed that he is really the Saviour of the world.

Dr. Gail R. O'day, a New Testament scholar, and specialist in John, referring to it, says that it "presents the interpreter with a text that from the beginning to end transforms conventional expectations and challenges the status quo. The setting of this narrative in Samaria is a scandal that may have lost its force for modern readers. Jesus openly challenges and breaks open two boundaries in this text: the boundary between 'chosen people' and 'rejected people', between male and female... Jesus initiates contact with a Samaritan, asking her to attend to his needs (v. 7). He then offers the Samaritan woman the gift of God (v. 10) and reveals his identity to her (v. 26). He treats the Samaritan woman—and later the Samaritan villagers—as a full human being, a worthy recipient of the grace of God, not as the despised enemy from whom to fear contamination".

Now, talking of "Sharing the Good News in Christ's Way" in the context of the overall mission of the church, I would like to highlight the following points, taking into consideration the Biblical paradigm that we just described:

1 The issue of competition.

In the text, the Pharisees, are observing and comparing the number of disciples baptised by John and by Jesus. One of the main questions that the churches committed with the ecumenical movement deal with is, do we evangelise in competition, or in collaboration with each other? I think we must admit that a very important reason why more people in this world do not believe in Jesus Christ is because we, as evangelisers, often times are trying to work for "our own business". And, what we are actually doing is proselytising instead of evangelising. If we don't love one another, we prevent others of loving Christ.

This is the reason why we can't address the whole question of evangelisation separately from the question of unity, because without evangelisation the good news is not shared, and without unity the message is not credible.

The whole question of proselytism has become, throughout the years, such a disturbing issue for the churches and the ecumenical movement in general, that the World Council of Churches' Central Committee in 1997 had to issue the document "Towards Common Witness. A call to adopt responsible relationships in mission and to renounce proselytism".

"The aims of this statement are: (1) to make churches and Christians aware of the bitter reality of proselytism today; (2) to call those involved in proselytism to recognise its disastrous effects on church unity, relationships among Christians and the credibility of the Gospel and, therefore, to renounce it; and (3) to encourage the churches and mission agencies to avoid all forms of competition in mission and to commit themselves anew to witness in unity".

The document states that "common witness is the witness that the churches, even while separated, bear together, especially through joint efforts, by manifesting whatever divine gifts of truth and life they already share and experience in common".

"Common witness is constructive: it enriches, challenges, strengthens and builds up solid Christian relationships and fellowship. Through word and deed, it makes the gospel relevant to the contemporary world. Proselytism is a perversion of authentic Christian witness and thus a counter

witness. It does not build up but destroys. It brings about tensions, scandal, division, and is thus a destabilising factor for the witness of the church of Christ in the world. It is always a wounding of koinonia, creating not fellowship but antagonistic parties.

"Nevertheless, it must be acknowledged that some people may move from one church to another out of true and genuine conviction, without any proselytistic pressure or manipulation, as a free decision in response to their experience of the life and witness of another church. "The churches must continually assess their own internal life to see whether some of the reasons people change church allegiance may lie with the churches themselves".

This is clearly stated in the section called "Being Missional and Evangelising Churches" of the document written by the WCC Commission on World Mission and Evangelism for the preparation process of the 2005 World Mission Conference, in which we read: "There is urgent need to come to a clearer ecumenical stand on the place and role of evangelism within a holistic mission theology. In several places, recently, people have expressed a call for a spiritual renewal among traditional churches. This requires to understand mission also as having a religious offer and challenge to the world. We need to reflect anew on the missionary nature of the congregation, or the missional character of the church, but by including the need for spirituality. CWME should be able to affirm the importance of sharing the gospel, including to those persons who have not yet heard of it, and place the debate on proselytism and conversion in a positive context. This is possible, under certain conditions, like an atmosphere of mutual respect. However, trends towards confessionalism and aggressive competition must be resisted and the move towards "mission in unity" or "common witness" reinforced".

But the truth of the matter is that many WCC member churches and so called "historical" churches are in a passive, reactive and defensive mode, "protecting" themselves from evangelical and Pentecostal churches in stead of being proactive, sharing the Good news responsibly, but also with passion and joy. In many cases, in the Western countries, I am afraid that there is a "great omission" on this regard in stead of developing the "Great Commission".

For Rev. Dr. Konrad Raiser, current general secretary of the WCC, the issue of proselytism is particularly relevant in current times, in the context of rearticulating a missionary calling as a message of peace and reconciliation. He notes that evangelicals tend to place greater importance on conversion because they view Jesus Christ as the exclusive way to salvation. But, he says, "I have a fairly deep trust that God will work ways of salvation even beyond the limit of the visible Christian community". Raiser makes a distinction between evangelism, as the "proclamation of the gospel in word and deed," and proselytism, which has the sole aim of conversion. "I think the spirit of the gospel demands of us a witness to Christ that is at the same time a witness to peace and reconciliation".

This statement is particularly relevant for the WCC's Decade to Overcome Violence program and for the thematic area that the Commission on World Mission and Evangelism has chosen for the next World Mission Conference in 2005: "Called in Christ to be reconciling and healing communities", which is indeed one of the greatest challenges of God's mission and therefore of churches today, to carry-out a ministry of compassion, of solidarity, inclusion, mutual respect and acceptance.

2 Evangelisation is contextual and focused primarily on the less privileged, the rejected, the excluded.

John tells us that Jesus went back to Galilee, which was the region rejected by the Jews and by the "pure" religious people. It is the land of the excluded, of the marginalised. This is precisely his "mission field", even after the experience of the resurrection. It is indeed very interesting that when the women went early in the morning to the tomb to see Jesus buried, the angel told them. "He is not here; for he has been raised, as he said... Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed he is going ahead of you to Galilee; there will see him'. This is my message for you. "The mystery of evangelisation –says Rev. Dr. Emilio Castro—is precisely the mystery of the

presence of the risen Christ”, and I would add, of the risen Christ who is going ahead of us to Galilee with a message and praxis of hope, restoration and liberation.

This fact is even more evident when Jesus approaches this nameless woman (not even her name is mentioned in the biblical text) who was rejected and marginalised mainly for two reasons: because she was a woman and because, she was a Samaritan.

A third factor that caused the rejection of this woman, and therefore the commitment of the Lord to make justice, and this is explained in v. 16 and after. Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true."

The woman not only did not have an “official” husband, which gave social status, but she had had several, and therefore was considered to have a very bad reputation. Jesus approaches this woman and offers her the living water, right there, where she is, in her desperate situation.

But the other thing that strikes me is the fact that Jesus is talking to a person that he knows very well. He even knows of her private life, as we have seen before, which is reaffirmed in her testimony of faith to the other Samaritans, at the end of the passage, “He told me everything I have ever done” (v. 39). This, of course, poses a great question to us. As we engage in a dialogue to proclaim the Gospel, How much do we actually know our interlocutor? Many inter-religious conflicts are caused by ignorance, by making presumptions without knowing well each other.

One of the characteristics that I have admired the most of Anglicanism is that it is a contextual Church. Names such as “The Church of England”, “The Church of Bangladesh”, “The Church of South India”, “The Church in Wales”, etc., express the commitment to try to be a Church incarnated in each society. This also explains the importance of the relationship gospel/culture, addressing the question How to express our Christian faith in a particular culture or context. A relevant question therefore is what does it mean to be an Anglican or an Episcopal in each one of our contemporary societies?

3 Evangelisation is carried-out in dialogue. As evangelisers, we are bridge-builders.

Jesus takes the initiative to approach the Samaritan woman and develops a very rich dialogue, and a very profound exchange of ideas and opinions.

When we evangelise, following the model of Jesus, we are not full vessels, with all the truth and the knowledge, ready to empty all the contents in the recipients of the “objects” of our work, rather, we are engaged in an ongoing process of sharing the message, of giving and receiving, of mutual nourishment.

The Samaritan woman was trying to find all the excuses in the world to avoid talking with Jesus, to create barriers and obstacles in order to prevent the dialogue. She says: "You are a Jew, and I am a Samaritan, so how can you ask me for a drink? For him it would have been easier to give-up, but he insisted and persisted, until he gained her trust, the aim to overcome her fear and establishing the dialogue. As a church, as a community of followers of Jesus, we are called to be a “safe space” of acceptance and hospitality to each other, where everybody is accepted, welcomed, embraced and listened to, regardless of the origin, ethnicity, gender, age, ideology or any other differences.

We are also bridge-builders between the “community of saints” and the wider community, the society. We are bridge-builders between the churches of the North or the West and the ones in the South and East. Throughout the centuries the former churches have evangelised the latter, but, we need to admit that in general, the “historical” churches in the North have become “pre-historical” in their structure, liturgy, ecclesiology and would receive a lot if they are re-evangelised by the churches in the South, which are not only the fastest growing ones, but are also, in general, communities of men and women that try to live their faith with hope and meaning in an economy of survival; men and women of faith who day-by-day, experience in their own lives, what it is to live by the grace of God.

I appreciate the fact that the Decade of Evangelism of the Anglican Communion has enabled and encouraged a “shift from maintenance to mission”, as it is expressed in the report “Anglicans in Mission. A Transforming Journey”¹¹. This is indeed a gift that we must share with the World Christian Communion. As WCC we are bridge-builders, sharing these rich experiences with others.

We are bridge-builders also with people of other faiths. In this regard, I would like to remember the well known quote from the San Antonio World Mission and Evangelism Conference (1989): “We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot set limits to the saving power of God¹²... We are well aware that these convictions and the ministry of witness stand in tension with what we have affirmed about God being present in and at work in people of other faiths; we appreciate this tension, and do not attempt to resolve it”¹³. Evangelisers as bridge-builders means to respect others, but even more, to work with others for a better world, for justice, peace and integrity of creation. This notion is reaffirmed in v. 38 in which Jesus says to the disciples: “I sent to harvest that for which you did not labour. Others have laboured, and you have entered into their labour”. Evangelisation in unity, consisting in planting and harvesting, harvesting and planting together, as an ongoing process.

Even, if we go back to the etymology of the word “religion”, it came originally in the 13th century from Latin and means, among other things ‘re-ligare’, re-unite, to tie, to bind, or to link together. It is indeed very sad, and discouraging that throughout the centuries and certainly today, in some cases and places, religions instead of serving to unite the world, have served as a violent factor to fragment, fracture and even to kill, even though behind these conflicts lie deeper political or economical root causes.

There is no question that September 11 terrorist attacks in the USA are part, in great extent, of these complex dynamics. This is indeed one of the greatest challenges to mission and evangelism today. And after all this happened, violent conflicts among religious extremists have escalated in different parts of the world. A few days ago there has been more than 50 people killed in sectarian violence between Hindus and Muslims in Western India. More than 850 people have been killed since February. Christians have been killed in bomb attacks during religious services in Pakistan. Eight women were killed in a Mosque recently also in Pakistan, and the list can be longer.

4 The content of the gospel is a "life-giving" one.

In a world of brokenness and of fragmentation, the message of the "good news" is one that gives life, like the water that Jesus was offering to the Samaritan woman.

The water from Jacob’s well could satisfy the physical thirst; but Jesus is offering water of a different nature. A water that satisfies the deepest demands of the human heart. The language is an existential one. Only those who ever have experienced thirst in the desert, would understand that water is the most valuable gift, a symbol of the only thing that can fully satisfy a human being”¹⁴.

This sense of being fulfilled which is provided by the “life-giving” water is not one that makes people feel happy with themselves, it is rather one that converts, changing the lives of the people. Evangelism, therefore in the words of Rev. Dr. Emilio Castro, “aims not to satisfy people, but to transform people, we are not calling them to be happy with what they are, we are calling them and ourselves to aim at the promise of abundant life, that is the life under the cross that Jesus has called us for”¹⁵.

The life that Jesus is offering to the Samaritan woman is a life in all its fullness and abundance, a life to which we are committed as evangelisers. We just returned a few days ago from a Missiology Consultation organised in London, under the theme “Toward the Fullness of Life: Inter-contextual Relationships in Mission”. The final report summarises what we are trying to say: “The fullness of life is the goal of the *missio Dei*. This vision of abundant life now shapes our calling and engagement with the world. The mission of the church is to receive, celebrate, proclaim and work for the fullness of life in Christ. In Christ, we are called to be reconciling communities, bringing a message of healing and wholeness to a broken world; sharing in the life of the world as the people of God in the midst of all God’s peoples; receiving the gifts of all peoples, cultures and religious traditions; and resisting the powers of death that still and kill, scatter and destroy”¹⁶.

Rev. Dr. Philip Potter, another former general secretary of the WCC, many years ago shared this same vision in these words: “The whole burden of the ecumenical movement is to co-operate with God in making the *oikoumene* an *oikos*, a home, a family of men and women, of young and old, of varied gifts, cultures, possibilities where openness, trust, love and justice reign”.

This is expressed in terms of an ecumenical strategy for congregational evangelism by Raymond Fung in his book “The Isaiah Vision”. He says that the Isaiah agenda is concrete and clear in its objective. It specifies:

- that the children do not die;
- that the old people live in dignity;
- that those who build houses live in them; and
- those who plant vineyards eat the fruit.¹⁸

5 Evangelisation is informed by the Biblical message and tradition.

The Swiss Reformed theologian, Professor Karl Barth said, that in order to bear witness of the risen Lord, we ought to hold the Bible in one hand and the newspaper in the other. We have seen already how the evangelisation endeavour is contextual, defined in this metaphor by the newspaper, but it is also textual, in the sense that it is informed by the Biblical text, the “revealed Word of God”. In verse 12 of our passage, the woman makes a reference of the Scriptures talking about Jacob’s well, which Jesus uses as a starting point to offer the water of eternal life. And this was a constant procedure of Jesus in his ministry, since he had been a child.

“Jesus loves me, yes I know, for the Bible tells me so” is the very simple song that we learned in Sunday School and is the essence of evangelism.

6 As evangelisers, we are not judges.

“One of the most harmful attitudes as we try to share the Good News is to be judgmental. I do not pretend to judge here the judgmental people, but perhaps it would be very helpful at this point to learn from Jesus’ way in dealing with the woman at the well, which reminds us of his reaction with the scribes and the Pharisees when they caught the other woman in an act of adultery. He asked her: “Woman, where are they? Has no one condemned you?” She said, “No one, sir. And Jesus said, “Neither do I condemn you. Go you way, and from now on do not sin again” (John 8: 1-11).

“The Samaritan woman is never judged as a sinner. On the contrary, she is portrayed as a model of growing faith”¹⁹. In fact “Jesus treats her as a serious conversation partner, the first person in the Gospel to whom he makes a bold statement of self-revelation”²⁰. As we evangelise, “We are not called to be judges, we are called to be witnesses”, says Rev. Dr. Emilio Castro.²¹

7 As we evangelise, we call to metanoia, repentance, conversion, transformation, liberation, a turning from and a turning to.

Progressively the differences have been solved and finally comes the highest point of the story: the self-revelation of Jesus, as we have seen before: “I am he, the one who is speaking to you” (v. 26). This is the starting point to better understand the following facts:

- My food is to do the will of my Father (v34) This is the way of access to eternal life
- That we are in the harvest time, which is a normal symbol in Judaism to point out to the judgement not for the future, but for the present;
- Some plant and others harvest. This is the missionary activity of the Church;
- Faith in Jesus is born out of the witness and a personal encounter with him, and finally;
- Jesus is discovered as the Messiah, the saviour of the world.²²

So, as evangelisers we ourselves are not the message, we are the channels of the message, called to lead people to a personal encounter with Jesus. We propitiate this encounter without interfering or hindering, giving "account of the hope that is in us"²³.

8 Evangelisers as servants.

In the text, John also tells us about the participation of the disciples, which was not that encouraging. As we have seen before, at the beginning of Jesus' dialogue with the Samaritan woman, they were not present with him. They came later and "were astonished that he was speaking with a woman..." (v. 27). On the other hand, they are concerned about his material needs, they are asking him to eat something (v. 30) and he replied, "My food is to do the will of him who sent me and to complete his work" (v. 34).

Having accompanied to him for so long, and knowing the type of person he was, it seems they did not know him well, and were focusing on their own agenda. The followers that Jesus calls are ordinary people, like us. People with a lack of vision, with their own values, just like the disciples, just like us. But Jesus has a transforming power, he turns our mistakes into positive energy in order to evangelise. We see it constantly with the disciples and with the Samaritan women. He sends them –and us–, as faithful servants, to continue the work of salvation that he began.

This call is clearly stated in many WCC documents, particularly in "Mission and Evangelism. An Ecumenical Affirmation": "As the Father has sent me, even so I send you' (John 20:21). The self-emptying of the servant who lived among the people, sharing in their hopes and sufferings, giving his life on the cross for all humanity – this was Christ's way of proclaiming the Good News, and, as disciples, we are summoned to follow the same way. 'A servant is not greater than his master; nor is he who is sent greater than he who sent him' (John 13:16)."²⁴

9 Going back to town - The evangelised woman became an evangeliser.

The Samaritan woman after talking with Jesus, was so moved, that she herself felt obliged to share with others (v. 28) the treasure that she discovered in Jesus, though he did not ask her to do so. She took the initiative, as she felt that she could not keep the "living water" for herself. She "takes Jesus to the people"²⁵. Here we clearly see what Pope Paul VI describes in his Apostolic Exhortation "Evangelisation in the Modern World", '*Evangelii Nuntiandi*', as a movement "from Christ the evangeliser to the evangelistic church"²⁶. "The 'conversion agenda' is essential. Only those who are converted can evangelise and be sacrificial givers"²⁷. In fact, the word evangelisation involves the messenger, the "angel", committed to finish the work that the Lord started, aware of the "already", but at the same time, the "not yet" of the Kingdom.

This notion of evangelising in order to fulfil the "not yet" of the Kingdom is clearly stated by Rev. Mortimer Arias. He believes that "to evangelise is to make visible the Kingdom of God, through gestures, words, deeds which call to follow Jesus Christ. Evangelism becomes liberating when the announcement of the Good News under the action of the Holy Spirit, calls to conversion and discipleship, provoking processes of change towards humanising lifestyles, for individuals, groups, systems and structures"²⁸.

At the end of the passage we read that "many Samaritans from the city believed in him because of the woman's testimony" (v. 39); and of course, "many more believed because of his word" (v. 41). She did not impose conversion, she only shared the experience of her 'metanoia', of her transformation. She told of her "transforming journey" with the Lord.

Final Remarks

Summarising my presentation, I would like to quote one of the most helpful thoughts on the theology of evangelisation and our commitment to it, from Dr. David Bosch. "Evangelism as that dimension and activity of the church's mission which, by word and deed and in light of the particular conditions and a particular context, offers every person and community, everywhere, a valid opportunity to be directly challenged to a radical orientation of their lives, a reorientation which involves such things as deliverance from slavery to the world and its powers; embracing Christ as Saviour and Lord;

becoming a living member of his community, the church; being enlisted into his service of reconciliation, peace, and justice on earth; and being committed to God's purpose of placing all things under the rule of Christ"²⁹.

May God, inspirer and source; Jesus Christ, communicator and the Holy Spirit, enabler of the "life-giving" message, guide us as we try to be faithful evangelisers in the whole creation. Amen.

Evangelism and the Wholeness of Mission

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I am very glad that I have come to you during this season of Easter and of course it is the Feast of the Ascension on Thursday, but it is Eastertide still until we come to Pentecost itself, and Easter begins with a particular letter doesn't it? Easter begins with an E and so I want to begin with three E's about Easter, so that whatever else we do will be related to the good news of Jesus rising from the dead.

The first thing about Easter that begins with an E, which has struck me is Endurance, endurance and endurance primarily of God himself. The divine persistence you might want to say. Going back to Bishop Mano Rumlshah's taxi driver in New York who was saying that God must now give up and of course the Christian answer is no. God is not giving up. However we want to make sense of our world, which is an imperfect world of course. Not just that human beings have despoiled it, of course we have done that, but what the world itself is in the process of becoming. In this imperfect world, in a world to which human evil has also contributed, if we are going to talk about God at all, it must be a God who persists, who works his purpose through this imperfection, bringing about the good, bringing about beauty that we see all around us, bringing around order both in our material world and in our human society.

So the first thing about the endurance of Easter has to do with God himself, God's endurance, but it also has to do with what endures in us and for us. What is it that is essentially human? Now if I asked you, you would give many different answers to that question. It may be that sense of creatureliness and dependence on a supreme being that you think is most valuable about human beings. It may be our awareness of the difference between right and wrong. It may be how we make sense of ourselves and of the world, it may be human creativity, so many things that you could say and I am sure will say. It is what is enduring about human beings that Easter is about. It is God's declaration that what is enduring about the human person is within the purposes of God and it is something that is not just passing, something that is not just ephemeral.

So Easter reminds us of what is enduring, God's endurance and what is enduring in us, but it is also about Embodiment. If the Bible has any kind of anthropology, it is that human beings are body, soul and spirit. The Bible does not have a view of the human person which at any stage regards it as valuable because of some kind of disembodied survival. So the enduring is not about disembodied survival of a soul, it is about the whole person, it is about embodiment, and we may say that is a particular insight of the Bible, the wholeness of the human person. Easter is about that because Easter affirms in the end the truth of the incarnation. Now we cannot believe that God has become a human person, lived as a human person, taught as a human person, healed people as a human person, fed them but then when it comes to Easter, we suddenly start talking about a spiritual reality. You see the embodiment has to be about not only in the crib and in the manger but also at the tomb and that embodiment of the risen Lowich we affirm at Easter, is also true of us, it is the clue to God's purpose also for us.

The enduring, the embodied and then Easter is also about our Environment. The environment, in which we live, it is also about ecology, it is also about the transformation of the whole of creation. Easter is not just about our own salvation and redemption, it is also about the transformation of creation, it is the truth that creation is not simply futile but that it is moving towards the fulfilment of God's purposes and that gives us a commitment to the rest of creation, ourselves of course, but also to the rest of creation.

I thought I would begin with those three E's about Easter because they relate to evangelism and the wholeness of mission. Talking about the wholeness of mission, in the Anglican Communion and indeed in the world-wide church, we are learning about the wholeness of mission particularly from churches in Africa, Asia and Latin America. It is there that people do not see the divide between mission and development for instance. In the West that divide has now been made in such a way that it is almost impossible to overcome it. What has Christian Aid to do with USPG? I think it was Zac

mentioned this is his talk about life before death. In the lives of ordinary people, it is not untrue to say that if Christian Aid is about life before death, then CMS and USPG are about life after death. That kind of wholly unacceptable division that has been made between the proclamation of the Gospel and how we serve our fellow human beings. I certainly found, in my time at CMS in particular, that the Churches in Africa, because of their traditional beliefs and *va* are able to hold the two together. Bishop Mano was asking how God is present and working in people's cultures and African ideas about the wholeness of the human person and indeed inter-relationships in society.

(Ubuntu, I am because we are,) have contributed to maintaining this wholeness of mission. Christians should be concerned for the whole person's healing, feeding, education and spiritual development. In Isaiah 61 the prophet who is sent to proclaim the good news, and of course in Luke 4 that Zac had mentioned yesterday, we find Jesus himself saying that he had been appointed to bring the good news to the poor. These two words are used bissr in Hebrew in Isaiah 61 and euangelizomai in Greek in Luke 4, are both translated quite often by the word to preach, to preach the good news, in English certainly. It would be interesting to hear what other languages say, but of course the words mean much more than that. Bissr is the word from which you get Arabic, Persian, Urdu, Bashâra, it means something like announcing good news which is going to change people's lives. Mubashir being the one who brings the good news. It is a radical change, you could say and of course in the context of the latter part of Isaiah it means the end of the exile and the beginning of a new kind of life for God's ancient people. For Jesus, certainly it meant the beginning of his ministry of healing, feeding, teaching. So it is not just preaching, I mean this is the fundamental point, proclamation and praxis of what we do has once again been divided unnecessarily in a way which the Bible does not do. These words in their respective passages, Isaiah 61 and Luke 4, mean the announcement of God's decision to change people's lives. This is based of course on what God has done in the past; continual appeal to what happened in Egypt, to how God brought his people out of Babylon to what God has done in Christ of course above all. But that appeal to the past is made to affirm what God is doing in the present and to assure us of what he is going to do in the future. And that is the basis for the wholeness of mission it is God's concern for the whole of our story not just the spiritual bit of it.

So having had three Es, some of you are not wholly surprised to know that I have now got some Ps. In looking at the wholeness of mission and the place of evangelism within it we must, I think as Anglicans, begin with Presence. Now it is over a hundred years since the publication of a very important book in the Anglican Tradition, Lux Mundi which was edited by Bishop Charles Gore and this book emphasised the doctrine of the incarnation as central for Anglicans. The centenary of the publication of this book was celebrated a few years ago by the publication of another edited by Robert Morgan called: "The Religion of the Incarnation". Well that may be going too far but the point is that the doctrine of the incarnation has been central, not only to an Anglican understanding of God but to our understanding of the nature of the church.

You know the question was asked: "What is the Church?" last night quite frankly and one Anglican answer has to do with Christian presence. Now in a way Anglicanism has anticipated even Lux Mundi and Bishop Charles Gore because the way in which the parochial system was established had an incarnational basis to it. The parochial system, as you know, was established by Theodore of Tarsus, the only Asian to have been Archbishop of Canterbury in the seventh century. It has lasted until now, it has its own weaknesses and its strengths but its basis is a commitment to Christian presence in every community. Now we may say that even Theodore of Tarsus was anticipated by the mission of Augustine. Augustine was a very fearful missionary, by the way, not bold at all, he tried to run away after Pope Gregory had sent him to England. He tried twice to run away and had to be brought back to the mission field and he was constantly writing to Gregory for advice. "What should I do next" etc. Well then he got to Kent, you know he came to Canterbury first and then the same missionaries came to Rochester, so Canterbury has celebrated its fourteen hundred anniversary 597 and we will be celebrating it in 2004. But he was always uncertain about how to tackle the missionary task and constantly writing to Pope Gregory asking for advice. One question in his mind was what to do with the pagan shrines of the Kentish people.

I think somebody was saying yesterday, that the Church of England always seems to have been there, but it wasn't there then, it was in the process of becoming, you know. Not being church but becoming

one. He wrote to Gregory, “what shall I do with the pagan shrines?” What do you think Gregory’s answer was? What do you think Pope Gregory might have said to St Augustine of Canterbury? Leave them there he might have said, or completely destroy them, burn them with fire. Some missionaries did that, Boniface and others who evangelised the Low Countries and Germany, specialised in destroying pagan places of worship. But Gregory wrote back to Augustine, said: “Don’t destroy them, use them for Christian Worship” and this is actually what Augustine did and sometimes when I stand in an ancient parish church in England, I wonder how far the spiritual roots go back. So presence, Anglican Commitment to presence goes back a very long way.

At the Reformation there were two kinds of presence that were emphasised, one was Christian presence in the nation. Now there are historical reasons for this because this was the sort of time when European Nations were coming to an awareness of themselves as nations, as nation states and so it was right to emphasise the identification of the Church with the Nation, the Church of England. That had actually been done before the Reformation, even in the Magna Carta, *Ecclesia Anglicana* is mentioned, but it was particularly emphasised at the Reformation, commitment to a particular people, but it was also emphasised once again, re-emphasised, in the parish system.

These emphases actually also had weaknesses, the identification with a particular people may have been an over identification and so many churches of the Reformation were unable to have any vision for world mission. The Roman Catholic Church by contrast had a very vigorous vision for world mission at that time in the so called Counter Reformation, and one Roman Catholic objection to the reformation was that they could turn people into ‘heretics’ but they could not evangelise the heathen. In Roman Catholic polemic of the time, you see this charge, and there is some justice in it even though the Counter Reformation itself made of course many serious mistakes. The question for Anglicans is how this commitment to presence can be expressed today. The parish has been a geographical entity, the nation is both geographical and has been in the past anyway ethnically centred. What about today? In the west certainly people don’t give too much importance to the place where they live; their lives are not shaped by that. They are shaped by the networks to which they belong. They may be professional networks, or the friends that they have, the common interests they might share, such as music or literature or art or football or whatever it might be, and how is Christian presence to be expressed in such cultural contexts?

In Africa, I look forward to hearing from Africans about this, but I have been very conscious in all my visits to Africa of the importance of tribal relationships. Zac was talking about the clan, well that is another kind of clan, another kind of relational entity. But to what extent is it permissible, even desirable to express the structures of the church, the worshipping life of the church, the language of the church, its evangelism in tribal forms or must the tribe always be transcended? Is there an either or here or a both and? Can we express the faith authentically in a tribal form but also belong to a wider fellowship? It is a question not only of course, in Africa but also in parts of Asia where you may not have tribes, you certainly have clans. To what extent should Christian faith be expressed in such particular terms? Of course missionaries have been doing this any case. Bishop Mano was talking about the history of mission in the last two hundred years or so in South Asia and the fact that the missionaries actually began with the higher castes and the educated. The Jesuits attempted both in China and in India to create a rite, which would appeal to the intellectuals to the upper castes and the ruling classes. And even the CMS when it began its work, actually began with Muslims and caste Hindus in North India. It is only when they were disappointed that they turned, very reluctantly to the poor.

James Massey of the Indian Society for the Promotion of Christian Knowledge has written about how CMS, in particular, was forced to the poor. The missionaries didn’t want to because they thought, that if they went to the poor, they would cut off their relations with the rich. What are the limits to this kind of presence, and how can they be affirmed as well as transcended. I know that here in Africa there are many ways in which Christian presence is being expressed in terms of tribes or of ethnic identity at any rate. Archbishop David Gitari often talks of the work among the nomadic peoples of Northern Kenya, and I have had some experience of nomadic work in the South of Pakistan. The people who used to come and study with us were catechists who were going to be ordained, - very often catechists can be ordained. The stories they used to tell us was that the problem with evangelising

nomadic people is that you come into contact with them, you tell them about the Gospel and they disappear in the nature of the case. Three years later they appear again and you have to start all over again. So how do you take people on, how do you nurture them, that was their problem? I think that was also the problem in Northern Kenya, but the Kenyan answer was, to send the evangelists and the teachers with the nomads. Buy them a camel and a tent and send them off!

But then of course, we do have to come to Proclamation, the second P, if you like. The verb kerusse is the proclamation of the Gospel in the New Testament, the preaching of the Gospel. From this comes the term kerygma. But what is kerygma? When you hear that word kerygma what do you think it means, the actual message, yes, the core, yes, anything else? kerygma actually means the core belief, the bare bones of Christian faith and the two of course are related. It is in the proclamation, the kerusse, in the preaching that you discover what the core is. You don't sit down somewhere and write a tome of systematic theology to discover what the bare bones of the Christian faith are, you discover that in the preaching itself. That is pretty basic. The difficulty of course is that the evangelists are preaching in different contexts. They are not preaching in a mono cultural situation. Certainly in the UK now, even in a parish the situation is not mono cultural. People of different cultures, different world views, different value systems are living cheek by jowl. So how is the preaching to be done and the bare bones of the faith to be discerned? The Primates have tried to do it of course, very well, I think. But of course, the point is, that it is done in context.

In the New Testament already we find that when the preaching is to the Jewish people, the great kerygmatic speeches in the Acts of the Apostles, the whole of salvation history is rehearsed; how God has been working among those people and now how he is bringing them back to a fulfilment of the story of Jesus. But when the Gospel has to be preached to those who have no such Jewish background, then the evangelists take a different line, can you think of any examples in the New Testament, of where that happens. Athens, I thought everybody would say that but it happens once before at Lystra, I think it is in Acts 14. You remember they tried to sacrifice to Paul and Barnabas, and they stopped them and they then explained that the Good News, which they are bringing is of the God who has revealed himself to these people. There is always a sense of God that people have and he has not left himself without witness anywhere. Not left himself without witness anywhere. But now the challenge has come to them in the story of Jesus and of course you mention Athens. Paul is left alone in Athens as a good Jew his spirit bur against the idolatry that he sees all around and yet, when he comes to his speech in the Areopagus he begins with the native religious sense of the Athenians and he tries to connect with them, not only with the reference to the unknown God but the quotations which he uses from the Greek poems. "In him we live and move and have our being". That was not said by a Jew, it is not in the Old Testament so this is what St Paul means I suppose when he says to the Jew I became a Jew, to the Gentile I became a Gentile (I Cor 9). You see it is not just an external thing that you proclaim the Gospel to people in one way but you believe it in another way yourself. That is not authentic enculturation or contextualisation. You know, missionaries in Pakistan when they come to Pakistan, they say they mustn't place the Bible on the floor, because that is a cultural value that they have learned. But as soon as they return from wherever they came, they put it back on the floor - I mean they have not learned anything! So proclamation necessarily leads us to ask the question to whom is the Gospel being proclaimed.

After the New Testament period, when we come to the second century, the second century is the century of the great Christian apologists. People who had to give an account of the faith to a pagan environment. Now they had many difficulties with that environment. We must never underestimate that: they did not in any way endorse all that they saw. But if you think of just two of them, Justin Martyr who lived in the middle of the second century and Clement of Alexandria towards the end of the second century. They are able first of all to see some truth, which is leading people to a true knowledge of God in the philosophy of those around them. They don't endorse everything in that philosophy, but where the philosophy talks about order and the reason, the universal reason, which brings order to our world, then they can say yes because it is this universal reason that has been revealed in Jesus Christ. That is one reason, of course, why Anglicans give such a high place to reason. In the poetry, now the Christians of the second century did not think very much of pagan poetry, they thought it was idolatrous, it was corrupt. But where they could see the truth even in

poetry they quoted it, like St Paul in Athens. They used whatever was to hand. The morality of the Sotics, already we find that reflected in the passages of the New Testament, Ephesians, Colossians and so forth. And even the prophecies of some of the oracles of the day were seen as a prophecy of the coming of Christ. So all of that was usable.

Now when we try to relate the Gospel to culture, whether you call that the process of inculturation, culture may refer much more to people's tradition, customs and values; or you refer to it as contextualisation, where it may refer more to the socio-economic and political conditions. Whatever you do and wherever your emphasis lies, we still have to ask what are the limits to inculturation and to contextualisation. The Pope in an Encyclical written some years ago said that there were two: The nature of the Gospel itself is a limit, you can't compromise that, and the fellowship between believers is another limit, so that I should not do anything in my preaching and living the gospel that compromises you. This is for the Anglican tradition a first order question that we must recognise and respect the gospel in one another and to make sure that we are not a stumbling block for our brother or sister in another context. I used to feel this when working on the Indian border. John said I was Bishop of Raiwind, almost on the Indian border, and at that time we could cross over into India to spend the day. As soon as you crossed the border, you could see the difference, but not only do you see the difference in life generally, but also in how people worship, how they handle the scriptures. In Pakistan, people are, of necessity influenced by their Islamic environment, they want to be Christians in an Islamic environment, worship is therefore simple, Bible centred, preaching orientated and so forth. You cross over into India and there is incense and candles and flowers and colour and all sorts of things. And I used to ask myself the question: When would Christians in Pakistan cease to see the faith in their brothers and sisters in India, because the expression of the faith has become so different. That must be a concern with us all the time.

But proclamation in itself of course is not enough if we have a concern for the whole Gospel and therefore I have another word Praxis or Practice, how we are to live our faith and we need to begin I think here with worship. In the New Testament it is the worship of Christians that brings about awe in those around them. The very beginning of the story of the Christian community, when they see them praying together, breaking bread together, worshipping in the Temple together they are impressed by how God is working among them. Later on of course, because of persecution and so on, worship became much less visible to the outside world, even so the early Christians are constantly telling their pagan hearers and readers of the importance of Christian worship. In some situations and cultures, worship is the only way in which Christians can witness in the Coptic Church in Egypt. The Coptic liturgist Maurice Assad has said quite often that for the Coptic Church, because it was a persecuted church, has been a persecuted church for the whole of its history. Worship has been the only way in which it has been able to witness to the Gospel, and that is why there is so much care taken over worship in the Coptic Church, not just in its conduct, its preparation, in the building, and so on. We also saw this with the Orthodox Churches in the Communist Countries where often it was simply the presence of the building, the possibility of worship that was all that was possible.

There are three things about worship that I would just like to mention very quickly. The first is the visibility of worship; certainly in the United Kingdom, Christian worship is almost invisible. You know, people go into their churches, they lock the door and then they worship. They draw a curtain, ritually, and so people outside don't know what is going on inside. I was once coming out in a procession from a church, and the bishop is almost always last, and there were some young people on bicycles. They came up and said, what do you do in there? You know, I stopped and said, well we sing and pray and so forth, but they had no idea what happened inside. In the West certainly, the visibility of Christian worship has to be recovered, whether that is through this new custom of procession on Good Friday, for instance, processions of witness, or whether it is through outdoor worship or sometimes even having glass doors or glass walls in churches, I think the glass door may be a very important missionary aid, certainly for churches in the United Kingdom. In Africa, I was saying in the Cathedral on Sunday morning, the first time I came to Nairobi, I was so impressed with the streams of people going to church on a Sunday. I mean, that made it visible, and you see this all over Africa of course, you also see it in many parts of Asia. I like the way in which Colombo

Cathedral, it is in the middle of a square, and it really doesn't have walls, just pillars and so everybody round about can see or hear what is going on inside.

Visibility and then accessibility. The accessibility of worship, this is rooted in the Anglican tradition, it goes back to the book of Common Prayer that worship must be such as can be understood by the people. That was Cranmer's commitment, not to produce a classic text that was aesthetically pleasing, of course it would become that, but in a tongue that can be understood by the people, the accessibility of worship is so important for mission, and then its availability.

Visibility, Accessibility, Availability for mission. So often people say about the celebration of the Eucharist, "Bishop this has no missionary aspect to it, this is a rite for Christians". But of course they ignore that it to proclaim the Lord's death until he comes. Even the Eucharist, particularly the Eucharist, should be missionary, and I was delighted to see here in the Chapel out in the Resurrection Garden there is that passage from 1 Corinthians "To proclaim the Lord's death until he comes".

Worship and then witness, if kerygma is proclamation, witness is martyria, from which of course we get the word martyr. It doesn't just of course mean giving up your life, but Christian witness which is costly, in the early centuries of the Church, there were not many full time missionaries and evangelists at all. The Gospel spread through the witness of ordinary Christians; the wife staying with a pagan husband, for instance; servants performing their work honourably and faithfully; those who had particular responsibility in the state doing their work properly. That is how it actually spread and I think witness and worship are very closely related. Bishop Stephen Sykes says in one of his articles which he wrote for the Decade of Evangelism; "that those who repent and are renewed by worship can then go out to proclaim the joy of the resurrection". So worship actually provides the inspiration for witness.

Then, of course, within this area of how Christians live, Praxis, there are works of love, absolutely central to the early Christians who were constantly found in the least reputable parts of the city. This was often the objection of pagan husbands, to their wives becoming Christians that they would be found in the worst parts of the city. In the manumission of slaves, Wilberforce was not the first to discover that slavery was inhuman. Of course he did discover it for himself, and he initiated a wonderful movement, which is related to our missionary movement particularly to bodies like the CMS. But the sense that slavery was an evil was based, goes back to Galatians 3:28 saying there is neither slave nor free in Christ. So Christians spent a lot of time in the manumission of slaves and when the emperor Constantine became sympathetic to Christianity, he gave the Church a special role in this area.

We have worship, we have witness we have works of love. proclamation, therefore, and praxis have to be held together, but I haven't mentioned the prophetic and that is an important aspect of Christian mission when it is understood in this holistic way. People of course mean very different things by the prophetic and again I don't want to drive a wedge between the different ones. We need to take our cue from how the prophets of the Old Testament and Jesus himself exercised their prophetic ministry. It is certainly true that the prophetic is not simply saying fashionable things. It must be a word from God, a word that comes either directly to the believers from God or comes to the believer from the scriptures or comes to the believer from the ministry of the Church. I say that the prophetic is important because Anglicanism has been, well, Zac was saying a religion of kings, and it could be seen as a church that simply endorses the status quo. And in some cases it has done so. If I had the opportunity, I would tell you about the strong tradition of dissent that Anglicanism has had particularly since the Reformation.

Well the Reformation itself of course was a kind of movement of dissent, but the Puritans who felt that the Reformation had not finished but must continue, the non jurors who refused to take the oath to King William and Queen Mary because they had already taken an oath to James II and they said they could not break that oath and for that reason they lost their employment, bishops lost their sees, even the Archbishop of Canterbury at that time lost his see, because of the stand. We then had the catholic movement in Anglicanism that began in the 19th century, which wanted to see the church particularly as a spiritual society distinct from, though not unrelated to, the state. Sometimes we are called to exercise a prophetic ministry which is not just about, what is the word, doing good works. It is not

just about development, even, but it has to do with saying uncomfortable things to the church and to the world in a particular context. Now Archbishop David Gitari in this context of Kenya has been very brave in his own prophetic ministry which has been deeply rooted in the Bible itself. It is not that he is a politician, but when he has seen injustice in the land he has spoken out as an integral part of his Christian mission. I think he will be long remembered for that. He has also been a church planter, a liturgist and all sorts of other things, but I think it is his prophetic ministry in a very difficult phase of the history of this country which has made most impact.

So the prophetic is important, and if we are to have wholeness in mission then it must be programmatic. That is to say it has to be worked out in a more or less detailed programme at every level, whether that is provincial or diocesan or in the parish. It cannot be left simply to the realm of ideas and I am sure in the next few days you will be working out programmes for the Anglican Communion as a whole in terms of our missionary priorities. What typically would such a programme have in it? I mean, it could certainly have something of proclamation, something of Christian living or practice of the Christian faith, something of the prophetic.

And then finally this word Partnership, koinonia, which we often translate, fellowship in the New Testament, but at the very beginning of his letter to the Philippians, St Paul uses it in a particular way "koinonia eis to euangelion". The fellowship or a partnership, which is for the sake of the Gospel. That is the kind of partnership the churches should be looking for in the Anglican Communion. The fellowship or partnership for the sake of the Gospel. For Paul there are three kinds of partnership: there is the partnership of those who work closely with him, Barnabas and Silas were mentioned this morning; the people he called his synergoi, his fellow workers in the Gospel, and these might be mission agencies, there are so many mission agencies now burgeoning as it were in different provinces of the Anglican Communion. In South India alone in relationship with the Church of South India there are 3,500 cross cultural missionaries. I am sure there will be stories from Korea, Singapore, Africa. Then secondly he talks of the partnership of a Church with the Apostolic band. He says about the Philippian Church, the Church at Philippi was mentioned yesterday, that it was only this church that supported him in his missionary work at first, a particular relationship that a church has with missionaries, not just people it has sent, St Paul was not sent by Philippi. And then thirdly he speaks of the fellowship between the churches or among the churches, in II Corinthians 8 and 9 for instance, once again Philippi is involved here, the church from Macedonia has shown its partnership with the Churches in Judea. A partnership he says based on the principle of equality. He urges the churches in Corinth to emulate the example of the Churches in Macedonia of which of course Philippi was the chief.

The Anglican Communion through the Partnership in Mission process has of course developed this third kind of partnership to a very great extent, and if the development of Anglican structures don't produce anything else, then that is enough, this principle of mutual interdependence, that has been developed through the whole life of the Anglican Consultative Council, I think it was at the first or second meeting that the principles were enunciated, but they are still being used and applied in many of our relationships, but the question that I want to leave with you is what about the other two kinds of partnership, where are they in Anglicanism? Can we identify them and what value do they have for us? The partnership of St Paul's partners in the Gospel, teams of people committed to a common task, where can we see them, what are they doing? And also how are local churches supporting such work. So I began with Easter, and we saw how Easter itself reminds us of our commitment to the wholeness of the human person, the wholeness of Christian mission. We went on to consider Presence, Proclamation, Practice of the Christian Faith, the Prophetic, the Programmatic and finally the importance of Partnership.

Close Encounters of the Human Kind

Bible Studies

The Rt Revd Mano Rumalshah

Bishop Mano Rumalshah, former Bishop of Peshawar, Pakistan, and then General Secretary of the United Society for the Propagation of the Gospel presented daily Bible studies on encounters that Jesus had with people during his ministry and the lessons they provided for mission and evangelism today.

Studies

1. The Seeker Who Came by Night John 3.1-21
2. The Woman Who Needed Water at Noon John 4.1-42
3. The Woman Judged in the Light of Day John 8.1-11
4. Two Travellers Who Offered Hospitality at Evening Luke 24.13-45
5. The Faithless Friend Forgiven at the Breaking of the Day John 21.1-19

The Seeker Who Came by Night

John 3.1-21

Our first gospel 'encounter' is between Jesus and the Pharisee, Nicodemus. He is clearly an important person within the Jewish community (see verses 1 and 10), and respected for his learning. The Greek in verse 10 literally refers to him as 'The teacher of Israel.' Begin by reading the story : why not use three voices – one for Nicodemus, one for Jesus, and one for the story-teller.

- 1 *Now there was a Pharisee named Nicodemus, a ruler of the Jews.*
- 2 *He came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him."*
- 3 *Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above."*
- 4 *Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot re-enter his mother's womb and be born again, can he?"*
- 5 *Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.*
- 6 *What is born of flesh is flesh and what is born of spirit is spirit.*
- 7 *Do not be amazed that I told you, 'You must be born from above.'*
- 8 *The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."*
- 9 *Nicodemus answered and said to him, "How can this happen?"*
- 10 *Jesus answered and said to him, "You are the teacher of Israel and you do not understand this?*
- 11 *Amen, amen, I say to you, we speak of what we know and we testify to what we have seen, but you people do not accept our testimony.*
- 12 *If I tell you about earthly things and you do not believe, how will you believe if I tell you about heavenly things?*
- 13 *No one has gone up to heaven except the one who has come down from heaven, the Son of Man.*
- 14 *And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up,*
- 15 *so that everyone who believes in him may have eternal life."*
- 16 *For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.*
- 17 *For God did not send his Son into the world to condemn the world, but that the world might be saved through him.*

18 Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

19 And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil.

20 For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed.

21 But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

- 1 Is the fact that so much of this encounter takes place through a dialogue between Jesus and Nicodemus important? Does it suggest to us that God chooses to respect human beings and really wants to engage them in conversation with him? One modern prayer thanks Jesus for ‘making time to talk to Nicodemus’. How important is it to make time – in order to help others encounter Jesus? Do we do so enough? Do the organisations and churches with which we are linked? Or are we and our churches sometimes rather like Nicodemus himself – apparently important, but still with much to learn?
- 2 Nicodemus came to Jesus ‘by night’. That is clearly an important note in the story. Why do you think he came at this time? Out of fear, or embarrassment, or because he wanted to be anonymous? Do people of power and influence sometimes seek the night because they want to keep their masks? What other thing happens in the Gospel of John ‘by night’?
- 3 One of the features of this passage is the way that Jesus almost plays an ‘intellectual’ game with Nicodemus. For example there are a number of times in the passage where Jesus and Nicodemus seem to be using the same word – but with two different meanings. At times it is almost as though Jesus wants Nicodemus to misunderstand! eg ‘Wind’ and ‘Spirit’ both come from the same Greek word ‘Pneuma’; the Greek word ‘Anothen’ (verses 3, 4 and 7) means both ‘from above’ and ‘again’. Jesus seems to be using the word in one sense – and Nicodemus uses it in another. Jesus also expects Nicodemus to know a great deal about the Old Testament – for example the story of the serpent in Numbers 21 – which is referred to in verse 15. It seems as though Jesus is thinking that Nicodemus, because he is an intellectual and a teacher, needs to be argued with in an ‘intellectual’ way. Is Christian apologetics an appropriate and helpful way of evangelism?
- 4 Look at the picture of the story of Nicodemus from the Jesus Mafa set from the Cameroons. What special insights does it give you into the story?
- 5 Look at the picture on the front cover of the copy of *Thinking Mission*. It shows scenes where ‘wind’ or ‘spirit’ appear in the Bible. Most of these seem to show ‘wind’ as powerful, and always on the move. They perhaps suggest that the activity of the Spirit of God is always obvious and clear. But in the middle of the picture, in what appears like a cave, are Jesus and Nicodemus. There is no visual evidence in this scene of wind or spirit – yet, of course, it is this Bible passage in which we are told ‘the wind blows where it wills and you hear the sound of it but... you do not know where it comes from or where it goes’. Is there something important here? Does this provide something of a warning to groups or organisations who believe that they have actually taken the Spirit in the form of the gospel into what they perceive to be godless situations?
- 6 Look at the links between this passage and the story of creation of human beings in Genesis 2. What do they suggest to us about the ‘new birth’ that comes with Jesus? Indeed what does this language about ‘birth’ tell us about the intimacy of our encounter with God through the Holy Spirit?
- 7 Gradually, by the end of the story, we shift away from an intellectual debate – perhaps Jesus has been arguing in this way with Nicodemus to show Nicodemus that ultimately intellectual argument alone is not enough – to one of the greatest verses in the entire Bible – John 3.16. It can give us an extra insight into this verse which speaks about the Father giving his ‘only’ Son – if we reflect on the story and pain of Abraham who was asked to sacrifice his ‘only’ son Isaac. (This

Old Testament story may have influenced the gospel writer here). You may find the words of this theologian from Korea helpful:

- 8 'God does not just deal with this world, but deals with it passionately, loving it and suffering for it. 'God loved the world so much that he gave his only son for it.' (John 3.16). But this is not logic. This is passion. How else would God be willing to part with God's own son for the sake of us? Nor is this a result of reasoning. It is a risk. And passion always involves risk, does it not? But only in risking will there be new discoveries and exciting experiences.' (Choan-seng Song)
If God is prepared to risk so much – are we (and Nicodemus!) prepared to take similar risks in our encounter with God?
- 9 One of the features of the Gospel of John is that we are offered a sharp series of contrasts – for example between this world and God's heaven. But ultimately the mission of Jesus – the one who linked heaven and earth by his death uplifted on a cross – is to overcome contrasts – and to bridge gaps. So do you agree with the following comments a modern writer:
- 10 'The incarnation means therefore above all things that nothing - literally nothing - that happens in human life and in the world here and now can be regarded as having no relationship with God.'
- 11 What do you think happened to Nicodemus after this encounter? Did he indeed 'come to the light'? This is not the last time he appears in the Gospel? See John 19.39. There he offers a massive quantity of spices for Jesus' burial. Do you think this is a mark of his kindness – or does he still not really understand who Jesus is?
- 12 Who are the people like Nicodemus that we meet in our contexts today?

Prayers and Reflections

*On your last days on earth
you promised
to leave us the Holy Spirit
as our present Comforter
We also know that your Holy Spirit blows over this earth.
But we do not understand him.
Many think
he is only wind or a feeling.
Let your Holy Spirit
break into our lives.
Let him come like blood into our veins,
so that we will be driven
entirely by your will.
Let your Spirit
blow over wealthy Europe and America,
so that men and women there will be humble.
Let him blow over the poor parts of the world,
so that men and women there need suffer no more.
Let him blow over Africa
so that men and women here may understand
what true freedom is.
There are a thousand voices and spirits in this world,
but we want to hear only your voice,
and be open only to your Spirit.
(Prayer from Ghana)*

*Holy One, we hear your music in the roar of the sea,
In the song of a people,
In the quiet breeze rustling through the trees.
We thank you God:*

That you so love our world.

*Holy One, we sense your power in the flickering of fire,
In the yearning of our spirits,
In the dispelling of shadows.
We thank you God:
That you so love our world.*

*Holy One, we feel your caress in the gift of our humanity,
In our desire to be whole,
In the blessing of peace.
We thank you God:
That you so love our world.*

(Clare Amos, Methodist Companion to the Lectionary, 1999)

The Woman Who Needed Water at Noon John 4.1-42

This second gospel encounter between Jesus and the woman of Samaria, comes in fact in the Gospel of John shortly after Jesus' encounter with Nicodemus. But one could hardly have two more contrasting figures! Again it is helpful to read the story using voices: this time five, Jesus, the woman, the story-teller, disciples and Samaritans.

- 1 *Now when Jesus learned that the Pharisees had heard that Jesus was making and baptising more disciples than John*
- 2 *(although Jesus himself was not baptising, just his disciples),*
- 3 *he left Judea and returned to Galilee.*
- 4 *He had to pass through Samaria.*
- 5 *So he came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph.*
- 6 *Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.*
- 7 *A woman of Samaria came to draw water. Jesus said to her, "Give me a drink."*
- 8 *His disciples had gone into the town to buy food.*
- 9 *The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.)*
- 10 *Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water."*
- 11 *(The woman) said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water?"*
- 12 *Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?"*
- 13 *Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life."*
- 14 *The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water."*
- 15 *Jesus said to her, "Go call your husband and come back."*
- 16 *The woman answered and said to him, "I do not have a husband." Jesus answered her, "You are right in saying, 'I do not have a husband.'*
- 17 *For you have had five husbands, and the one you have now is not your husband. What you have said is true."*
- 18 *The woman said to him, "Sir, I can see that you are a prophet.*

20 *Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem."*

21 *Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.*

22 *You people worship what you do not understand; we worship what we understand, because salvation is from the Jews.*

23 *But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him.*

24 *God is Spirit, and those who worship him must worship in Spirit and truth."*

25 *The woman said to him, "I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything."*

26 *Jesus said to her, "I am he, the one who is speaking with you."*

27 *At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, "What are you looking for?" or "Why are you talking with her?"*

28 *The woman left her water jar and went into the town and said to the people,*

29 *"Come see a man who told me everything I have done. Could he possibly be the Messiah?"*

30 *They went out of the town and came to him.*

31 *Meanwhile, the disciples urged him, "Rabbi, eat."*

32 *But he said to them, "I have food to eat of which you do not know."*

33 *So the disciples said to one another, "Could someone have brought him something to eat?"*

34 *Jesus said to them, "My food is to do the will of the one who sent me and to finish his work.*

35 *Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest.*

36 *The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together.*

37 *For here the saying is verified that 'One sows and another reaps.'*

38 *I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work."*

39 *Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, "He told me everything I have done."*

40 *When the Samaritans came to him, they invited him to stay with them; and he stayed there two days.*

41 *Many more began to believe in him because of his word,*

42 *and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the saviour of the world."*

- 1 Does reading the story with these five different voices shed any new understanding on what is happening? It is not only the woman who encounters Jesus – and comes to a new understanding in this passage. What do you think the disciples might have learned?
- 2 This story takes place at 'noon'. What is the significance of this? Is this the normal time to collect water? What, if anything does this suggest about the woman and her life? What else happens in this Gospel at 'noon'? Is there any connections between the two incidents?
- 3 Look at the pictures which come from various parts of Africa and Asia that are trying to express something of this story. See what is said about them:
- 4 'It is remarkable to see the graceful woman standing taller than Jesus. Perhaps it helps to remind us how Jesus is prepared to 'stoop low' to give men and women their dignity'. (*Mafa*)
- 5 'The water is symbolised in this picture by the spiral which is constantly in motion, because the spiral of God, the water of life, is always active.' (*Huibing Kennedy, China*)

- 6 'This picture uses a public well as a background, the kind of well often seen in the rural areas of Myanmar'. (*Mehm Than Oo, Myanmar*)
- 7 'The plants refer to the life given by the living water and the fish swim in the water. There is a cross behind Jesus. Look at the cross. It implies that the living water springs from the Cross. There is no boundary, no limit in the whole picture, which means that the living water is without end. The phoenix symbolises the resurrected life.' (*Fan Pu, China*)
- 8 Which of these pictures speaks to you most deeply? How would you picture this story from your own perspective and context? What would be important to show?
- 9 An important part of this story lies in the way that Jesus breaks down barriers. It is difficult for us to realise quite how hostile Jews and Samaritans were to each other in New Testament times – they regarded each other as completely 'unclean'. In fact they agreed about much in religion – but their point of disagreement – was Jerusalem or Mount Gerizim ('this mountain', verse 20) the place where God should be worshipped was so bitter that each community treated the other as hostile aliens. There were also significant barriers at that time between men and women – a pious man would not risk 'uncleanness' by talking to a woman. And then this woman – within her own society she was clearly considered 'unclean'. So in talking to her – and even eventually discussing theology with this 'outcaste' woman – Jesus is crossing a lot of boundaries! How far are we willing to risk crossing significant boundaries to help people encounter Jesus?
- 10 The following reflection was written by one of my USPG colleagues during a visit to India to a project where wells had recently been provided.
- 11 'One of my abiding images of the gift of water to the desert people, is of a woman I met at a well on the outskirts of a village in the saline desert region. She looked very old, though I doubt if she was any older than me; her skin was wrinkled and her teeth badly stained from fluoride poisoning; she was very thin - a result of a lifetime of malnutrition. But her face was *alive* with a broad smile which totally captivated me! She was revelling in the sheer joy of being able to wash her clothes at a well, an ordinary, daily activity which had previously been denied her, because of her lack of status at the very bottom of a caste-ridden society, in which she is a 'non-person'. Now this new well was used by all the people of the village. The next phase of development, almost completed when I visited, was the laying of a water-pipe from the well to a stand-pump in the village, to save the women having to carry water from the distant well several times a day. Women in the poorest communities throughout the world suffer spinal injuries through constantly carrying heavy water jars on their heads for long distances.
- 12 I sat at the well with this woman, and I remembered the encounter between Jesus and the Samaritan woman at Jacob's well - arguably one of the most challenging stories in the whole of the New Testament. This was a meeting which transcended all the barriers of race, culture, religion and gender... Not surprisingly, a Samaritan woman comes along carrying a water jar - this is her territory. She would never have initiated a conversation; she would be silently going about her work. Jesus says: 'Give me a drink' and with those few words, he's broken every code of conduct in the Jewish law! Surely the woman cannot believe what she is hearing, but she is quick enough to pick up on every implication of this request: 'How is it that you, a *Jew*, asks for a *drink* of me, a *woman of Samaria*?' Never, never would a Jewish man ask a favour of a woman of a different race and religion, least of all a Samaritan woman; in the eyes of the Jewish world this makes him irredeemably unclean. What is more, Jesus shares a drink of water from the same vessel as the woman - Jews and Samaritans never ate or drank anything from the same vessel. His thirst quenched, Jesus then launches into a theological discussion with the woman, and she is able to engage, to question. Why is this so? Perhaps because Jesus affirms the woman: he has already recognised her full humanity, her value in society, and now he recognises her understanding of God, which seems to surpass the understanding of his disciples. In an open and honest exchange, all the barriers and differences are overcome, and they banter back and forth about the 'living water' - the gift of God which Jesus gives, which becomes a gushing spring to eternal life. The creative tension between them is almost tangible, you feel that something good - *really good* - will come out of this encounter with the living Lord. And it does! The woman's life has been turned

upside down - her priorities are different now. She gives her testimony in the city, which converts many Samaritans to believe that Jesus is truly the saviour of the world. seen and heard for themselves!

(Helen Griffiss, Thinking Mission)

- 13 Do you think that it is easier to understand the full richness of this story in contexts like Africa and Asia – than perhaps it is in parts of the Western world today – where water is provided so easily and without apparent cost to people? Is an ‘encounter with Jesus’ more meaningful if it meets physical as well as spiritual needs? Is it important that this story focuses around water which is so fundamental to human existence?
- 14 Another dimension of the story that can feel very different when the story is read in different parts of the world – is the situation of the woman herself – who has had five husbands, and the one whom you now have is not your husband? Was she a ‘bad woman’ who has flitted from man to man? Or was it rather that several of her husbands had died and the woman was regarded as an ‘unlucky widow’. In the patriarchal society in which she moved a woman like her had no real choices or freedom of action. How does Jesus’ conversation with her help build her respect – and take her seriously?
- 1 How does the woman’s encounter with Jesus change her life? Did it also change the lives of others?
- 2 Think about the two encounters of Jesus – with this woman – and with Nicodemus. Make a list of the contrasts between the two figures. What does this suggest about how Jesus respond to people’s very different needs?
- 3 Who is the equivalent of the ‘woman of Samaria’ in your situation?

Reflection

*O God, who gives us the water of life through Jesus Christ:
We pray for those who have an eternal longing to be at one with you;
We pray for those who thirst after peace, those whose lives are parched by war,
whose hearts are torn by grief;
We pray for all in our human family who cry out for basic necessities for survival,
and for those who have given up on crying out;
We pray for those who live in the darkness of fear, guilt, doubt, or fearful
circumstances within their daily living;
We pray for your Church, which thirsts after visible unity and reconciliation;
We pray for local congregations and Christian communities that long for renewal
and deepened commitment and service;
We pray for those who have caught a new vision of the community of women and
men in the Church;
We pray for all who have drunk of the living water and yet who search for ways to
share the water of life.
(From an Indian liturgy)*

*Come to the waters,
all you who are thirsty:
children who need water
free from diseases,
women who need respite
from labour and searching,
plants that need moisture
rooted near the bedrock,
find here a living spring.
O God, may we thirst
for your waters of justice,*

*and learn to deny no one
the water of life.
(‘Dear Life’, Morley, Ward and Wild, Christian Aid)*

The Woman Judged in the Light of Day John 8.1-11

This gentle and lovely story is generally placed at the beginning of John 8. Read the story using voices for Jesus, the Pharisees and the woman.

- 1 *Then each of them went home while Jesus went to the Mount of Olives.*
- 2 *But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them.*
- 3 *Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle.*
- 4 *They said to him, "Teacher, this woman was caught in the very act of committing adultery.*
- 5 *Now in the law, Moses commanded us to stone such women. So what do you say?"*
- 6 *They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger.*
- 7 *But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her."*
- 8 *Again he bent down and wrote on the ground.*
- 9 *And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him.*
- 10 *Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?"*
- 11 *She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin any more."*

- 1 When you read the story in this way you notice how silent the woman is – almost till the very end of the story. What does this suggest about her comparative place and power in her society? How far is that a factor in what has happened to her?
- 2 Notice that this incident takes place ‘in the early morning’ on the Mount of Olives. The Mount of Olives was, in Jewish tradition, the the mountain of the east, the place where the sun rises, the place where God himself would come to judge and save his people. (see eg Zechariah 14) . The early morning was perhaps an appropriate time for Jesus ‘The Light of the World’ to pierce human hypocrisy with his clear gaze.
- 3 There are many, too many, similar incidents that are taking place in parts of our world today. The increase in the imposition of Sharia Law has led to well-known cases coming to court – and death-sentences being imposed on women in various parts of the world. There are recent infamous cases in Nigeria – and in these cases, as elsewhere, it is far from certain that the woman involved is truly guilty. Similarly, in a publicised case in Bangladesh the woman became the ‘victim’ of other’s jealousies. Reflect on the following story of Noorjahan which happened in 1993.
- 4 ‘Some Muslim village elders are infatuated by the beauty of Noorjahan who has been divorced from her first husband. Noorjahan’s parents plan to get her married the second time. They have her divorce papers checked by one of the village religious leaders who declares Noorjahan’s marriage lawfully dissolved. She is told that she is free to marry again. The leader gives permission for her second marriage in the hope of marrying her himself. A few other elders of the village desire to possess her for her beauty. However, the parents find a bridegroom suitably for her age. The beauty that cannot be possessed has to be disposed of. The village religious leaders

declare Noorjahan's second marriage illegal under Islamic Law, and their conjugal relationship adulterous. The elders arrange a salish which acts as a religious court to try Noorjahan and her second husband for adultery. The salish sentences her and her second husband to death by public stoning and her parents to fifty lashes each for being partly responsible for the marriage. Noorjahan asks to speak but is not permitted to do so. The husband of Noorjahan questions the ruling and is slapped. Immediately after the verdict, Noorjahan is buried in the ground up to her chest, then villagers begin throwing stones at her. Noorjahan repeatedly calls on the name of God. The stoning continues and Noorjahan dies a few hours later.'

Are there similar stories you can tell from your context?

5. Look at the picture from the Jesus Mafa set. What new insights does it open up for you?
6. In this story Jesus 'encounters' several people – not simply the woman, but also those who have judged her and those who have come to stone her. Some of these 'encounters' result in judgement – and some in salvation. That seems to be a message we meet often in the Gospel of John. How are judgement and salvation linked for you? Do you meet Jesus as 'judge' or as 'saviour' – or both?
7. One of the important features of the story is the way that Jesus deals with those who try to 'catch him out'. The woman's accusers have tried to put him in an impossible no-win situation – but of course at the end of the day he escapes their clutches. The following comments were written by Archbishop Rowan Williams in a little book called 'Writing in the Dust' on September 11 2001, when the Archbishop was in New York during that dark and 'dusty' day.
8. 'There was a picture from the Gospel of John evoked for me by all this, from the stray story of Jesus and the woman taken in adultery... When the accusation is made Jesus at first makes no reply but writes with her finger on the ground. What on earth is he doing? Commentators have had plenty of suggestions, but there is one meaning that seems to me obvious in the light of what I think we learned that morning. He hesitates. He does not draw a line, fix an interpretation, tell the woman who she is and what her fate should be. He allows a moment, a longish moment, in which people are given time to see themselves differently precisely because he refuses to make the sense they want. When he lifts his head, there is both judgement and release. So this (little book) is writing in the dust because it tries to hold that moment for a little longer, long enough for some of our demons to walk away.'
9. Are we, and our churches, prepared to follow this model in our encounters with others – and not want to rush too quickly to judgement.? Have you ever been confronted with apparent 'no win' situations?
10. What does the story tell us about the difference between Law and grace? Is it the nature of Law to demand appropriate 'reprisals'? What does this suggest is the essential nature of grace?
11. At the end of the story Jesus apparently says to the woman, 'Go and sin no more'. An interesting suggestion by a woman theologian from Bangladesh, Mukti Barton, is that the 'sin' that the woman is being told not to commit again –is NOT adultery – of which her guilt may not have been formally proved – but rather her sin was timidity, a lack of self-confidence, that had made her forget her own worth – and had allowed her oppressors to gain the upper hand. What do you think?
12. Is this story just about the 'personal' sin of one woman – or is it rather about wider 'diseased relationships' in the world? The comment by Walter Wink is worth noting:, 'Christ makes all things subject to himself not by coercion, but by healing diseased reality and restoring its balance and integrity... The gospel is not a message of personal salvation from the world, but a message of a world transfigured, right down to its basic structures.'

Prayers and Reflections

I the Lord of sea and sky,

I have heard my people cry

All who dwell in dark and sin

*My hand will save.
I who made the stars of night,
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?*

*I the Lord of snow and rain,
I have borne my people's pain.
I have wept for love of them,
They turn away.
I will break their hearts of stone,
give them hearts for love alone.
I will speak my word to them.
Whom shall I send?
Here I am, Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold your people in my heart.*

(Daniel L Schutte SJ)

*I have no other helper than you,
No other father,
No other redeemer,
No other support.
I pray to you.
Only you can help me.
My present misery
Is too great.
Despair grips me,
And I am at my wits' end.
I am sunk in the depths,
And I cannot pull myself up
Or out.
If it is your will,
Help me out of this misery.
Let me know
That you are stronger
Than all misery and all enemies.
O Lord, if I come through this,
Please let the experience contribute to my and my brothers' blessing.
You will not forsake me;
This I know. Amen. *(Prayer from Ghana)**

Two Travellers Who Offered Hospitality at Evening Luke 24.13-45

Once again this – quite long but extraordinarily rich – passage works well if it is read using several voices: Jesus, Cleopas and the story-teller. Indeed if it is possible you might want to find some way to convey the physical movement that is part of this story.

- 13 Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus,*
- 14 and they were conversing about all the things that had occurred.*
- 15 And it happened that while they were conversing and debating, Jesus himself drew near and walked with them,*
- 16 but their eyes were prevented from recognising him.*

17 He asked them, "What are you discussing as you walk along?" They stopped, looking downcast.

18 One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?"

19 And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people,

20 how our chief priests and rulers both handed him over to a sentence of death and crucified him.

21 But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place.

22 Some women from our group, however, have astounded us: they were at the tomb early in the morning

23 and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive.

24 Then some of those with us went to the tomb and found things just as the women had described, but him they did not see."

25 And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke!

26 Was it not necessary that the Messiah should suffer ⁸these things and enter into his glory?"

27 Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

28 As they approached the village to which they were going, he gave the impression that he was going on farther.

29 But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them.

30 And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them.

31 With that their eyes were opened and they recognised him, but he vanished from their sight.

32 Then they said to each other, "Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?"

33 So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them

34 who were saying, "The Lord has truly been raised and has appeared to Simon!"

35 Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

36 While they were still speaking about this, he stood in their midst and said to them, "Peace be with you."

37 But they were startled and terrified and thought that they were seeing a ghost.

38 Then he said to them, "Why are you troubled? And why do questions arise in your hearts?

39 Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have."

40 And as he said this, he showed them his hands and his feet.

41 While they were still incredulous for joy and were amazed, he asked them, "Have you anything here to eat?"

42 They gave him a piece of baked fish;

43 he took it and ate it in front of them.

44 He said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled."

45 Then he opened their minds to understand the scriptures.

- 1 What did the first Easter day mean to the friends of Jesus? For Mary, who met him in the garden, it meant that the winter of her grief was suddenly changed to a springtime of joy. For Peter, who had denied him, it meant being empowered to face up to the weak reality of himself. And for Cleopas and his companion, who met Jesus on the road to Emmaus, perhaps it meant that they were never able to look at their kitchen in quite the same way ever again!

What exactly does Easter Day mean for you? For the Christian community in which you minister?

- 2 This story begins on the 'way'. That is an important term in the New Testament. The followers of Jesus were called the 'people of the way'. What does 'being on the way' mean to you?
- 3 It is fascinating that we cannot be completely sure where the 'Emmaus' of this story is. For in one of God's glorious ironies there are four places in the Holy Land today that claim to be the Emmaus of the story. There is somehow a parable in this - the Holy Land today is too full of holy places where people try to hold on to God as their exclusive possession and for their convenience and not allow him to disappear inconveniently half way through a meal. Yet the very number of 'Emmauses' somehow helps to remind us of that Risen Jesus who comes unexpectedly to two grief stricken travellers who offer the gift of hospitality – and who can't be 'pinned down' in one particular spot. It is particularly good to remember this at this time so close to Ascension Day – for this is the Feast of the church when we celebrate that because of his Ascension – Jesus Christ is no longer confined by place or time. The great Archbishop William Temple put it like this: 'The ascension of Christ is his liberation from all restrictions of time and space. It does not represent his removal from the earth, but his constant presence everywhere on earth. During his earthly ministry he could only be in one place at a time. If he was in Jerusalem he was not in Capernaum; if he was in Capernaum he was not in Jerusalem. But now he is united with God, he is present wherever God is present; and that is everywhere. Because he is in heaven, he is everywhere on earth; because he is Ascended he is here now. In the person of the Holy Spirit he dwells in his Church, and issues forth from the deepest depths of the souls of his disciples, to bear witness to his sovereignty.' (*William Temple, 'Readings in St John's Gospel'*)

With this in mind a question to explore is how and where can we most fully encounter this 'Emmaus Jesus', this 'Ascended Jesus' who cannot be 'pinned down' to a particular spot?

- 4 One of the attractive features of this incident is the courtesy that Jesus shows to Cleopas and his companion. He invites them to tell their story – and he hears them out to the end, without trying to correct them – even though they make some big mistakes as they talk! Jesus takes seriously the disciples' actual human experience – are we as ready to take seriously the actual human experience and story of others with whom we come into contact – or do we try and correct it a bit too quickly?
- 5 As Cleopas and his friend talk we do have a sense that they indeed already know something about Jesus – in the past. But they need to discover him in new ways, and with new eyes in the present and the future – so they can't 'see' even though he is there in front of their eyes! Are we sometimes people that are so wedded to the past – that we find it difficult to see the resurrection and the future opening before our eyes? How can we also assist other people to move into the newness of the future?
- 6 However when we listen to Cleopas talking about the past – we begin to realise that he is misunderstanding the history of how God has dealt with his people. Before he and his friend can move into the future – they need to revisit the past and come to terms with it. Only then can they be healed enough to see the light of the resurrection. This is what Jesus is doing as he sets their understanding of the story – within the context of the biblical story, a story in which suffering is not a mistake and a failure – but can be redemptive and part of God's purpose. Those who help people in the area of spirituality sometimes talk of 'the healing of memories'. This is what is happening as Jesus speaks and their 'hearts burn'. What kind of memories do we need to be 'healed' from before we too find it possible to move into resurrection?
- 7 A key feature of this story is that the resurrection finally takes place as the result of an act of hospitality – 'Stay with us, for it is towards evening'. As a result of their hospitality their guest

becomes a host – and invites them to the feast of the Kingdom. How important in God’s mission is the willingness to offer hospitality?

- 8 Archbishop Rowan Williams makes a fascinating comment about this and other resurrection meals of Jesus: ‘The resurrection meals, for John and Luke alike, echo specific occasions of crisis, misunderstanding, illusion and disaster. The disciples ‘recover’ not only the memory of table fellowship, but the memory of false hope, betrayal and desertion, of a past in which ignorance and pride and the rejection of Jesus’ account of his destiny in favour of power destinies of their own led the disciples into their most tragic failure, their indirect but real share in the ruin of their Lord. Yet Jesus, even as he sees their rejection taking shape, nonetheless gives himself to his betrayers in the breaking of the bread at the last supper. The resurrection meal precisely that poignant juxtaposition of his unfailing grace and their rejection, distortion and betrayal of it.’ (*Rowan Williams, ‘Resurrection’, DLT*)

He is saying that even in this resurrection encounter our human failures are not forgotten – but worked into God’s redemptive love. Can you give any examples of how ‘failure’ is brought into ‘resurrection’ from your own experience?

- 9 ‘In being redeemed you become redeemers’ (*Kenneth Cragg*). How is this true for the disciples at Emmaus? How is it true for us?
- 10 It is worth noting how the story ends – not in Emmaus – but when the disciples have gone back to Jerusalem and hear the tale the Jerusalem apostles have to tell. Only then do they share how the Lord had appeared to them on the road and in the breaking of bread. The Christian community comes to full knowledge and faith when individuals and groups come together and share their previously separate stories. Is this happening here at the conference we are at?
- 11 Who is the equivalent of Cleopas in your situation?
- 12 Kenneth Cragg has said, ‘The day begun that evening at Emmaus is still continuing’. What do you think he means by this? Is res

Reflections

*Friend who walks our way,
Before the day is over
Change the focus of our seeing
And help us to be aware of your presence.*

*Friend who walks our way,
Before the day is over
Capture our hearts and minds
And help us to hear you
In the voice of unexpected people.*

*Friend who walks our way,
Before the day is over
Show us the path to follow
And help us to support those
Who have lost their way.*

*Friend who walks our way,
Before the day is over,
Make yourself known to us
And we will sing your praise
And shout with many voices:
Hallelujah, our God reigns.
(Francis Brienen, Netherlands)*

*Goodness is stronger than evil
Love is stronger than hate
Light is stronger than darkness
Life is stronger than death.
Victory is ours through him who loves us.*

(Archbishop Desmond Tutu)

‘Experiencing the resurrection was not possible for Cleopas and Mary until they had journeyed through the history of Old Testament, (Luke 24.27) and begun to know it properly for the first time. But the final disclosing of the mysterious stranger also depended on a welcome to a dining room and a meal of fellowship, such as Jesus had shared on many occasions with his friends throughout his earthly ministry.

Where does the Emmaus Road ultimately lead? It was a journey that began alone, solitary, stationary upon a cross in Jerusalem. It was a journey that was then shared by Cleopas and his companion and which consecrated their home and their kitchen. Yet it does not stop there, for the movement of the resurrection is about the lonely one becoming many, of a solitary place in Jerusalem spreading out to embrace the whole earth. It is a journey that for us can finally end only in the ordinariness of our own homes - and in the transformation of our own kitchens and dining rooms, or else it is a journey that we have never really made. Stay with us, Lord, because it is almost evening, and the day is now nearly over.’ *(Clare Amos)*

The Faithless Friend Forgiven at the Breaking of the Day John 21.1-19

John 21 is one of the other stories which tells how Jesus met with his disciples after his resurrection. They have returned to Galilee and seem to be taking up the threads of their old lives and old occupations again. Is this what the resurrection of Jesus means to them? Is this what it should mean?

Begin once again by reading the story using a variety of voices.

- 1 After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.
- 2 *Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples.*
- 3 *Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.*
- 4 *Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus.*
- 5 *Jesus said to them, "Children, you have no fish, have you?" They answered him, "No."*
- 6 *He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish.*
- 7 *That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea.*
- 8 *But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off*
- 9 *When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread.*
- 10 *Jesus said to them, "Bring some of the fish that you have just caught." 11: So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn.*
- 12 *Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord.*
- 13 *Jesus came and took the bread and gave it to them, and did the same with the fish.*

- 14 *This was now the third time that Jesus appeared to the disciples after he was raised from the dead.*
- 15 *When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs."*
- 16 *A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep."*
- 17 *He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."*
- 18 *Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go."*
- 19 *(He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."*

1. All the Bible passages we have used this week have included precise notes of time. This meeting takes place 'Just after daybreak'. What kind of things spring to your mind when you hear this phrase?
2. This passage is different to the others we have looked at in that those who encounter Jesus here are 'old friends' – his closest companions. In one sense they already know Jesus very well – in another they really don't know him at all!

The disciples have returned to Galilee, their homeland. And there are a number of things that happen in this story that would have reminded them of their past. Can you think of some of them? Is Galilee the right place for them to be at this time? And what about us -where is the equivalent of 'Galilee' for us today? When is it right for us to go there -and when is it important to be prepared to move on to somewhere new? What do you think is suggested by the comment that at 'night they caught nothing'?

- 3 When Peter and the others go fishing for the second time they find their nets full of a lot of fish -153 fish. It is a very precise number. It is probably meant to symbolise something -can you suggest what this might be? Are we prepared to allow the presence of the Risen Lord to be as creative with our lives and responsibilities?
- 4 Remember the comment from Rowan Williams in yesterday's material about how the resurrection meals set grace and failure alongside each other – that is clearly true here. Once again reflect on how this is true in our own lives and situations today. In what ways are we like Peter?
- 5 Notice that Peter is asked by Jesus three times if he loves him. Why do you think Jesus feels he has to repeat the question three times? Notice also that each time he is asked to do something for Jesus – is this important?
- 6 Notice that the story ends with the command to Peter to 'Follow me'. This is actually the first time Peter has been told this in the Gospel of John -though of course, in the other gospels he hears this instruction at the beginning of the gospel. What a world of difference between those two occasions! Think about them for a moment. The whole story of the Christian life perhaps exists between these two different commands to 'Follow me'. On which occasion do you think it would have been easier for Peter to hear these words -at the beginning of Jesus' ministry -or here as Jesus is commissioning Peter to lead the disciples into the future? Which would you find easier?
- 7 The New Testament scholar Tom Wright has written a powerful meditation on this passage which is a helpful reminder of why it is that it is so important to ground our theology and Bible study in real physical elements like water - things that make a real physical difference to people's lives. Although it is quite long it is worth treasuring:
- 8 'The word became flesh, said St John, and the Church has turned the flesh back into words: words of good advice, words of comfort, words of wisdom and encouragement, yes, but what changes the

world is flesh, words with skin on them, words that hug you and cry with you and play with you and love you and rebuke you and build houses with you and teach your children in school.

- 9 ...So Peter there is work for you to do. You are going to leave the fish business, which you know so much about; you're going to leave it for good, and you're going into the sheep business instead, which at the moment you know precious little about. I want you to feed my lambs. I want you to look after my sheep. I want you to be you, because I love you and have redeemed you; and I want you to work for me, because out there there are other people that I love, and I want you to become my word-become-flesh, my love sitting with them, praying with them, crying with them, celebrating with them. And how can you do it?... Peter don't just tell them in words. Turn the words into flesh once more. Tell them by the marks of the nails in your hands. Tell them by your silent sharing of their grief, by your powerful and risky advocacy of them when they have nobody else to speak up for them. Tell them by giving up your life for them, so that when they find you they will find me. And Peter, remember: follow me.'

10 How can our churches today better be word-become-flesh wherever we are?

- 11 Finally, after all the 'encounters' with Jesus we have been exploring this week, you might wish to share with each other which are the ways you encounter or have encountered Jesus yourself? Through intellectual discussion (like Nicodemus), being 'refreshed and given dignity (the woman of Samaria), through a sense of deep forgiveness (the woman spared from the punishment for adultery), on a journey through the scriptures or in hospitality (Emmaus), or by being given a job to do for Jesus (today)?

Reflection

Returning to Galilee, at his direction

We find that we cannot go back to the lakeside towns,

That the old occupations are closed to us,

And that now, as never before,

Fishing is only the outward sign

Of the task that awaits us.

We saw him there, yes, but we doubted

Even as we worshipped,

For we had never before offered so much

To a man we had known to weep and bleed.

But what of it?

Worship can sing through doubt,

Where it cannot survive either certainty or despair.

And then he sent us out to love,

And by loving, to make disciples.

Love is your skill, he said, learn it.

Love is your word, he said, preach it.

Love is your life, he said, live it.

Love is your gift, he said, give it.

There are no limits

- to your journey, your search or your compassion.

And all your love will be as I have given:

A cup to drain you,

A rock to break you,

A wave to drown you,

And the cross which branded you as mine,

For ever.

(Julie Hulme, Methodist minister UK)

Almighty God, our heavenly Father, the privilege is ours to share in the loving, healing, reconciling mission of your Son Jesus Christ, our Lord, in this age and wherever we are.

Since without you we can do no good thing:

May your Spirit make us wise

May your Spirit guide us

May your Spirit renew us

May your Spirit strengthen us

So that we will be:

Strong in faith

Discerning in proclamation

Courageous in witness

Persistent in good deeds.

This we ask through the name of the Father.

(Church of the Province of the West Indies)

Contributions by Participants from across the Communion
(Some of what follows was transcribed from recordings and may be inaccurate)

Episcopal Church of the Sudan

Mr Justin L W Lokosang: Provincial Mission and Evangelism Co-ordinator

Mission and Ministry: Wales

The Revd Robert Paterson: Provincial Officer: Council for Mission and Ministry

Mission and Evangelism in the Province of the Church in Uganda

The Revd Johnson Ebong Oming: Provincial Mission & Evangelism Co-ordinator

Evangelism in the Church of Melanesia

The Revd Mark Graham: Provincial Evangelism Co-ordinator

The Episcopal Church in the Philippines

The Rt Revd Miguel P. Yamoyam.

Church of the Province of West Africa

The Revd Kofi deGraft-Johnson

The Episcopal Church In Mission: 20/20 (USA)

Charles N. Fulton III

The Church in Egypt

The Revd Hany Shenouda

Training in Evangelism

The Revd Canon Mrs Hellen Oneka

Provincial Mothers' Union

Statement of the Delegates from Asia

Episcopal Church of the Sudan

Mr Justin L W Lokosang: Provincial Mission and Evangelism Co-ordinator

Preamble

The Church of "God" in Sudan in general and Southern Sudan in particular is undergoing astral period in its History in struggling to spread the Gospel Message of Christ during the decade of Evangelism. Besides the on going destructive war in the Southern Sudan in which so far has caused a lot of bloodshed and suffering; forcing so many people to evacuate their villages and seek safety in either the government controlled areas or in the country side under SPLA controlled and other neighbouring countries. The Department of Mission and Evangelism is convinced that, even during such difficult times the word of God should be propagated to the unsaved in the areas that are un-reached, besides awakening the backsliders Christians.

Therefore, for the last ten years, the church had been embarking on a big campaign on Evangelism in the areas under the government control areas. E.g. out reach trips to areas like Kalthok; Gemeiza, Torit. Tijor and Rokon. And also in Northern Sudan among the displaced people and the Northern areas such as Dongolas, Atbara, Port Sudan, Medern and the surrounding areas. And some parts of the Nuba Mountains. Besides yearly Programmes such as Christian Family Convention done jointly, Children Conventions and yearly door to door week of witnessing every October in which we experience a lot of things.

Experience

During this period we experience massive growth of the church in size and strength and the power of God at work among his people in that;

- More churches have been planted in the north.
- Muslims became Christian in the north as well as in the south.
- The spirit of working together with the sister churches under SCC.

Method and strategies we use

Sudan is a very large country with different backgrounds. However, we have been able to evangelise using the following ways:

- All over the Province we have one week October a month set a part for evangelism, known as the week of witnessing. For other Diocese they take the whole month but others one week
- Then, there is monthly or bi-monthly fellowship
- We have yearly conventions for adults and children
- We have Mission days. These are days set aside for Christians to go out to a particular area and to speak to who ever is found absent a chosen theme
- Out reach: this is a team of Evangelist going to areas that are unreached, for a period of time.

Challenges to Evangelism

As we go a long with the Evangelism work in the Province there are challenges that we always met:

The War: there is a lot here that we could say, e.g. an out reach team visited a town to find they were told not to preach in an open air, not to visit homes, but to remain inside the church; whoever invites the team to his home is to be arrested. All these things happened. People were arrested because they invited the team members to their homes. Not only that, to go out one had to get a permit which is given for less days than what have been planned.

- Custom and traditions: there are other tribes in the Province that their customs could not permit any interference, especially when burying their dead.
- Islam as another challenges.
- Transport: when going for out reaches. The Team needs to be transported to an reaches areas.
- Communication Net Work: the province is large, and because of the war it had been divided into two. Therefore, there is need for easy communication system to connect the Department of Mission & Evangelism with the Diocese, e.g. Telephone, Fax, Computer and the like Radio.
- In all the effort the Province put to evangelism, the Province is lacking behind in the part of training for clergy and lay people for evangelism.

Therefore, I would suggest that the Communion assist the Province in the field of training for evangelism for both clergy and lay people, with employees on communication skills, counselling (Biblical) follow up technical and personal evangelism and then methods of evangelism and all its soles.

Forward Look

- Based on the Vision and Mission of the Province.
- A just, faithful and peaceful Sudan, and based on the research paper Sudan have more than two hundred fifty tribes which with 1% or 0% Christian. That means there is still a lot to do in the Province, which request great support of the Communion.
- As a province, we are charged with the task of searching out to these tribes in the northern Sudan and in the southern Sudan as well. That is a total shift from maintained church to a mission church. Therefore, the following should be born in mind:
- Education: there in need to teach Clergy about prayer life, and about stewardship.
- Hospital: there is need to have Clinic side by side with the spiritual work, and later this will grow into Hospitals.
- Food for the poor in the communities: as Jesus was able to feed the people and then preach to them, therefore the work of Evangelism should go hand in hand with material help for the needy.
- That is to say the Church should be as a development tool to the Community

Mission and Ministry: Wales

The Revd Robert Paterson: Provincial Officer: Council for Mission and Ministry

Chris Webb and I are from Wales, which is one of the nations of the British Isles, one of the 3 nations (England, Scotland, Wales) of Great Britain. We belong to the "Celtic fringe", which means that we,

with the Irish, Scots and some English, are heirs of the ancient Christian Church of the British Isles. Wales is about the same size as Rwanda with a population of just under 3,000,000, bounded on 3 sides by sea, and generally hilly, even mountainous. The overwhelming proportion of the population lives in or around the 3 large cities on the south coast. About 20% of the population is fluent in the Welsh language, an Indo-European tongue and one of the most ancient. The Church in Wales was part of the Church of England until it was forced to follow the Irish Church into disestablishment, in our case in 1920. Currently, we have about 650-plus clerics (male and female), growing numbers of non-stipendiary clerics, some vocational deacons, numbers of licensed readers and retired clerics, a handful of evangelists and youth workers and about 1,500 parishes. Chris, as Renewal Officer, is the nearest to an 'evangelism co-ordinator' in the Church in Wales because I lead the staff team of the Council for Mission & Ministry.

We have been trying to face two questions:

'What is mission?' There are a million answers, but a couple will do:

- 'Mission is continuing the work of Jesus in the power of the Spirit -"As the Father sent me, so I am sending you. Receive the Holy Spirit", ' which leads to the second, practical answer:
- 'Mission is everything the Church does after confessing "Jesus is Lord".'
- 'What is ministry?' There are myriad's of answers to that one as well, but this might do:
- 'Being a servant of God because we are the people of Jesus the Servant'. (Ordination is an extension of ministry but it's not the heart of what we mean.)

These answers lead us into all sorts of important principles about being Church and so existing by mission, and being disciples and living by witness.

If you look at the Anglican Communion world-wide, you can't help noticing almost everywhere -and I think this is as true in the so-called 'successful' churches as it is in the apparently 'failing' ones (excuse the nonsensical shorthand) -that other traditions, if they were given the same privileges we have, are making more of mission than we are. If that were not true, we would not be here this week. What is the reason why the energy and enthusiasm for God's mission which he generates within our churches is being absorbed before it is effective? What is the sponge which always softens the impact of mission among us? Is it our systems? Our tendency to forget that laws were made for the obedience of fools and the guidance of the wise? Or is it, as I believe, inappropriate thinking about ministry? If I am right with the final answer, then we have to sort out a number of issues:

- being clear about what we mean by discipleship and ministry
- being the Church; and
- making sure that we keep ministry and mission firmly together in our thinking and planning.

We don't have to look far to understand why we need to get these things straight. Jesus was very clear about the challenges and commitment of following him, and there is not a shred of evidence, in fact quite the contrary, that he ever separated being the Father's missionary from his life of service / ministry.

At the beginning of the year 2000, the Church in Wales was not unusual in having a Board of Mission and a Board of Ministry, located in 2 separate buildings and running more-or-less separate agendas. With significant pressure from our (then) new Archbishop, Rowan Williams, and at the same time as a number of members of staff were due to move on, the Bishops created a new Council for Mission and Ministry answerable not to the Governing Body (General Synod) of the Church but to them and working very closely with them. I was appointed the Principal Officer in September 2000 and I could not speak more highly of their support for me and my team. The new Council has six 'teams':

- Church and Society,
- Communication (including Creative Resources, Bilingualism and the Internet),
- Education (including Children & Families, Church Schools, Youth and Further/ Higher Education),

- Inter-Church (including Ecumenical and Anglican relations, World Mission and Inter-Faith issues),
- Ministry, and Renewal (includes Stewardship, Witness and Spiritual life).

These are not just provincial teams. Each team regards itself as being made up of those who work in these areas at diocesan level, so regular meetings of diocesan officers are convened by our provincial officers. It's like a piece of cloth woven together from crossing strands.

What we do not do is hold meetings of people who are not practitioners. Each of our bishops is allocated to a team and takes an active part but he does not normally chair its meetings, nor do Venerable Archdeacons, Very Reverend Deans or Other Important Persons get wheeled in to lend groups prestige!

It is my view that "Reconnaissance is worth 1,000 men", as the army saying has it. Thinking through problems in the context of prayer is worth every day, week or year spent on it, so that action will be effective. Therefore, when offered the new job, I asked that the clerics and lay leaders of the entire Province (if possible, with advice from non-attending God-fearers) be consulted on the key issues of mission and ministry. They raised hundreds of issues but four surfaced repeatedly:

- The need to encourage Church leaders (lay & ordained at every level).
- The need to rediscover the meaning and practice of ministry.
- The need to find out why we are having problems with our witness.
- The need to make young disciples.

Some of this was not new: we had set up a special working party on ministry in 1998 but killed it off in 1992. We had done some excellent work on evangelism between 1995 and 1999. All this would help enormously in time.

In the light of these priorities, and just as I took up my post, I wrote new job-descriptions for 3 key vacant posts of Ministry Officer, Renewal Officer and Church & Society Officer. Two of these new officers were given primary tasks to set up research groups on Ministry and on Witness. The Ministry group has been thinking about what we mean by ministry, what it means to be the Church, what can be done to support Christian disciples in service, as well as the growing diversity of public ministry. The Renewal group (as it is known) has been looking at issues surrounding witness in Wales today: communication, the mix of post-modernity, modernity and pre-modernity we live with, understanding what we mean when we offer others the love of Christ and how we build bridges between the gospel and the world.

These 2 groups have prepared a joint video which is being issued as we meet to all parishes of Wales, asking all the people for their comments on 6 questions. This will feed into a major report to the Bishops which will also be presented to the Governing Body, a springboard for determined action.

As to our other 2 priorities of making young disciples and encouragement, we're working on them with support from other Anglican and Lutheran Churches of the so-called Porvoo Communion to which we also belong. Please pray for us.

Mission and Evangelism in the Province of the Church in Uganda

The Revd Johnson Ebong Oming: Provincial Mission & Evangelism Co-ordinator

Part 1: Country Details

Country:	Uganda
Population:	over 22 million
Capital:	Kampala
Major Cities	10
Land Area:	93.041sqm (241,038 KM2)
Major Religions:	
Anglicans	(40.5%)

Catholics	(45.5%)
Islam	(11 %) and other (3%)

General comments on Religions in Uganda.

Uganda is a religious country. The national motto is "For God and my Country". There is religious tolerance and we have formed Uganda Joint Christian Council, which meets the interests of the three main stream denominations; Anglicans, Catholics and Orthodox churches. We have also formed an Evangelical Fellowship of Uganda of which, I am a Board member. There is also another Fellowship of Born Again Christians, which comprises of Pentecostal churches, which are indigenous. There is unity of churches, though at times others may seem not to be very free.

Official language is English. Over 63% are illiterate. Other major languages are Luganda, Luo and 4Rs (Rukiga, Runyankole, Rutoro, Runyoro) and Swahili

Nature of Government:

Uganda like most African Countries has never had a stable government since independence in 1962. The first political parties were formed out of rival Christian denominations and traditional religion. The Uganda Peoples Congress party was formed by the Anglicans. The Catholics nicknamed it "United People of Canterbury". Then the Democratic Party was formed by the Catholics. The Anglicans/Protestants nicknamed it as "Dini Ya Papa" a Kiswahili expression which literally means "Pope's Religion". Traditionally, the king of Buganda also had his own party known as "Kabaka Yeka" in Luganda meaning only for the king of Buganda and his subjects.

The strife for leadership in Uganda, based on religion and tribe has highly affected her political system. Idi Amin Dada, a Moslem overthrew an elected government, introducing Islam as a state religion and military system of government. After Amin was ousted in 1979, an election was carded in 1980, where Museveni lost and entered into the bush. He waged guerrilla war against that government and overthrew it in 1986.

Museveni has been in power since then. A new constitution was written and promulgated in 1995. There is slow move towards democracy. Uganda has introduced decentralisation system of government and promoted privatisation. This has attracted many foreign investors, but has also brought in classes. The rich are becoming very rich and the poor earn less than \$1 per day.

There is a relative peace in the country now. However, in some parts of the country, say north and east of the country there is so much poverty caused by rebel activities and cattle rustling. Up to date, many people live in camps, suffering from various diseases, malnutrition and poverty. There is a high rate of immorality since women have to use their bodies for the survival of their families. The church is leading on peace negotiation and we do hope that things will improve within a near future.

Major industries are:

- Coffee industries, Sugarcane, Hides and skin, Textiles and garments, Foam mattresses, Beverages
- Agriculture: Cash crops are Cotton, Coffee and Sugar cane
- Food crops vary from culture to culture, but include millet, cassava, bananas, beans and simsim.

Generally speaking, the country is becoming stable and her economy is improving. However, standard of living is becoming very high. Education is becoming a big problem, since higher levels of education have high tuition fees and other charges. There is a slow move towards democracy.

Part 2: Christianity in Uganda

The arrival of Christian Missionaries in Uganda may best be considered against the general background of the influx of European powers in East Africa. There were three groups of the first Europeans who came to East Africa namely: explorers who were interested in scientific research for their own benefits and for their sponsors as well. The second groups were Christian Missionaries who

were interested in evangelising and introducing western civilisation to the agents of imperial rule with a mission to establish their administrative powers in Africa.

The first CIVIS missionaries arrived in Uganda in 1877 and were received by the king of Buganda. Two years later, a group of Catholic missionaries arrived with the same message to the king of Buganda. Their arrival brought great confusion in Uganda which has lasted till today. Each group claimed that their Christian religion was better than the other. The Arab Moslem traders, who had been in Buganda before, took advantage of this Christian conflict and accused them to the king for confusing his kingdom with bad teachings.

The Arabs had already influenced the king to practice sodomy, which Christians strongly preached against. Because Christian converts could no longer accept to be used by the king for homosexual practice, he became bitter with Christians and martyred 45 in June 3rd 1885. 23 of these were Anglicans and 22 were Catholics.

Although Uganda was fertile for Christianity, the seed of conflicts and rivalry planted together with the Good News had done more harms than good. Today, Uganda is experiencing a good influx of many Christian denominations, some from the USA and other countries. The spirit of jealousy, rivalry and conflicts permeate Christian community. Although our Lord Jesus prayed that "All of them may be one" (John 17:21), we are strongly divided. (I have not been able to get the statistics since the last population census was held in 1991. The figures are not accurate).

The spread of Christianity in Uganda.

The missionaries took the advantage of the Buganda kingdom. Their first converts were the king's servants, chiefs and other civic leaders. These converts soon learnt how to read and write. They became catechists and used for spreading the gospel both within Buganda and far.

To western Uganda, it took nearly twenty years for Christianity to penetrate Toro kingdom. This was so because Buganda was at war with Bunyoro, who had allied with Toro. When captain Lugard of the Imperial British East Africa Company requested the king of Buganda to give him some people to accompany him to Toro, where he was going to fetch the remnants of Emin Pasha who had travelled down along the Nile, the king of Buganda thought that this would be a good opportunity for him. He decided to send two catechists with the view that he, the king would capture the interest the Toro king and weakening his tie with Bunyoro.

This approach put the CMS in some difficulty because there was an agreement reached between them, the White Fathers and the British government to partition Uganda along religious lines. Southern Uganda was allocated to the Catholics while northern and east of Uganda was allocated to the Anglicans. Toro fell within the Catholic sphere, and they had made plans to expand that direction. Indeed, neither mission intended to abide by this agreement permanently, hence Bishop Tucker sent four native catechists again to Toro. He reasoned that Africans were not bound by such agreements. These four catechists did a great work and spread Christianity right into Congo region.

From Toro, Christianity went to Bynuro through the native missionaries. The king of Bynuro had very good relationship with chiefs from Acholi and Lango. It was through their requests that Christian catechists were taken to both Acholi and Lango. These chiefs were Odora from Lango and Awic from Acholi. This was between 1901 -1905. The CMS were more interested in Acholi than Lango because Sir Samuel Baker, an explorer had reached Acholi when he travelled down the Nile. So the spread of Christianity in Lango was done mainly by native catechists from Bunyoro.

The CMS and the Catholic missionaries struggled to plant Christianity to the east. To the advantage of the Catholics, they had become popular in using the eastern caravan route. However, CMS was determined to spread Christianity eastwards. This was so, because Bishop Hannington was murdered in Busoga under the order of the king of Buganda. With the conviction that one of their Blood was split on the eastern soil, they were determined to evangelise the country. Together with Baganda native missionaries, the evangelisation work went very successfully in the east. For many years, the Baganda missionaries remained as church and civil administrators in Teso, Bugisu, Bukedi and Busoga.

Everywhere missionaries went, they built schools, clinics, dispensaries and hospitals. Through education, many native Christians shared their faith and the spread of Christianity rapidly covered the country. During that time, people shared their faith as individuals, preach in churches and public places like markets. More fire was lit in the field of evangelism during the revival period of 1945. Crusades were recent developments. But door to door evangelism had been the best method.

Part 3: How to make the message of Christ meaningful

Most of the people in Uganda, who are Christians and non-Christians alike, still consult diviners for healing and fortune telling. Many have died of AIDS/HIV leaving behind young widows and orphans. Further still, we have a new problem brought by the influence of modern technology. Un-godly video shows, pornography, casinos and the like are new to our people and there is great misuse and abuse of such developments. Modern issue about sexuality has brought about moral degeneration, high rate of sex workers, abortion, Homosexuality and to some extent bestiality. To make the message of Christ more meaningful, one must understand his audience. This is a problem, which was hidden from white missionaries.

In order to make the gospel relevant to our people; we aim at training those who will transmit the right message at the right time. The message should centre at correcting, rebuilding, teaching and training people. (2 Tim 3:16 -17). We need to raise Biblically sound people, both laity and the clergy and youths that will convey the correct message to people. Christianity is like a relay race where the right button should carefully be placed in the hands of the next runner. Because missionaries were more interested in large area of coverage and numbers baptised and confirmed, less emphasis was done in rooting converts in their faith. And because missionaries did not understand our beliefs and customs, they simply dressed up Christianity on a dirty body. Now sweat is bringing all dirt to make Christianity dirty and filthy.

Part 4: My goals

My big dream is summed in "Mission Vision Beyond 2000"

Vision: To have a pilgrim church in Uganda with a prophetic voice guided by the power of the Holy Spirit and on fire diligently witnessing for the Lord.

Goals and Objectives To faithfully attempt to fulfil the Great Commission. To train leaders who will form a Provincial Mission Team in different ministry fields. To have competent trainers who will be TOT for their dioceses who are Biblically sound. To involve both the laity and clergy in an aggressive evangelistic mission. To form fellowship groups in order to nurture new converts/believers. To have a witnessing church with loving care for the needy through holistic approach (James 1:27)

Part 5: Strategy

Holistic approach of Mission and Evangelism

Holistic Mission and Evangelism aims at taking the gospel to one's environment. This means reaching out in such places like homes, workplace, schools, community, public responsibility, leisure and the church. This involves the whole person, the Spiritual physical and mental abilities. Holistic mission and evangelism also advocates for peace and justice, respect of human rights based on biblical principles. In order to carry out these objectives effectively, the Department of Mission has the following ministries as units. There is a strong team spirit among all units. We share all our resources, be it finance, materials or human.

1. Children's Ministry

This ministry targets children from age 0 -14.

2. Youth Ministry

We have realised that youth is about 50% of the population. Youth is schools, colleges and in churches. Open door ministry targeting schools and the Brotherhood of St. Andrews. Boys and Girls Brigade,

3. Mothers' Union and Women's Work

Empowering women in all areas.

4. Community Health Evangelism

Teaches basic health care principles, evangelism and discipleship. HIV/AIDS prevention measures and counselling.

5. Intercession Prayer, Healing and Deliverance Ministry

This is a very key prayer ministry in the church.

6. Anglican Renewal Ministries

Renewing or re-awakens the church working alongside Revival Movement.

7. SOMA-Uganda

A two -three months' ministry in a diocese within the Episcopal and Anglican churches.

Part 6: Problem Statement

Problems as political and religious strife in the country have negatively influenced many people. Even within the church, power struggles coupled with lack of money or very little stipend dawns on church workers.

Besides internal problems, many children are illiterate and nominal. These people are the majority. There is great need to train them so that they may be fully rooted in their faith. We also need to teach about stewardship and the importance of investing in God's treasures through tithing. However, the church in Uganda has been so dependent on CMS so much that we now have "Dependency Syndrome."

We would request you to pray for us on the following items:

Leadership integrity and visionary leaders to be raised in our country

Funds to enable us accomplish our Mission Vision Beyond 2000.

That each unit accomplishes her goals in order that the church of Christ in Uganda may be revived.

Mission and Evangelism in Korean Context

The Revd. Joseph Nak-Hyon Joo: Seoul Diocese, The Anglican Church of Korea

Good morning ladies and gentlemen. Let me just start off by introducing myself. My name is Joseph Nak-Hyon Joo, the executive secretary of Mission & Education board of the Anglican Church of Korea. It's my honour to share my experience with you delegates from the Anglican Communion.

Today, I'd like to talk about mission and evangelism in Korean context in general. My main sentence is that Korean Episcopalians are minority in Korean society and churches, and Korean Anglican Church have mission to live and share with minority in Korean society as same minority. So I'm going to split my talk in two main parts. First, I want to start by giving you some background information of Korean contexts in which Korean Episcopalians live. And then I'm going to present our mission activities to which we have devoted our energies.

1. Korean Context : society and churches

As you know Korean peninsula has been divided with two nations, the south and north. There are various connotations for this. The growth of Korean churches has been deeply involved with these historical experiences. When Christian mission started, Korea had suffered from political and social turmoil brought by occupation of the powerful foreign countries in the late 19c. In that time the Christian gospel newly introduced to the Korea had gave a light of hope to Korean people who had fallen in the crisis. It is the key to understand the rapid growth of Korean churches during last 200 years.

According to the recent official survey, Korean Christian population is reaching 25% of the people. But ridiculously total percentage of Korean religious choices is 110% or above. The rate of people who have no any religion is about 15%. What does say this survey? Most of Korean people may tend to choose religion by their own situations.

However, The rate of active Korean church members is 25% of the total members actually. For the Korean Anglican Church some persons claim that her members are 5 thousands, but active weekly attendants to the church, namely active members are 1 thousand or less at average. This numerical figure is very little comparing to the 10 million Christians in Korea, though real active members may reach 2million 5hundred thousands. Just relying on this numerical status, some persons would say that the Anglican churches have no more reason of being, or have no meaning of being. But recently Korean churches are facing new situation. It is that Korean protestant churches have stopped in numerical growth. The numbers of new churchcomers are decreasing and people who secede are increasing for last 10 years. Korea has some of biggest churches in the world. Although Korean mega-churches are still increasing their members, most of them are not newcomers, just movers from one church to other church. Many Korean churches live with a dream of becoming a mega-church. They may think, if not we are failed. Though per 1 year, about 1,000 churches would be established in Korea, just 50 churches keep on living in two years with 50 members. The very concern of these churches is to keep on living. On the contrast that, Korean Roman Catholic Church and Anglican Church have gain their numbers in tiny rate continuously.

Korean churches also have been suffered from the denominational divisions. The Korean churches, except Anglicans, Roman Catholics have been divided with about 200 Protestant denominations. Among them 120 denominations have Presbyterian backgrounds. This is not only a social religious matter but also spiritual thing to which we Christian have to be responsible. This is a kind of spiritual disease. For example many Protestant churches teach that Roman Catholic or Anglican or Orthodox Church is heresy, and quarrel each other. It's fabulous.

In this situation Korean Anglican Church with 10 thousands member are living to proclaim the Jesus' Good News for people as social and religious minority. But we have strong conviction that Jesus as a minority had the strong compassion for the minority endlessly. With this faith we have overcome the adverse situation, and we are now opening the new window for future ministry of reconciliation and service for others. In this point, I'm sure that Korean mainline protestant churches newly find their alternative model in the Korean Anglican Church.

2. Korean Episcopalian experiences of Mission and Evangelism

We, the Anglican Church of Korea have developed our mission in two parts; social mission work and the Christian education oriented by mission and service.

1) Social mission works: praxis of service - living with minority as minority

The Anglican Church of Korea has paid attention the lives of marginalised or poor people. In Korean history they have been people who had not been welcomed in the churches. In the middle 1980s, young Anglican seminarians and priests have entered the slum areas to live with them in the sharing house, which was a kind of local mission centre. This was the beginning of the Sharing house movement, and then it became the basis for Korean Anglican social mission works. Other Protestant ministers had tried to build these lives, they failed to do. Because they have not church network that the Anglican Church have. Korean Anglican local churches enthusiastically took part in this ministry with donation, volunteer working and so on. Without these supports, the sharing house would have failed to survive.

The sharing house ministry and movement have provoked church members to rethink the idea of mission and evangelism. For last quiet time, although we were envious of other Korean Protestant quantitative property, we could not find the breach. Through the sharing houses we find new ways of evangelism. Evangelism always asks our inner and practical change. In sharing houses the minority or the marginalised people have met the practice of Gospel. On the other hand, existing church members have experienced their change through the practices of service for the poor people. Henceforth, the main mission of the Korean Anglican Church is the changing which we have to take in the practices of service, especially for the minority people as same minority.

2) Inward maturity - Education for service and reconciliation

This situation has asked the change of the Christian Education. It is necessary to understand the word and will of God for mission and evangelism. We started new mission and education board I worked 15 years ago for promoting Christian education in churches. We had a familiar board in the Church, but we have new name for this work. It is mission and education, that is education for mission, mission for education. Within the board we have carried out the various programs; the correspondence bible study, the continuing education for clergy, lay leader training, lay minister training, the organising the youth camps, and regular education for church school teacher and so on. In these programs we encourage the people to taste God's love for them, share our various experiences of mission and evangelism in local areas, and prepare chances to introduce new strategies and discuss them.

We are not satisfied with our members and existing size of our Church. Recently three dioceses of Korea do their best to plant new churches in the areas where have no Anglican Church. But we want to develop some different churches, which will be able to contribute to the local areas' betterment in their life. For example, like the sharing houses ministry, we prepare some social work programs, like food banks and shelter for homeless people and families, and the poor agricultural farmers.

I cannot omit the ministry of the Sungkonghoe (Anglican) University. Sharing, Opening and Serving is the motto of the University. Now the University is best educational institute to train the activists who are working for NGOs or other organisations for the minority.

OK. That brings me to the end of my presentation. Before I finish, let me just go over these points. With 10,000 members we survive. Yes, we are struggling to survive at hard conditions as the minority. But we get a power to keep our Christian Anglican life from the living with the people who are the minority and those who willingly serve the needed. That is ways we live as people who are needy to others. Mission is not a forceful. Evangelism is flowing like a river or a stream. Mission and evangelism means the change. We are going to be changed to be needy person to others who need our hands. I think this change will be a powerful way to evangelise the works.

Thank you very much for your attention. I hope that this has been useful.

Evangelism in the Church of Melanesia

The Revd Mark Graham: Provincial Evangelism Co-ordinator

I bring you greetings from Melanesia, from the Archbishop, Sir Ellison Pogo, the Mission Secretary, the Revd Canon Richard Naramana and all the staff of our Mission Board. Their prayers are with us at this time of the meeting.

I will be presenting this paper on what Evangelism Co-ordinators do but before that I would like to give an overview of mission and evangelism work in the Church of Melanesia.

The Church of Melanesia launched the Decade of Evangelism and Renewal in 1991 in accordance with the international Resolution of the Lambeth Conference held in 1988. This does not mean that evangelism work in the Church of Melanesia only begun at that time of launching nor was its initial aim fulfilled after the decade, because evangelism is an ongoing thing. The legacy of evangelism in the Church of Melanesia goes right back to the English pioneers, Bishops Selwyn and Patterson. Since that time, evangelism has been pastoral and liturgical. In its pastoral and liturgical ministries, the church has carried out evangelism through the administration of the Liturgy of the Word, Sacraments, Christian Education, Pastoral Care and Counselling and Social services.

However, the launching and activities of the Decade of Evangelism in the Province has resulted in evangelism being revitalised with greater enthusiasm and better results amid the weaknesses. For instance, there is a mutual understanding between Anglican Catholic and Anglican Evangelical and Anglican Charismatic. Such mutual understanding has also affected the relationships between different groups in the church. The Mothers' Union, Youth, Renewal Groups, Sunday Schools and Religious Communities are becoming inter-dependent in mission and evangelism. This has led to greater achievements of evangelism in the parish churches. Many homes have become the centres of prayer meetings, bible study and fellowship. The liturgical services are translated into languages of

the people in order that they understand the context of the message of the service. Local tunes and hymns have also found their way into the liturgical services. A rapid increase of church attendance, especially during Sundays has forced several parishes in the urban centres to hold two services of Holy Communion on the same day (6.00a.m. and 8.00a.m.).

When I was appointed in 2000, my immediate task was to set evangelism goals for the year 2000 and beyond. The goals were:

That through effective ministry of Evangelism and Renewal, members of the Church of Melanesia will secure a deeper understanding and commitment to the Christian faith and become living witnesses to Jesus Christ in their daily lives.

- activities and resources will be co-ordinated between Dioceses and Provincial institutions to facilitate growth and a wider experience of the Christian faith.
- the Church of Melanesia will explore every aspect of the church life as an opportunity to evangelise its people.
- the Church of Melanesia would examine the social context, cultural situation and needs of people, both rural and urban within the different Dioceses and relevantly respond to those different situations.
- the Church of Melanesia will involve as many of its members as possible in evangelism and mission work.
- the Church of Melanesia will sustain its missionary image while remaining faithful to its doctrines, worship practices and sacraments.
- the Church of Melanesia will recognise and support that part played by the mission arms of the church, especially the religious communities within evangelism and work and to provide greater resources and support for these existing means of evangelism.

My next immediate task was leadership training to prepare Lay Leaders for mission work. In the local setting of the Church of Melanesia, without the catechist, evangelism is impossible. For instance, in a local parish, there are 10 or more villages and in each village has about 5 catechists. In the parish therefore, we will have 50 catechists being overseen by one priest. Some of the subjects covered in the training programmes are:

- Christian Marriage and Family Life
- Preaching
- Bible
- Pastoral care and Counselling
- Methods of Evangelism
- Theological Training by Extension (TEE) (in which I am the Co-ordinator).
- Any training programme will always be determined by the context of each Diocese.
- Visitation and consultation are done yearly in order to strengthen evangelism work within the Province.
- Besides all other materials on hand, we are still working towards completing:
 - Catechist Handbook
 - Understanding Liturgy of Holy Communion
 - Guidelines on leading Bible Studies and
 - Bible Study lessons

These resource materials are undergoing proof reading before they are published.

One major task that lies ahead is reviewing Sunday School curriculum and Christian Education materials for primary and secondary schools.

As we dig deeper and deeper into Mission and Evangelism, the need to establish a communication and resource centre comes into mind. Again, it is money that talks.

Despite the above-mentioned achievements, the Church of Melanesia in the Solomon Islands and Vanuatu, they are confronted with social issues, which have had devastating effect on the society at large. Here I will present to you two social issues within the Province of the Church of Melanesia.

Land

To understand the issue affecting land in the Solomon Islands, one must understand the history of the sequence of actions of the colonial and post-colonial administrations. The first action happened in the early 20th century when the colonial administration enacted the “Waste Land Regulation” in 1901. This regulation allowed land that was not being actively used by the indigenous to be claimed by expatriate settlers. Quite naturally, many Solomon Islanders expressed alarm and horror over what was happening to their land and a Royal Commission was established to consider these objections. This Commission is referred to as the Phillips Commission, using the name of the last Commissioner.

Justice Phillips was from the court system of Papua New Guinea and he conducted enquires throughout the Solomon Islands and some of the alienated land was returned to the tribes but quite a significant area was permanently alienated by the British Government granting a 999-years lease to the expatriate company occupying the land. These long-term leases were changed to Perpetual Estates when the Lands and Titles Act was enacted. This occurred in the 1960s.

Independence was granted to Solomon Islands in 1978 and automatically all land held by expatriates were changed to fixed term estates of 75 years, being the number of productive years of a coconut palm. At the present time, the tribes of north Guadalcanal in the Diocese of Central Melanesia still have not yet achieved the return of their tribal land, and they have witnessed with horror the abuse and misuse of their traditional land.

This is the background to the recent militaristic actions on the Island of Guadalcanal. In the action to right the deprivation of their tribal land rights, they expelled the persons occupying their land. Unfortunately, most of the persons affected were from Malaita and the media labelled the action ethnic. Now the action has been taken over by a criminal element as at today.

Law and Order

We now come to the problem today with the state of law and order being in complete disarray with many of the citizens of the country living in fear and trepidation from criminals with sophisticated weaponry. The organised police operation has just not been capable of confronting this problem of lack of public security and they do not seem to provide a solution.

I consider that we must empower the traditional leaders, with the backing of the established church, to convince the dissatisfied elements of the community to lay down their arms and dialogue to find an amicable solution to the problem. The Church of Melanesia with sister churches have been working hand in hand with the political administration, the traditional leaders and Non-governmental organisations to determine a working solution to the problem.

Meanwhile, the Church of Melanesia through the Melanesian Brothers (a lay Brotherhood of the Church of Melanesia) has to this time played a very active role in convincing the holders of these illegal arms to surrender their weapons to the official receiving body. It is hoped that the Brothers will be able to continue this excellent work.

The involvement of women in the process of restoration of peace and harmony and in the disarming of the criminal elements is of fundamental importance. They have left with Solomon Island and its people a memorial history, which will be remembered for years to come.

But we must not stop at just disarming the criminals; we must create the atmosphere where industrial areas can appear in the rural environment to provide employment for the hands of the younger generations. At the present time, the rural communities are totally devoid of any cash flow since the government itself is bankrupt and cannot make any provision for education and health facilities, which makes life very difficult for the rural population.

We must provide in the villages the infrastructure where young people can get employment in their society. This is the work of the tribal elders to set aside the land for these activities and to encourage the youth to provide and construct their own facilities.

Conclusion

I hope that this message has been understood since the Church of Melanesia and in the Solomon Islands society have a very difficult road to travel and we would appreciate your prayers to assist us on our journey into the future.

The Episcopal Church in the Philippines

The Rt Revd Miguel P. Yamoyam.

I hope you will have a glimpse of some of our mission and evangelism activities in our province via the following short narratives:

In a tribal village of 200+ families, the church work would not spread its roots. So, we got a villager's son and took him to the seminary in the city. After seminary he was assigned to a parish for two years, ordained Deacon and then Priest, and was assigned to his own village. After two years work, most of the villagers were converted. After another two years, two adjacent villagers became organised mission stations. Now, three other villages (also warlike tribes) are preaching stations.

A Parish with three outstations

The rector is zealous in his work. He visits his parishioners. They have scheduled Bible studies and fellowship meetings, healing services, etc. He tapped the members of the Church organisations – youth, woman and men for church activities. Membership increased and members became active. A clergyman from another church group was jealous and angry for the decrease of his church members. (Could this be fishing in another man's fishpond? Or in keeping with the Filipino saying: "My children are your children", or with some other saying: "No one man can properly advise his own children"?) Some of our members have also moved to other church groups.

Some women have formed a Bible study group of eight members. They had this for a good ten years, and up to now – same group with same number of members. Someone asked why their group doesn't multiply or divide. And they said: we are all old so we cannot reproduce. (There is a pun there which says that Anglicans increase membership through procreation.)

In many of the local churches, it is the Priest who facilitates the Bible studies and other activities. In one parish, however, the Lay takes the lead roles. Prison ministry is a composite team from the Lay and Clergy. The Lay love to participate in church activities if their gifts are recognised and are invited to share their gifts. (Priests centeredness is still a reality in our local churches. Thus there are those who expect even the pets of the clergy to be religious.)

A team of five Clergy and two Lay persons band for evangelistic crusades. This team conducted three indoor crusades in three different places. Many came to attend. Feedback was that they want to get some more of the stuff. However, it was suspended/stopped for according to the Diocesan authorities, this stuff was not within the goals and strategies of the Diocese. The mass should be in the main evangelistic activity (even if it is usually boring as some members say).

When I was a rector in a parish, I asked a lady: How come more attend the healing services than the Bible studies? She replied: many are sick but are hungry too for the word of God; you know a sick person has no appetite to eat. So why don't we go for a healing and eating in the same session? This we did for reasons, the healing comes after the eating. And we taught also that healing and eating are parcels of one and same meal.

In our hospital in the southern part of the country, a priest told me that some Muslim brethren always prefer our hospital for their sick. So, sometimes they rush in even the clinically dead to our hospital on the thinking that our hospital does much better services and even do miracles. So interfaith is also practised in our institutions.

I sat in the office of national evangelism co-ordinator last February 4, 2002 for a term of five years (according to our practice) and renewable for same period. I shall be basically co-ordinating the evangelistic activities in the diocese of six. I shall be co-ordinating two events slated for the year-end and the mid-year next year, which are the National Church summit on evangelism and the National clergy conference. These two events would crystallise our direction and the programs on missions and evangelism.

Meanwhile, I am making a data bank for the Desk. Do some assessing and planning and visioning for the next five years. God bless.

Training in Evangelism in the Context of the Province of South East Asia

Revd Canon Kuan Kim Seng

Diocese of Singapore

1. What is Evangelism?

- a. The process / outcome of bringing people to personal faith in Jesus Christ, thereby fulfilling the Great Commission given by the Lord to His Church. (Matt 28:18-20, Acts 1:8, etc)
- b. Evangelism, as an expression of church life, is both proclamation and presence. It is carried out singly, in small groups or even by the entire church-community.
- c. Evangelism is centred upon the sacrificial death of Jesus Christ upon the Cross two thousand years ago, and the work of the Holy Spirit today.
- d. Evangelism is an expression of the chief end of the Church, which in my opinion, is to complete world evangelisation.

2. Factors affecting Evangelism in the Province of South East Asia

- a. We are a church-community that has grown in the past few decades by *conversion*.
- b. There was an emphasis on reaching out to young people.
- c. Believe it or not, the English language played a crucial part, especially in the case of the Diocese of Singapore.

3. Training in Evangelism

- a. Training in evangelism is done as soon as a person has made a commitment to the Lord Jesus Christ. Sharing the faith must be taught as part of the normal Christian life. The fresh new believer has a larger circle of non-believer friends / relatives compared to those who are in Christ for some time already.
- b. Structured training courses are useful as it allows the desire and fire for evangelism to be successfully transferred to each succeeding generation of believers. (Examples of such courses are the Lay Training Modules of the Dioceses of Sabah and Singapore; '*How to Lead a Person to Christ*' and '*How to Witness in the Home*.')
- c. In the context of the local church, we find that the organising of evangelistic events at the church-level to be extremely useful.
- d. We use whatever available tools. The Alpha Course has been a tremendous blessing.

Church of the Province of West Africa

The Revd Kofi deGraft-Johnson

Background

Established in 1951 with Ghana, Nigeria, Sierra Leone and Gambia. The Church in Ghana was started in 1752 when the SPG sent down Revd Thomas Thompson to being the missionary work in that part of the African continent. In 1972, Nigeria ceded to be a Province and later Liberia, Guinea joined to form the present day CPWA

Statistics

The Church of the Province of West Africa is made up of 12 Dioceses and 1 missionary Diocese. It has on roll 345 Clergy including Bishops, Priests and Deacons. As at January 1, 2001, the Anglican population in the Province was approximately 106,158 with the breakdown as follows:

Mission Principles

- Borne out of Luke 4: 18-19

- No dichotomy between mission and development.
- Mission always aimed at affirming God in Christ through service provision.

Mission Character

- No established mission and evangelism structure at the Provincial level.
- Diocesan and Parish levels have elaborate mission and evangelism structures depending on the need and context.
- These structures link up with each other especially at the Diocesan level within Ghana.

Mission Challenges

Doing mission in the Province of West Africa is within the context of Conflicts and Civil Wars (Liberia, Sierra Leone, Guinea for the last 10-15years) and sometimes in Northern Ghana and parts of Gambia.

- Religious and ethnic plurality.
- Diverse Anglican Traditions – High Church, Low Church, Evangelical.
- Unprecedented prevalence of HIV/AIDS.

Mission Successes

Though the Province walks through the valley of the shadow of death, pain and grief, some mission success have been achieved largely precipitated by the launch of the Decade of Evangelism.

- Growth of churches and church membership at average rates of between 2 and 6% per annum.
- Massive efforts at training and equipping of lay evangelists for rural outreach.
- Training and recognition of the order of Lay Pastors and evangelist to provide pastoral care for rural churches and worship communities.
- Increased involvement of Diocesan Bishops in mission, evangelism and spiritual renewal.
- Increased growth of evangelical tendencies and their acceptance within the High Anglican Church tradition (especially in the Dioceses of Accra, Kumasi, Koforidua and Cape Coast).
- Increased incidence of joint mission and development efforts (especially in areas of conflict across the Province– Relief and Rehabilitation).
- Increased participation of the Anglican Community in ecumenical peace and reconciliation initiatives.

Ghana – through the Christian Council of Ghana and other organisations.

Gambia – Bishop as the Chairman of the Electoral Commission

Sierra Leone – through the Council of Churches

Renewed liturgical life and character and an increasing demand for liturgy in the native tongues of people.

Future: By October 2003

- Election of two new Archbishops - Ghana and the New West Africa Creation of 3 New Dioceses in Ghana
- Setting up new Provincial structures in Ghana and in the new Province of West Africa
- How will all these events and efforts inform, direct and impact mission and evangelism within the sub-region?

The Episcopal Church In Mission: 20/20 (USA)

Charles N. Fulton III

Something is happening in the Episcopal Church. It started as a restlessness some of us began to notice that doing and being the church was not the way it used to be. For some it was the plight of a small congregation worried about being able to continue to afford a full time priest. For others it was an awareness that we Episcopalians had gotten old, that our own children were not a part of the church we love. For another group it was an awareness of how our world, locally and globally, has and is changing. As a church we are becoming uncomfortable; it is an anxious restlessness. It is exactly the kind of discomfort that often leads to a change of behaviour.

That restlessness began to be addressed. The restlessness became focused in a goal of radically growing the Episcopal Church. The General Convention in Denver in 2000 adopted a resolution that became known as "20/20- Doubling the Episcopal Church by the year 2020." That resolution asked for a task force to be appointed to create a plan for realizing that goal. The task force reported to Executive Council in October 2001. That report was not so much a plan as it was a vision of the Episcopal Church seriously engaged in mission, God's Mission of restoring all people to unity with God and each other in Christ. It is a healthy and robust vision, faithful to God's calling of us to be engaged in God's mission, work, purpose for the world. Our Presiding Bishop has helped us understand the mission is God's, not the church's. It has been said that it is not that the church has a mission, it is that God's Mission has a church.

So, a restlessness became a goal that requested a plan that became a vision. Vision always challenges the present. Vision calls us to that which is better and truer. But vision comes in a present moment which is connected to the past. Vision does not deny where we are and where we have been. Vision asks us to examine our calls, our work, our ministries in light of the vision. Vision asks us to make our own plans in light of the truth that the vision evokes in us. When I look at where we are as a church and where we have been, I am able to see progress. It has never been as quick as I wanted, and it often takes decades to see it. When one looks at some of the issues we Episcopalians have been concerned about in the last twenty-five or thirty years, three stand out:

- Outreach to the poor
- Inclusion of diversity
- Personal faith and spirituality.

Recent research shows that 97% of the congregations in the Episcopal Church are engaged in a feeding program of some description. That is a dramatic contrast to the situation when I was ordained in 1968.

When the outreach ministries of the Episcopal Church are examined in light of the missional vision of 20/20, some are asking why we kept those we fed safely at a distance? Why did we not offer them the Gospel food that truly nourishes? What if we offered those we feed and shelter a place in a faith community?

Over half of our dioceses are using demographic data to receive a truer picture of the people in our geographic communities. What we are discovering is that we live in dynamically diverse communities.

We are expanding our definitions of diversity to include racial/ethnic, gender, age, sexual orientation, and socio-economic diversity. What does it mean to reach out in mission to all people? What would our congregations look like if they looked like the communities in which they are located?

Personal faith and spirituality are a high priority for us. We have learned to pray, we have sought out spiritual directors, we have tended ourselves as spiritual beings. In a world where increasing numbers of people do not know how to name God and do not know Jesus Christ, perhaps our inner work now has an outward focus. Is it time to learn how to share our personal faith with others- even with our children, even with strangers?

While we are open to new visions when we are somewhat dissatisfied, while visions challenge what we know and are comfortable with, ultimately visions give us hope, energy, and direction. The Episcopal Church In Mission: 20/20 is such a vision.

For more information you can view and download the full report of the 20/20 Task Force to Executive Council and learn more about The Episcopal Church in Mission: 20/20 at www.episcopalchurch.org/congdev. Over the next few months each office at the Episcopal Church Center will be linking to this web site to outline the activities in which they are engaged that relate to 20/20 Mission.

The Church in Egypt

The Revd Hany Shenouda

I think you know my feeling inside me standing in front of all of you but I trust the Lord. The Anglican Church in Egypt, in the past, was known as the English Church. The early colonialists worshipped in this church and also set up schools and hospitals that were given over to the government in 1953 - 1954. The government also gave some of the churches to the evangelical church.

The situation changed for the Anglicans in Egypt at the appointment of the first Egyptian bishop, Bishop Isaac?? He started with just three Egyptian priests. After him came Bishop Ghais Abdel Malik and the churches increased to nine churches in Egypt. Although the dioceses includes North African, Ethiopia and Somalia, in this report I am just talking about Egypt. The Church has continued to grow under the leadership of the present bishop, Bishop Moneer, and there are now over 19 Churches and we thank God for that.

The work I am involved in the Province in church planting. I first started in Alexandria where I stayed for six months. An Australian priest was leading an English speaking service and when he left I was alone and my English is just as you hear now, not very good. I started an Arabic speaking service that has grown today to a large Arabic congregation. In the Cathedral there are four or five services: Sudanese services, Ethiopian services thanks be to God.

I have planted four churches, thanks be to God, one in Alexandria that I started when I was deacon and I stayed four years. I planted a further three churches staying four years in each place. Then the Bishop sent me to Suez, we have a very, very beautiful church, the English people build it there. There had been no services there for many years and I started there 20 months ago. With God's blessing there are over 50 coming on Sunday service. There are ten new families and people helping with me in the work of church planting. The church building was in a very bad condition. The wall was broken, the roof was broken and nothing had been repaired. When I arrived I went to see the government and I told them I am the new priest, they said, "Ah, ah the old damaged building in the middle of the town? I said yes. But thanks be to God, now we have renewed the walls around and after this will renew the roof.

The Church started with my wife, myself and my daughter. We went to Suez and there was no Anglican Church, just an old building. There was a Coptic and Roman Catholic worship there. We prayed and prayed. I was looking for someone with whom I could work and God sent a young man and we began by praying together. Then we met a group of young people who were meeting in the Coptic Church and then moved to a room in the Catholic Church. The group got too large and needed to move again. I went to see this group in the Catholic Church. They were all young people worshipping a serving God. They came to me and asked could they meet in my Church and I said yes. I thought, Congregation!!! without any communication, thanks be to God. All these people come along to the church and belong to the church, and now we have three prayer meetings.

These are very important prayer meetings, believe me this is the foundation of the church. A lot of problems were coming but all were solved in God's hands when we bring them to the cross. That solved, Hallelujah. And I was very glad when I heard my brother from Ghana when he spoke about the tradition and how he mixed together the tradition and free worship. You bring tradition and free worship together and people are very happy and feel free in their worship.

I have a Bible study, we have ladies meeting, a Sunday school. There are 70 in the Sunday school and there is also a youth meeting. The Bishop leads the church in mission and it is growing. He encourages his priests which is so very, very important, believe me. All of us are human beings, all of us need encouragement, all of us need a very nice word and when we encourage each other I think we will leave this conference with new life and inspiration which I think will be very good for us. Thank you very much.

Training in Evangelism

The Revd Canon Mrs Hellen Oneka

Provincial Mothers' Union

Outline of Presentation

1. What is Evangelism?
2. Where do we get the mandate for Evangelism?
3. What training is required for Evangelism?
4. How can we know that we are making Evangelism?

Key to Biblical Text

The Sower sows the word" (Mathew 13: 1 -23)

The Ministry of evangelism

Evangelism is concerned with the proclamation of the gospel in the hope and conviction for drawing people to Jesus. All believers are called to be witness (2Cor.5:20) and ambassadors of Christ.

The mandate of evangelism comes from our Lord Jesus Christ. Shortly before ascending to heaven, Jesus told his disciples to go into the entire world and preach the gospel to all creation. Those who believe and are baptised, he said, shall be saved, but those who will not believe shall be condemned (Matt 28:18-20 and Mk 16:15)

- It brings good news of salvation to those who are in darkness.
- It creates the opportunity for those who are in darkness to accept Jesus Christ as Lord and Saviour and the blessing of eternal life through faith in Him.
- It points out the danger and punishment that awaits those who stubbornly and deliberately reject the good news of salvation.

An evangelist must be equipped with everything necessary for his work. Certain qualities are essential for an evangelist, namely:

- He/she must be a strong disciple of Jesus Christ.
- He/she must have deep knowledge of the Scripture.
- He/she must be a good communicator.
- He/she must be full of the Holy Spirit
- He/she must have a good sense of judgement.

Training in Evangelism

The training of an evangelist should be tailored to equip him or her with certain basic skills. The following are some of the factors that should be addressed:

Bible knowledge: Good knowledge of the Bible is an essential factor in evangelism. Knowledge of the Bible can be acquired through formal education, but also through personal reading of the Bible and group Bible studies and fellowship.

Inquiring Mind: The gospel is preached in a social, economic and cultural environment. The evangelist must have the capacity to gather information about the audience that he plans to meet. He/she must have basic information about the composition of the audience in terms of gender, social status, educational background, cultural backgrounds and other related factors.

Communication skills: Knowledge of the audience helps the evangelist to moderate his or her language. As a general rule, the evangelist should be encouraged to use simple language that is understood by all people. The use of technical or difficult terms should be discouraged. If you may need to use such theological terms, then use it to the right audience.

Spirit of Discernment: The evangelist should be sharp, be broad-minded but also have a strong discerning mind. The audience may be composed of different people some of whom may be hostile to the gospel. As we can see from the experiences of the Lord, he was asked many times questions that were tricky; questions intended to trap, confuse or embarrass him. His response was always sharp and even devastating. He exposed the people who asked and even took advantage of the opportunity to present the gospel in vivid way using parables.

The Message: The evangelist should be equipped with the skill of presenting his message in the style of Peter and Paul the evangelist. The message should normally have the following structure:

A brief personal introduction followed by introduction of the theme of the message followed by the prayer in preparation of presenting the message.

Background to the theme followed by an exposition of relevant Scripture.

Opportunity for reaction to the message by the audience.

If a tricky question is asked direct answer should be avoided. An effort should be made to illustrate the issue if possible by giving personal testimony, followed by an exhortation for repentance and acceptance of the good news of salvation, followed by a warning, where applicable.

Instructions to new Converts: The evangelist should not preach and then move on without leaving instructions to new converts. The new converts should be welcomed enthusiastically, counselled and encouraged to remain steadfast in their faith. They should be left in the hands of a person who can help them grow spiritually, or directed to a person who will assist them accordingly. In other words, new converts need to be discipled so that they may grow spiritually.

Prayer: The evangelist should make prayer an important part of his life. He or she should not only pray at the beginning and at the end of a preaching, but also should practice and emphasise the importance of prayer in his/her message.

Guiding Principles

Principles are basic rules for behaviour. They consist of core values or what we see as being particularly important in regulating our day to day life. I have some guiding principles that govern my work as an evangelist.

- I often keep those points in mind and have found this very useful. I wish to share them with you:
- I shall read my Bible everyday and pray for wisdom to present the truth in a wholesome way.
- I shall always pray for guidance of the Holy Spirit before preaching to any audience whether big or small.
- I shall direct my message to the audience, myself inclusive.
- I shall always try to get basic information about the audience I am about to address.
- I shall use simple and straightforward language.
- I shall base my message on a theme taken from the Bible.
- I shall always bear in mind any special need of the audience.
- I shall always bear in mind the presence of false teachers and other people who are hostile to the message of the gospel.
- I shall give room for interaction.
- I shall count on the help of the Holy Spirit when answering questions from the audience.
- I shall invite people to come to Christ and give room for those who have been touched by the message to do so.
- I shall pray for new converts and guide or direct them on what they need to do in order to grow in the faith.

Statement of the Delegates from Asia

We come together as Asian delegates to the Provincial Co-ordinators Mission and Evangelism Consultation of the Anglican Communion. We thank God for the opportunity it offers for us to meet with each other. We rejoice in our varied cultures and histories. We note too that some of us come from regions of relative material prosperity; while others are from areas which suffer abject poverty; some enjoy political and religious freedom, whilst others live under constant threat of persecution. Many of us live in countries where there is no social space for Christians to publicly articulate their faith and contribute to the welfare of the community. We express our solidarity in our common

humanity and faith in Jesus Christ, and renew our commitment to share the good news to our fellows in the region and beyond.

We wish to highlight to the Communion the strategic importance of Asia as we reflect on the mission issues for the whole Communion. Two facts speak for themselves:

Three-fifth of world's population reside in Asia, of which only 8.3 percent is Christian. Asia remains to be the only continent where Christianity is not the largest religion. Many of us live in cultures steeped in traditions of world faiths.

About eighty percent of the world's Muslims live in the belt that stretches from Palestine in the West to Indonesia in the East. Christians living within the zone often find themselves in crisis situation.

We encourage Anglican churches in Asia to develop and strengthen their partnership in the gospel in more tangible forms, by

- developing a network through which Asian Anglicans can be more informed of the news and mission opportunities in the region, and also continue to explore new ways of co-operation and witness with our fellow Christians.
- encouraging practical encounters and people exchange programme. In the past years, Korean and Japanese Anglicans have collaborated in theological studies and personnel exchange. Similar initiatives should be encouraged.
- encouraging Asian dioceses to form tangible ways of partnership with those within the region.

We recognise that those in the South share common history and legacy of colonialisation. Many in the South live under severe social deprivation and economic exploitation. We wish to affirm the value of South-South Collaboration in the Communion, in order that churches in the South may develop a closer partnership in mission and evangelism, and bring about healing to our nations