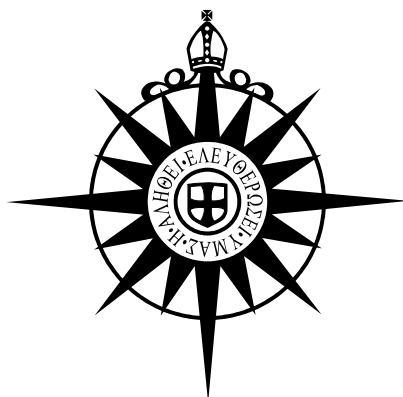


Lambeth Conference 1998



**CALLED TO LIVE
AND PROCLAIM
THE GOOD NEWS.**

Section Two

LAMBETH CONFERENCE 1998

SECTION TWO: CONFERENCE REPORT

CALLED TO LIVE AND PROCLAIM THE GOOD NEWS

Introduction

God has spoken to us and challenged us. We try here to share what we have heard him and each other saying.

Four major challenges have confronted us and form the burden of our report.

First, God is calling us at this moment. God is working in the world today quite beyond the limits of our budgets, structures and expectations. The Gospel has the power to transform our individual and corporate lives, our families, communities and nations. It has the power to break beyond our timidity, insufficiency and aspirations.

Second, since the last Lambeth conference, the greatest single new force shaping the world in which we do mission is the globalisation of the market economy. This is bringing rapid change. The groups most affected by these changes yet least equipped to deal with them are our children and young people. They live in a world where nothing is certain. They are offered only opinions, not truth. Among the most visible effects of this globalisation is the flight to the cities of people absorbed into the market culture.

Third, the globalisation of the market economy is threatening the identity and life of nations and communities. They often respond with the aggressive assertion of national and religious identity. In many countries this brings increased pressure on and persecution to Christian and other religious minorities.

Fourth, increased mobility in our world has brought people of different faiths and cultures to live cheek by jowl. This presents Christians with the challenge of affirming such plurality and remaining faithful to the distinctiveness of the Gospel.

We need and want to support each other in mission in the world today. Current structures of support derived from an earlier era for different tasks are proving inadequate. We have begun the process of providing such support in new and direct ways.

We have considered how to respond to these challenges by considering:

Section One	God's Call to Mission
Section Two	The Church as God's Partner in Mission
Section Three	The World God Loves
Section Four	A Missionary Congregation
Section Five	A Missionary Diocese
Section Six	Being a Missionary Bishop in a Missionary Church
Section Seven	Support for Each Other in Mission
Section Eight	Resources for Mission

Editorial Introduction.

The section has received and approved the text of the report. Groups in the section identified important stories from among those that they shared during their time together to be included as enrichment material. These are included as boxed items but are not yet "formally" part of the report.

Section One - God's Call to Mission

Mission goes out from God. Mission is God's way of loving and saving the world.

God calls his creatures to a future greater than they could ever make for themselves. From the beginning of the Biblical record, the voice of God is active, provoking human beings to move, change, and recognise who they are and what - by God's help - they can become. The very name of the church, *Ecclesia*, means a community that has been summoned, not one that chooses to bring itself into being. *Ecclesia* is a word whose roots are in the secular world of the Greek and Roman Empires. Within the Roman Empire, *ecclesia* meant "a group of free citizens gathered to deliberate" and those who were to seek the welfare of their neighbours. It was a political and social concept. The early Christians, with the authority of Jesus Christ as their inspiration, believed themselves to be "free citizens" of a new order, an emerging, coming Kingdom. *Ecclesia* also means called out and called together; so Christians perceive themselves summoned and chosen by God. This ought to affect our worship, our evangelism and our response to the social, political and economic realities.

But the deeper we go into the meaning of God's call as it is recorded for us, the more we see that it tells us something of what God is. God does not simply call; God sends. God expresses and makes real the call to us in the lives, in the historical reality, of particular persons touched by God. The 'call' of Moses or of Isaiah is more than just a summons to be with God or to live by God's laws. It is a sending to others. The life of the prophet must itself become a message.

And at the climax of biblical history, 'God sent his Son'. God's very being - beyond the world and its history - is involved in an act of sending. And God the Son, God the Word, appears on earth, his whole existence being a mission: all that he is, is what God speaks and gives; he is God moving towards us, God's voice made into a human life. As he draws human beings around him in trust and friendship, he equips them in turn to call and communicate through the gift of his own vital reality - through his Holy Spirit.

Our calling is from God the Father, the source of everything. God calls us out of darkness into the Kingdom of his Son and sends us out in the power of the Holy Spirit to live and proclaim the Good News of the Kingdom. Our call and our sending do not depend on our resources or lack of them. All are called and all are sent.

The Church, as one body holy in communion, catholic in pilgrimage and apostolic in proclamation, is called to worship and witness. To offer "spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5); that is our worship, the sacrifice of persons (Romans 12:1), the sacrifice of praise (Hebrews 13:15) and the sacrifice of possessions (Hebrews 13:16). To "declare the wonderful deeds of him who called you out of darkness into his marvellous light" (1 Peter 2:9). Witness is people telling the story in word and deed of their experience of the liberating power of the Good News of God in Jesus Christ. In our report many bishops bear witness of the wonderful work of God among their people. Worship and witness, both in the power of the Holy Spirit, are the two most vital functions of the Christian Church.

God's Ears

Twelve people of different shapes and sizes, different colours and cultures and languages came together and began to talk, not with the Bible or with prayer, but with their own stories: what was good for them, what was difficult or hurtful or worrying, what they needed prayer over, what it was like to live where they lived. And they all listened carefully to one another. And bit by bit, they brought in the scriptures, and made connections.

And even though it's only ten days later - because you will have guessed, I'm talking about here, about Lambeth - I have to say I think some healing and some hope has begun to be generated, certainly in myself, and I sense it in you.

I think that in the listening has been the Lord. And I go away with it, back to Tasmania, and it is going to be very important to me, what we've done for each other, and full of hope. A study of twelve people - it's a very interesting number.

We believe in a God who is completely engaged in mission and whose very life is a movement outwards, giving and sharing divine life and joy. One of the most distinctive things about Christian faith is that we believe in a God who has undertaken a mission from all eternity.

So mission is never our invention or choice. It has always started already. We have been caught up in God's own movement of love by being called to be with Jesus. To be with or 'in' Jesus is never to enjoy some static or private relationship with him; it is to be moving with him from the heart of God to the ends of the earth. "As the Father has sent me, so I send you", says Jesus. And just as being sent lies at the centre of who Jesus is, so it lies at the heart of who we are as Christians.

Two things follow. Mission is not an option for Christians; it is simply part of being in Christ. And mission and evangelism are not two things but one: to be sent is to carry transforming Life - Good News. It is to be alive with the life of Jesus, which communicates both grace and truth. Sharing good news is always the goal and focus of the Christian's journey with Jesus Christ. As the Archbishop of Canterbury said to the Anglican Communion's Global Conference on Dynamic Evangelism beyond 2000, (Mid-point Review of the Decade of Evangelism in the Communion):

"Mission which does not have evangelism as a focus is not Christian mission, and evangelism which keeps itself aloof from matters of justice and human welfare does not reflect adequately the biblical revelation. We must insist on the seamless character of mission and evangelism."

The Most Revd George L Carey

What exactly is the Good News? It is that God's everlasting will is that we should share God's divine joy.

The Doors of Heaven

After the last of our white bishops made the last of his trips to see us just before he died, the village catechist said that the doors of heaven were going to open and close around him for the last time and then no one else would get in. The few remaining non-Christians quickly sought baptism.

This is mass conversion, and the motives are dubious. But the acceptance is there. And I believe the Holy Spirit can purify the motives. You, come and visit us in Melanesia! Send us your missionaries so our people can hear again: it's not colour that matters, but the liberating love of God.

This will is so strong and faithful that God is always free to forgive our sin, overcome our slavery and create for us a new beginning. And this news comes to us through the life of Jesus, through his death (in which he bears the consequences of our sin for us) and through his resurrection, which demonstrates that the divine will can bring life out of death (2 Corinthians 4:7-12; 5:16-21). It is for us to respond to the invitation God gives us in Jesus. We hear and receive it when we are touched by the Holy Spirit. It is, therefore, never just information but a movement into new possibilities of living with God, with ourselves, with each other and with the rest of creation.

Since baptism is the beginning of our journey with Christ, mission is to be the concern of all the baptised. The Great Commission of Matthew 28 to baptise and make disciples is not given to a few specialists, but to all who were gathered in the presence of the risen Christ. The whole Church, the *ecclesia*, the assembly summoned by God, is sent with and in Christ, in the power of Christ's resurrection. This is why we

must think very hard indeed about how all God's people are to be equipped for mission. The people of God are equipped principally by the gifts of the Holy Spirit and there is renewed awareness today of their depth and power in the life of the church. One implication worth noting is that Christian mission is always a mutual service within the Church as well as outreach beyond it; it cannot ever be identified simply with the flow of agenda and resources from the privileged to the underprivileged.

If being baptised means being drawn into God's own act of mission, then that divine mission is going on in all of us constantly. The more we let this divine action through, in our plans, our words and acts, the more it will achieve its purpose. God's Word does not return empty; it accomplishes its purpose. So we can say with Paul that the One who calls is faithful, and that the One who calls equips us with what we need; and we can rely on the promise of Jesus as he sends his followers on his business, that he will be with them always.

Scripture read in the context of our lives is a place where we expect to encounter a God who calls. In the community of those called to walk with Jesus, the call is constantly renewed by exposure to the Bible. Churches that are really on the move, throughout the world, are churches listening gratefully and joyfully to Scripture. Here the voice of God, made real in the history of the people of Israel and the life of Jesus and the witness of the early communities of believers, becomes immediate to us. We discover afresh that we are already objects of God's mission even before we know we are subjects or agents. We remember that God's mission has been on its way to us since before the world was made. Mission demands faithfulness to the Bible as a living challenge, and as a promise of transformation.

Section Two: The Church as God's Partner in Mission

We welcome and have been stimulated by the theology of mission presented by Missio (the Anglican Communion Mission Commission) in 1996 in 'Sing a New Song'. We have built on it as we share our understanding of the Church as God's Partner in Mission.

A Transforming Church

God is moving in history right now. As always, such movement requires the eyes of the discerning and the ears of the listening. Our Communion is called as part of the universal Church to be a sign of God's presence and grace-full activity among the nations. To be a sign of 'the Kingdom come on earth as it is in heaven,' (Matthew 6:10) we need to 'set our hearts on God's Kingdom first, and his saving justice' (Matthew 6:33). Such a sign requires not only a theology of abundant grace, but also one that demonstrates a communal ethic of the re-distribution of wealth and the practice of Jubilee. 'Unlike our society, the Gospels see sin and debt as fundamentally inter-related.'¹ We must pay increasing attention to culture and mission developing 'a more integrated understanding of the relationship between justice and the Gospel and show awareness of the reality of structural sin as well as personal sin.'² We cannot absolve ourselves from the vision of social and economic justice that the prophets, the Saviour and the apostles announced.

The task of mission has at its heart the recognition that the earth is the Lord's; the task is the transformation of the life, not only of individuals, but also of society, nations and the created order (cf. John 10: 10).

Effective mission entails a clear witness to the presence of God in all creation and the responsibility of the human race as a steward of the created order. This is especially important in the present century with its all-too-frequent abuses of natural resources and other living creatures in our world. All our work in evangelism must include this theme: in Christ the possibility is given of a right relationship to the whole creation; in Christ we are called to seek justice for all creation.

The Cost of Taxis

Where I live in the Province of Southern Africa, we have had taxi wars: huge mini-bus operations, lethally competitive and responsible for much bloodshed including innocent bystanders and passengers - thirty-six people killed in the latter half of 1997 alone. Nobody could intervene. Politicians had tried, parties had tried, government had tried. Damage mounted.

The church leaders decided it was time they tried. Through personal contacts, they brought the various executive members of the rival associations together in the City Hall on December 16, 1997. It was tense. We waited for them. They were late.

We insisted that we start with prayer. There followed a sermon - very powerful. We then broke them into small groups, with questions to respond to concerning God's word. Hours passed. At last the executives came out, and this is what they said: "We believe God's word to us this morning is that we must seek peace."

Of course it was a long hard haul. But on December 24 an agreement was signed, with structures in place for arbitration. One executive stood up. "The reason this has worked is that God's Word and God's leaders were in it." God can speak into situations of conflict. God brings life out of death. Thanks be to God.

¹ Ched Myers *New Economy of Grace*, Sojourners, July/Aug 1998

² Mary Motte *The Missionary Imperative in Western Culture*, Thinking Mission, USPG 1995

Such transformation does not come without cost. For many within the Communion, following the example of Jesus has meant laying down life because of the sins of the world. God's love for the world revealed in

The Head of the Body

They tried to stop my enthronement as bishop. This is in western Kenya. They tried to scare me off with threats, with letters to the police, they chased the people from the church where they were getting ready for the service, they brought petrol, they set fire to it, they told their men, "Come back with his head!" But you see I'm not headless.

The congregation called me, said, "It's very very bad here; don't come." But I said, "If it's bad, that's where the bishop should be. I'm coming; don't leave." I didn't tell my wife the whole phone message!

The man who called for my head was running to jump on their pick-up truck, he slipped, fell, and died there, just like that! I got there, we prayed in the church and I said, "React to nothing, but be still and see what the Lord is going to do for us."

the self-giving, sacrificial death of Christ continues to be enacted today, and for the sake of the world we are invited to walk the way of the Christ of the Cross. The Scriptures provide us with abundant evidence that God's purpose is the redemption of the world through our Lord Jesus Christ. Scriptures therefore challenge us to live and work so that the just and compassionate reign of God will be the common experience of all humanity. In the face of the challenge which the Risen Lord has set before her, the Church must change under the Holy Spirit's power so as to become:

A Church rooted in community

The first Christians marked their commitment by locating in the community as well as being community. They were called out of the world but not removed from it: redemptively immersed in and aware of the agony and pain that characterise a fallen world, but not moulded by it. While in that state of redemptive witness or *marturia*, 'they were looked up to by everyone' (Acts 2:42) as they were learning and worshipping together where the grace of the

Holy Spirit was visible in their prayer and praise. They practised benevolence, sharing their goods with the needy, breaking bread together, and undertaking their daily tasks with joy and patience, striving not to be anxious about tomorrow. It was the discipline of the common courtesy and gracious behaviour that marked them out as people having something worth embracing, so that 'day by day the Lord added to their community' (cf. Acts 2:42-47). The Spirit of God, who gives gifts to God's people to offer in the service of God and each other, has called the Church to such a life since she is the agent for reaching the world with the life and love of God.

The Church we long to see is therefore a network of worshipping communities, both great and small, which are rooted in context, living out God's vocation to live in love (John: 15:33-35), seeking the welfare of all God's people irrespective of racial or cultural differences, and living in forgiveness and generosity in the spirit of Jubilee (Leviticus: 25, Luke 4: 18- 19).

We look for episcopal and diocesan structures that will be servant in nature, focused on local communities of faith, and broad in vision. They will facilitate the witness of a world-wide communion to the unity of the Godhead in their own oneness in Spirit, while celebrating their enriching diversity and catholicity.

A Church of Jubilee

Private wealth, meritocracy, the temptation to centralised power together with debt slavery are documented in the Bible in both testaments. Alongside the betrayal of the most vulnerable, the poor and excluded lies a prophetic tradition which criticises national political and religious leadership which allows such iniquity and sets forth a Sabbath or Jubilee vision of social and economic justice. Such a vision was seen as central to Israel's identity as chosen people, and becomes integral to Jesus' own proclamation of Sabbath, "the year of the Lord's favour" (Luke 4:18-19 cf. Isaiah 6:1-2). It is significant that Luke records this text from Isaiah as the one by which Jesus both defines and inaugurates his mission in his first sermon.

By so defining his mission, Jesus exposes (both through parable and miracle) the centrality of Jubilee and seeks its practice as a continuous reality in the Kingdom of God, loosed from the legalism of the fiftieth year. We may reflect that Jesus' primary confrontations were with those who had the power to release from debt, and who refused so to do. If we are to avoid spiritualising the 'Good News for the poor' then it must reflect actual debt cancellation and the return of property and persons to their rightful place.

Cut to the Quick

It was how the missionaries lived and worked, sacrificially and humbly: *that* was what converted. My own father was converted from animism - the African traditional religions - to Christianity in a way that was very similar to what I'm going to tell you.

A missionary was cleaning a very bad sore on a woman, and the scissors he used slipped and hurt her. She slapped him. She was just reacting to the pain. He didn't get mad; he apologized to her. The head chief was there, watching. He said, "You! You European. You have been telling us stories of Jesus, how he lived, what he did, you said thousands of years ago. You didn't tell us *you* are this Jesus!" The missionary said, "No, no! I'm not Jesus. I've simply come to tell you of him. We try to be as like him as we can, and to do what he did when he came."

It's the life lived that is the language of mission. My own father knows.

Jubilee was practised, albeit infrequently, and the prophets, notably Isaiah (3:14-15), Hosea (2:5) and Amos (8:5-6), were chief among the critics when the nation's leadership resisted and refused so to do. Both Jeremiah and Ezekiel indicate some practice of Jubilee, albeit intermittent. Jeremiah criticises one of the kings for renegeing on his Jubilee commitment (Jeremiah 34:14-16). Ezekiel holds the vision of Jubilee economics and re-distribution. (Ezekiel 45:8; 46:17-18; 47:13-23)

The New Testament pictures examples of the re-distribution of wealth and the return of lands, not just in the stories of Jesus, but the actions of notable disciples Levi (Luke 5:27-31) and Zacchaeus (Luke 19:1-10). By following Jesus, the fishermen made an economic choice to leave behind one of the staples of living in a peasant society 'house, family or fields' - or nets! (Mark 1:18-20; Luke 5:28; Mark 10:29-30).

It is easy to dismiss as heroic idealism the practice of Sabbath or Jubilee economics in the early church (Acts 2:45; 4.35), or St. Paul's plea in 2 Corinthians 8-9 to work for communities in which 'those who had much did not have too much; and those who had little did not have too little' (2 Corinthians 8:14-15). However, the challenge to the Communion comes as starkly as the question posed to Jesus by the disciples, 'Who, then, can be saved?' (Mark 10:26). Imagining a world in which those who have resources share in such a way that St Paul's minimalist position is met, requires the practice of *koinonia* on a scale so far unimaginable. Only one reality is more unimaginable: a world in which there are no rich and poor. Jesus had such an imagination. When the disciples expressed their incredulity as we do ours, his response was stark and simple - 'By human resources it is impossible, but not for God: because for God everything is possible' (Mark 10:27).

We long for a church that will live in the spirit of Jubilee - the now of the 'acceptable year of the Lord'. We will work for a church that sees economics as a theological issue. We will commit ourselves afresh to being a Church that brings healing to a wounded humanity, speaking, acting for and being in solidarity with the vulnerable and excluded. We shall promote the spirit of Jubilee by working for the cancellation of unrepayable debt of the world's poorest nations by the year 2000, and for the freeing of all prisoners of conscience. We shall commit ourselves to becoming a transforming church through repentance of our failure to practise Jubilee, and to seek a future in which such practice is integral to the whole life of our Communion in its mission in and to the world.

Furthermore, we suggest that the churches of the Communion be strongly encouraged to set aside a regular proportion of their income for mission, as a witness to the importance of sharing resources for the sake of the Kingdom of God. Evidence from history shows that the power for mission is more than economic power but that our giving can be a measure of our commitment to God's mission.

A revitalised Church living in the simplicity of God's love

Ours is a Trinitarian faith: We believe in God as Father, Son and Holy Spirit, one God in Three Persons, who in the eternal communion of his love creates, recreates and transforms us. We are a community of the baptised, called to faith and hope. We are to shine as lights in the world to the glory of God, preparing the way for God's order of freedom and love to be revealed among us.

Any vision of the future of Christian mission within the Anglican Communion needs to hold at its centre the simplicity of God's gift of love, which is given to be shared. Our vision of mission must offer the profound hope that the chief end of humanity is to give glory to God and to enjoy God forever. Mission is love; the supreme fulfilment of the new commandment (John 13:34,35).

However, our structures rarely provide an environment of loving joy which transforms people and the communities or neighbourhoods in which they live. Our prayer and vision is for a revitalised Church which, in witness and communion, is a true sign of God's Kingdom in context: celebrating God's faithfulness; rooted in biblical faith; dynamic in mission and evangelism; creative and joyful in worship; caring in fellowship; generous in giving for mission; committed to social transformation through transformed people

We recognise that to be revitalised in this way, our Church will need in many places to change its way of being Church, change attitudes, and welcome and nurture people. All this implies 'transformation'.

Personal Transformation

What sort of people must we be in order to be part of such a community? We need to meet the risen Lord Jesus in repentance and faith – continually turning to him and away from the ever-present calls to self-love. By turning to Christ we find our true identity as children of God and our true calling as servants of God, and one another. This is true freedom, in Christ, from sin and the power of evil. This is full humanity, as members of his Body, indwelt by his Spirit. As we have turned to Christ and call others so to do we are all being transformed from one degree of glory to another – and we are turned to the world God sent his Son to save.

Section Three: The World God Loves.

The world God loves is a world of diverse cultures in which many religions are active. These present various challenges to which the church is to proclaim Good News. We identify four in particular: globalisation and urbanisation, children and youth, religious pluralism and communication.

Globalisation and Urbanisation

Our concern for mission and evangelism has made us aware that whereas the most rapid growth of our church is in the rural areas of the developing world, the most urgent challenge to Christian belief and belonging is to be found in the cities. By the year 2000, over 50% of the world's population will be living in cities. The number of cities with populations of more than 13 million is growing. The real challenge to Christian mission in the 21st century will be that of urban mission.

Conversion Factors

When I preach, when I break open the Gospel for the people of our great city of New York, I never fail to be surprised at how I re-convert *myself*.

We've lived for almost thirty years with the killings in Northern Ireland. A woman let her husband out of the car in their farmyard, he took a few paces, and was gunned down by the Republican Army. He'd been a church warden. After the funeral, the woman decided she'd continue his work as church warden. Her fidelity to her faith despite what she'd seen has had a tremendous effect on the parish and the locality. I meet her often.

Do you remember the film of the life of Jesus? We had it dubbed in Swahili. One of our women came up to me after. "Bishop!" she said. "I didn't know Jesus wasn't a white man! But he was speaking our language. I saw the words coming from his mouth!"

However, we recognise that the urbanisation of the world's population is a consequence of globalisation. Globalisation is itself being given both power and shape by the triumph of late 20th century liberal capitalism with its consequence of a global market and a parallel revolution in communication technology. The development of ever faster and increasingly sophisticated means of transferring information and assets has contributed to a consolidation of the power of the market and turning all aspects of human life into commodities to be sold.

However we do not say that urbanisation and globalisation are wrong in themselves, or can or should be resisted. We recognise that throughout human history it is in cities that human societies and cultures have expressed their highest aspirations and celebrated their greatest cultural achievements. We are mindful too that the Book of Revelation sees human destiny fulfilled in a city - the New Jerusalem.

However, we do say that both globalisation and urbanisation are now out of control and are failing more and more human beings and human communities. They are in danger of destroying the very idea of the city, where all have a place, where the majority can find fulfilment and where a society's cultural and spiritual achievements can be celebrated. The sight of children picking over the rubbish tips of Buenos Aires and Mumbai (Bombay), whilst the rich of those cities lock themselves into their fortified ghettos for protection, are graphic reminders of the increasing failure of our cities. Similar is the recent flight of capital from countries in Southeast Asia with the collapse of their economies. As well the devastating consequence of the poorest nations of the world struggling to service unpayable debts is also symptomatic of uncontrollable globalisation.

One characteristic of urbanisation is the loss of community. People secure themselves from outsiders by their housing arrangements. Residential areas are simply dormitories. Life is lived at the workplace or in recreational areas. People have become "displaced" persons who are essentially rootless; their places of living are marginal to their places of meaning.

The groups most influenced by these changes, and least equipped to deal with them, are our children and young people. To them we now turn.

Stations of the Bus

I wanted it to be fun. I wanted to have a bus. I'm bishop of a large Episcopal area in West London short of resources for mission. I very much wanted to do mission, but already our clergy are fewer than our hundred and seven churches and I didn't want to ask the parishes for any more support. So I went to the deaneries and prayed with them, praying for inspiration - and for mission funds. On the second occasion, a woman I'd never met came up to me and said, "I'll buy the bus," and she did: a double-decker.

We call it the Mission Bus. Down its side is painted "2000 Years since What?" - our bit towards reclaiming the birth of our Saviour in the imagination of the world, and in this case, the children in the schools. For the bus goes into the schools, and me with it, holding parties on the bus, celebrating Jesus with music, drama, dance, balloons and badges, and on the upper level is our final station: Resurrection. We all end up experiencing resurrection.

Children and Young People.

The encounter with young people is an experience of cross-cultural mission within our societies and our churches. As we review past reports, we note a constant call to understand, recognise, include and change our churches in response to the concerns of young people. Each generation of bishops faces a new challenge of a new youth culture. This is one way in which societies and churches renew themselves. We were the youth of the 50's and 60's.

But the rate of change in youth culture is becoming ever more rapid. We have found helpful the notion that in culture we live both in a background (what can be taken for granted) and a foreground (what requires current choice). Young people live with little background and a large foreground - they take little for granted. In the foreground today we see the myths of the market telling us that self-fulfilment, self-gratification and self-development are our highest goals. In many traditional societies the culture's name for God is being forgotten in modernising, urban cultures. The church must address

this foreground of fantasy with the eternal reality of the Kingdom of God. But our struggle is to discern when the Kingdom of God may affirm and embrace changes in cultures and express Gospel values in inculturation, and when the Kingdom of God would show a better way. We need the help of Christian young people in exercising this discernment. Such discernment will be critical for evangelism in the youth culture.

Youth culture is now a global culture. Because of the wide use of electronic communication, they are often called the “connected generation”. Youth culture is marked by African rhythms, Asian symbols, and a sense of solidarity with the environment and recognition of the immensity of the cosmos. Young people in many parts of our world are also at great risk from violence, prostitution, drugs, pornography and demonic powers. And there is a new facet to youth. While Christians in Africa have grown from 60 million to 330 million since the end of the colonial era in 1960, over half the population of some African countries is now under 16. In Latin America most of the members of churches are under 40. For many of us, youth are our nation and Christian youth are our Church.

Young people can be enthusiastic and caring, but like people of all ages they can also be rash and judgemental. In some cultures, Christian young people may be isolated from the mainstream of their peers. As such, they can find themselves struggling to survive in an alien context.

The Bubble Boy

A young man who is a priest in our diocese, Chilean-born, son of a miner, was eight years old when he reached the breaking point watching the fights between his mother and drunken father. He ran out of the house and called upon God to give him a way out. He was led to a church, was converted, and later on was instrumental in bringing his whole family to God.

At twenty, he emigrated to the U.S.A. with a diagnosis of leukemia. He was given a 25% chance of survival. He went to Los Angeles with his sister; he was an illegal immigrant - but he worked anyway, any menial job he could get, and his health suffered the more. Two years later, he got the chance of a bone marrow transplant operation. He stayed one year in a bubble, and survived. He’s a composer and a guitar player. In the bubble, he could listen to music. He began composing again - so many beautiful songs, praise songs.

He heard a call to the ministry after his ordeal. He entered a programme with the Lutheran Church, won his accreditation while working to support himself, was brought to our diocese and was ordained deacon, and is a tremendous testimony to the healing power of the Lord. He is a man full of joy, and of compassion for the poor. His congregation is growing by leaps and bounds. It’s a wonderful thing to see how the Lord raises up young people today, calls them to discipleship, calls them to ministry - and empowers them to do it.

The concept of youth and youth culture is itself a fairly recent creation. While we need to attend to youth culture, we must do so informed by biblical perspectives. We must bring to youth culture a critique from our biblical perspective. The Bible speaks both about God’s call to young people and the wisdom he offers them (Samuel, Mary, Timothy, also Proverbs 2-7). The Bible also speaks about God’s infinite care for children. (Deuteronomy 24:17; 27:19, Matthew 18:6); It would direct our attention, then, to ministry to children as the indispensable prerequisite for ministry to young people. Many of our problems with young people are the fruit of our neglect of children.

Concern for children is an authenticating mark of the Church. “The Kingdom of God belongs to them.” It is right that every child should have the chance to discover that they have a loving heavenly Father. To deny that

possibility is a type of abuse. Work with children can help create that proper childlikeness in the Christian community for which Christ called.

If this concern is to be translated into action, there will need to be a significant change in the attitudes and priorities in many congregations and among many church leaders. All too often, children’s work is seen to be a low priority, and many of those who work amongst children feel discouragingly unaffirmed. And yet the truth is that in many congregations the majority of their members have come to faith or made significant steps on their faith journeys before the age of thirteen.

Christian parents look to the churches for help with the formation of their children. They must not look in vain. However, we need to look beyond our congregations also. In many places there is the opportunity to reach out with the Gospel to the children of the wider community. In nominal Christian cultures, non

church-going parents often positively welcome such ministry from the churches and seek out church schools for the education of their children.

We are aware that many societies are properly concerned that their children should be protected from abuse and manipulation. Children's evangelism does not have to be, indeed must not be, manipulative. The best examples of children's evangelism known to us always seek the involvement and support of parents. *Evangelism among children is essentially an exercise in introducing them to the story of Jesus Christ and to the community that seeks to live out that story.*

We need to remember that there are plenty of others who have no qualms about seeking to influence the minds and affections of children. In some parts of the world, children are drawn into fighting for revolutionary causes, in others children are drawn into prostitution, while increasingly our globalised, secular and materialistic culture seduces the minds of us all. Millions of children around the world have access to television, videos and even the Internet. If churches feel some strange virtue in keeping their minds free from talk about a loving heavenly Father, revealed in Jesus Christ, what else will come flooding into such 'swept clean' lives? We do not live in value-neutral societies anywhere in our world.

At Lambeth we heard of many cases where work amongst children is seriously hampered for lack of committed helpers. There can surely be no more noble a calling than to help young lives step out on the Christian pilgrimage. Ministry among children is not about 'babysitting' so that adults can worship. God not only works in children; he can and does work through children. It is indeed true that God has ordained that his praises shall come from the mouths of the very young.

Evangelism among young people can often seem to be a higher priority than that amongst children. The problems and evidence of alienation from the Gospel may seem more stark. *We cannot help wondering, however, whether these problems and challenges are more serious because the Churches failed those young people much earlier in the years of their own childhood.*

Evangelism among children – especially among the many accessible but unchurched children – is likely to be more effective if conducted at peer-group level. Some churches in the United States have established parallel 'children's churches'. Others speak of the value of children's Christian clubs linked to schools as well as churches, and to weeknights as opposed to Sunday activities. Again we were told of the value of Holiday Clubs and summer camps as enjoyable formats where children were imaginatively introduced to the Good News. Clearly, great thought must be given to how such children can experience a sense of belonging to the whole people of God. This proper concern, however, must not deter us from seeking to reach out to those many children who are open to us and to the Good News that we have to share.

Leaders of Good Cheer

They're called the Ascension Eagles. They are cheerleaders. This is very much a 'foreground' example of mission. They're all from a very poor area in East London. Their leader is the wife of one of our priests; she comes from America. She found the girls tremendously interested in cheerleading from what they'd seen on television and films. The girls are very proud to be the Ascension Eagles, and they are very proud to be coming to the Lambeth Conference. It's been one way of bringing young people together.

But the point is this: they recently performed at a major Christian service at Coventry Cathedral, and this is what I noticed: they were very professional in their presentation, but the group that followed them was in some ways a rather sad little group from another inner-city church. The Ascension Eagles, for all their own professionalism, were cheering on this second-rate little group for all they were worth. It was such generosity! And I saw in that a sign of the grace of God.

Last Easter, they were asked to compete on Easter Sunday. They said no. They were begged. They prayed about it, and decided they would accept *on condition* that they were allowed to conduct Easter worship on site. They put it all together themselves, and two other whole teams of competitors, with their parents, joined them in the arena.

We're not certain yet how many of them will come to be committed Christians, but I see it as a major initiative in bringing inner-city young people together in the mission of the Church, and I'm excited by it. And as a bishop I want to encourage it.

There is as much the need to demonstrate the love of God to children as there is to talk of it. Increasingly children are the victims of civil wars, family breakdowns, and the effects of prostitution. HIV/AIDS is

affecting not only young people, but creating a generation of orphans whose parents have died of AIDS. The tragic phenomenon of 'street children' is to be found in many cities. We do well to remember the sternness of our Lord's words concerning those who allow his 'little ones' to suffer. There is a need for the abandoned children of our world to find compassion and practical help offered in the name of Christ.

Religious Pluralism:

The increasing conectiveness of the world is bringing closer contact between people of different religions. Religion is often presented as a cause of conflict. So secular media and others teach children and young people that religion is only a matter of opinion, not truth. How may we Christians, committed to truth, combine witness and hospitality to people of other faiths.

Dialogue

The word 'dialogue' expresses well the kind of positive and open attitude to other faiths which has been widely accepted in recent Christian writing on this subject. It is understood as one mode of mission alongside other modes such as service, proclamation and witness. But the word has certain limitations:

- ❖ It tends to be associated with formal dialogue for specialists at a more academic and intellectual level. But we would not normally refer to a conversation between two neighbours as 'dialogue'.
- ❖ Some people associate it with a view of other faiths which discourages evangelism. So an unhelpful polarisation develops between 'mission and evangelism' on the one hand and 'dialogue' on the other, apparently incompatible approaches.
- ❖ Dialogue becomes unnatural and one-sided when one party takes all the initiatives and the other is reluctant or unwilling to join in. We are frequently told, for example, that Muslims are not generally interested in dialogue.
- ❖ When Christians live under governments that seem openly hostile to the Christian community, much of their energy is spent on the struggle for survival. Some bishops asked, 'How can you have dialogue with people who are trying to wipe you out?'
- ❖ In some situations dialogue has not worked. In the Sudan it is claimed that the Christian Kingdoms of Meroe and Axun were able to resist the spread of Islam to the south for a considerable length of time, but then gradually came under Muslim control after beginning to enter into dialogue with the Muslims.

In spite of all the limitations in the word, we want to affirm our commitment to dialogue because it expresses a readiness to listen to followers of other faiths in a friendly spirit. It does not rule out witness and proclamation, but is an important element in the mission of the Church. Michael Nazir-Ali's Conference paper "Embassy, Hospitality and Dialogue: Christians and People of Other Faiths" explores the historical, theological and biblical basis for this understanding of dialogue. What it is likely to mean in practice in different situations, however, is worked out in greater detail in the remainder of this section of the report. Many of the examples come from the Muslim world because of the particular focus on Muslim-Christian relations at the Conference.

The True Church Strong and Free

I do want it to be known that we perceive ourselves in the Dominican Republic as being the recipient, with other Protestant Churches, of a certain level of persecution. Our church is open to all who want to come. Unfortunately, that sometimes means people baptised in the Roman Catholic Church who have ceased to have any links with their mother church. We are then accused of stealing parishioners, but we don't proselytise.

The local Roman priest puts up signs in the supermarket saying, "The Anglican Church is a false church. It is not valid." The Cardinal replies to my letter of protest with, "I am told some of your people pretend to be Roman Catholic priests." I assure him this is not so. But we are, I'm afraid, quite a missionary diocese. Our work thrives. We are one of the most active in the Caribbean. What are we to do?

THIRTY THESES ON CHRISTIAN RESPONSES TO PEOPLE OF OTHER FAITHS

In what follows we have sought to expand the four principles of dialogue which were published by the WCC in 1979 and commended by the Lambeth Conference in 1988 (Resolution 20, p 218) into a fuller statement which covers basic attitudes, relationships, theology, practical responses and methods in mission, and finally calls for some immediate action. Because of the polarisation between different positions in discussions about other faiths, we have deliberately tried to use the words 'dialogue', 'mission' and 'evangelism' as little as possible, and have tried to elaborate all that is valuable in the approaches with which these words are associated.

BASIC ATTITUDES

- 1) ***We must have a real desire to listen to people whose faith and world-view are different from ours.*** Our haste in speaking often means that our words are not understood, and there is no real meeting of hearts and minds.
- 2) ***Respect for the faith of others should not allow us to mock the beliefs and practices of others.*** However much we disagree, we should resist the temptation to disparage convictions that are precious to others. There is no place for the kind of polemic which seeks to destroy the beliefs of others, or makes fun of their practices.
- 3) ***We should be determined to believe the best about others.*** This may mean, for example, recognising the differences between Islam at its best and the actions of particular Muslims, or challenging popular parodies of Buddhism. It may also mean a willingness to believe that others can change.
- 4) ***We will want to recognise gladly all the common ground that we can find, and at the same time all the differences.*** If we concentrate only on differences or insist on minimising differences, pretending that they do not exist, we cannot begin to understand each other.
- 5) ***There needs to be a spirit of repentance which arises out of an awareness of the genuine wrongs and even crimes that Christians have committed in the past.*** These have sometimes been the result of zeal and sometimes of cowardice. This should not mean that we wallow in feelings of guilt over our missionary past. Lamin Sanneh of Yale in an overview of the history of Christian mission (particularly in the modern period), strongly argues that the overall effect of mission has been to affirm local cultures throughout the world. But because of the Christian contribution to anti-semitism, for example, and the practice of slavery, we need to be willing to say, 'Both we and our fathers have sinned' (Psalm 106:6).
- 6) ***We need to recover the right kind of confidence in the message of the Gospel.*** This will not be a brash or proud arrogance, but a humble recognition that there is something distinctive about the message concerning Jesus for people of all faiths, and it will spring at its best from a spontaneous desire to share what we know of Christ. The Apostle Peter and the early Christians in a situation of real

Boundless

A year after my consecration, the Archbishop of Canterbury was asked, by the Home Secretary, whether I would be willing to serve on a judicial inquiry into the matter arising from the racist, unprovoked murder of a black teenager, Stephen Lawrence, in South London – a murder whose perpetrators have never been brought to book. The British government wanted a black bishop who had good standing with the police and with the black community, although the murdered teenager was a Methodist.

So I attend public hearings four days a week and somehow see to my episcopal duties (by the sheer grace of God!) on the other three days. My role has been one of *peace-maker* – especially when the five suspects appeared before us – and reconciler and advocate for truth and justice, deeply rooted in community and the Gospel. I have come to realise the truth of the words of St. Francis to his friars: "Go and preach the Gospel to everyone - and use words if you must." The prayers of all Christians in England and especially my Christian community in Stepney, London, have been overwhelming.

The ministry of reconciliation is given to us as a way of living and proclaiming the Good News. But the cost in prayers and time has no bounds.

difficulty prayed for boldness, courage and confidence (parresia); and Paul asked others to pray that he might 'fearlessly make known (parresiasomai) the mystery of the Gospel' (Eph 6:19-20). Perhaps Christians today - especially in the West - need to pray in similar terms!

RELATIONSHIPS

- 7) **Christians need to work as far as possible for genuinely open and loving human relationships with people of other faiths.** This call will inevitably sound unrealistic to Christians who are suffering at the hands of others. In situations where tensions of these kinds do not exist, it should hardly be necessary to make such a statement. But differences of race, culture and belief often make it difficult for Christians to establish warm and natural relationships with people of other faiths. There can sometimes be similarities with the kind of relations that existed between Jews and Samaritans at the time of Christ: 'Jews do not associate with Samaritans' (John 4:9).
- 8) **Generalisations based on one situation cannot easily be applied in another, since political and social contexts vary so much from one part of the world to another.** We are told that Muslims behave in a particular way when they are in a minority, but in a completely different way when they are in the majority. This is probably also true of Christians! There are significant differences between the three regions of Nigeria, and these situations are very different from those in North America and Europe. We therefore need to understand the special dynamic which affects relationships between different faith communities in our own situation, and at the same time recognise the enormous diversity in other situations. We need the humility to be challenged and informed by the experience of the Body of Christ in other parts of the world.
- 9) **Christians need to be willing and able to talk about anything that is of interest and concern to people of other faiths (the dialogue of life!).** It is a mistake to think that Christians should always be talking about what they believe. We may be able to communicate more about our world-view by talking about issues in every-day life than by talking about religious subjects. While some are good at talking about dialogue, others are better at actually practising it!
- 10) **Even in situations where dialogue seems impossible, there should be a real desire for face-to-face meeting, frank exchange of opinion and peace-making.** A Northern Nigerian bishop believes that in his difficult situation the alternatives to dialogue are far more frightening: "If we don't engage in dialogue, we will eat each other up". A Pakistani bishop says that "no matter how difficult the situation is, dialogue is the only way".
- 11) **The way religious communities relate to each other in one part of the world can have immediate and far-reaching effects on communities in other parts of the world.** The protest of Muslims in Bradford to Salman Rushdie's *The Satanic Verses* had serious consequences in Islamabad. Muslims of Birmingham, England, fear that before long they could be treated as badly as Muslims of Bosnia. Because we live in a global village with instant electronic communication, conflict in one context can quickly create conflict in another.
- 12) **In the context of genuine relationships, it is entirely natural for Christians to share their deepest convictions.** If a Christian is not offended by a devout Hindu who speaks about his/her way of life, the Hindu probably expects Christians to speak in the same way. If shyness in speaking about faith is

On the Rock

One of our priests in the Sudan had a problem when he came to the point of completing the call of his vocation to the priesthood. His marriage was breaking up! He and his wife had held their wedding in our church. It seemed a good marriage. They had three children. But then, Susan had an affair, and their life was on the rocks. This was a real problem for the Church. The bishop decided to have Susan and Samson attend a counselling and healing ministry. It worked. Susan had been ashamed of being the wife of a pastor! But she is willing give it a go. They renewed their marriage vows, and have revitalised their life together as husband and wife. They have forgiven each other, that's the point, and are reconciled to God the Father, Son and Holy Spirit. All glory goes to Almighty God.

part of Western culture, it is not so common in the rest of the world. People of other faiths often do not understand the reluctance of Western Christians to speak about their faith.

THEOLOGY

- 13) ***The content of the Christian message is likely to focus on the person of Christ.*** Some Christians speak of the 'uniqueness of Christ' or the 'normative' nature of his being and work, while others speak of the 'distinctiveness' or the 'finality of Christ'. In each of these phrases Christians are attempting to articulate their conviction that in Jesus Christ God's love for humankind is fully revealed. But Christian convictions about the divinity of Christ also have to do with belief in Christ as the incarnation of God's eternal Word and Wisdom, and many Christians have spoken of how other faiths have received some vision of this Word and Wisdom. Our imperative is not only to take the Good News of Christ to those who have never heard it, but also to seek to show how Christ, the Desire of all nations, can be recognised by them as the fulness of what has been glimpsed.
- 14) ***Our approaches to people of other faiths are likely to be influenced profoundly by our understanding of salvation.*** Because of convictions about how God works within the religions of the world, some are critical of the idea of mission to people of other faiths; some reject it completely. Others may affirm the appropriateness of mission among people of other faiths, but differ radically in their views about the need and urgency for taking initiatives to make Christ known, and about how mission should be carried out. The diversity of views among Anglicans on this issue needs to be recognised with frankness, since it frequently affects decisions about what mission should mean in practice.

The Cost of Mission

In Algeria there were two branches to the Worker Youth Movement. A young lady who was a leader among the youth there was a Muslim, but in the movement she discovered Christ and wanted to become Christian. She applied for baptism. The assistant for *Action Catholique* was wracked with indecision. If she converts, he thought, she will be perceived as a traitor by her people, the people she now leads. And she will cease to lead them, and that will be a great loss of a force for good here. And he applied to his Cardinal - a great man, much loved of the Algerian people, though he was a Frenchman, and there was war.

This good man gave sober thought and prayer to the problem. He came to the same conclusion: that the girl would lose her leadership ability, and be perceived as a traitor to Algeria into the bargain. Now this was before Vatican II. What he asked of that young woman was this: that she renounce baptism, for the good of the people - that she live on the outside of the faith she loved and that that should be her cross.

This is the cost of mission: this is the way of the cross.

community in Bradford, the bishop is able to say, "We seek to commend our faith by our care and love and concern. In the name of Christ we declare the love God has for you."

PRACTICAL RESPONSES

- 15) ***Christians need to know more about other faiths and to develop an understanding of them.*** Far too many Christians are ignorant about the faith and life of their neighbours. This ignorance breeds fear, prejudice and misunderstanding. Empathy with people of other faiths does not mean agreeing with them or compromising one's Christian convictions, but leads to a more genuine human relationship and to mutual understanding, enabling both parties to communicate more faithfully what they believe and what they feel. It is important that Christians appreciate the difference between the beliefs and practices of other faiths at their best and at their worst and learn not to compare the best in their own tradition with the worst in the other. Not everything that Muslims do can be attributed to Islam!
- 16) ***Christians will want to seek the total well-being of others.*** They should see people of other faiths as neighbours to be loved, (Luke 10:27) and should have a holistic approach which addresses the community as much as the individual, and the material and physical as much as the spiritual. On the basis of such an approach to the Muslim

- 17) **Christians should be willing to work as far as possible in co-operation with people of other faiths in addressing human concerns and working for justice, human rights, and the environment.** For example, in working for conservation of the environment with indigenous peoples in Australia, Christians find that they are dealing with deeply-held religious beliefs about the natural world. Christians and Muslims have worked side by side in the struggle against apartheid in South Africa. We believe that in many of the issues addressed in Section I, Christians can and should be seeking to work as closely as possible with other faith communities.
- 18) **Situations where Christians feel that there is no prospect of co-existence call for special attitudes of patience and perseverance.** In the Sudan, some Christians have felt that there is no alternative to joining the armed struggle. Where this is rejected, there still are other options, including service to the community through institutions like hospitals and schools, finding allies within the country who have some sympathy for the Christian community, and entering into dialogue with the government through the National Council of Churches. When none of these options is open, the local church can still by its presence and worship be an oasis in what appears to be a desert. And martyrdom, far from being the end of the road, can be a means of grace. Christians should know from the history of the Church right up to the present time that “the blood of the martyrs is the seed of the church”.
- 19) **Christians must be prepared to engage in advocacy on behalf of fellow Christians in difficult situations.** The visits of the Archbishop of Canterbury to the Sudan and Pakistan in recent years have brought enormous encouragement to the Christian communities in these countries, not only through the visits themselves, but also through continuing relationships with governments and religious leaders.
- 20) **Churches in situations where these difficulties do not exist have a special obligation to support suffering churches in other parts of the world.** “If one member suffers, the whole body suffers” (1 Cor 12:26). Support through prayer and encouragement often needs to be expressed also in practical and economic assistance.
- 21) **Many of the most difficult issues in inter-faith relations today are caused by the rise of 'fundamentalisms' of different kinds.** The term 'fundamentalism' was first used in a Christian context in North America in the early twentieth century, but has now come to be used to describe a complex phenomenon which has emerged in recent years in the context of several other world religions, especially Judaism, Islam, Hinduism and Sikhism. These different 'fundamentalisms' represent responses to a wide variety of causes, including resentment over past colonialism and continuing economic and cultural imperialism; protest against corrupt regimes; millennial hopes in situations of economic hardship; disillusionment with the failures of capitalism and socialism; and the search for cultural, religious and national identity in the face of globalisation and modernity. Christians need to appreciate the complexity of these different causes and understand how the 'fundamentalist' faces of the different faiths should be related to the 'ideal' and historical expressions of the different faiths.
- 22) **Christians must be able and willing to present the Gospel in ways that are culturally appropriate.** Working in the context of other faiths and cultures demands special attention to the issues involved in inculturation or contextualisation. The advice of Pope Gregory the Great, who wrote a manual about the bishop's teaching and pastoral office, to Augustine of Canterbury, himself a missionary bishop in a missionary diocese, was not to destroy all the artefacts and practices of pagan religion, but to transform at least some of them by giving them a Christian content. This approach provides a clear example of a serious attempt to find appropriate ways of enabling the Gospel to take root in a particular cultural context and can still be applied today in working with primal religions.

The Gift of the Wise Men

Some years ago, a group of church leaders in Israel Palestine had a meeting with Yasir Arafat, the head of the PLO. They thought they should give him a gift, and they decided on a presentation copy of the Qur'an. And to their surprise, instead of welcoming it, he scolded them. “What are you doing giving me a copy of the Qur'an?” he said. “These are *my* scriptures. Why did you not give me *your* scriptures?” And one of the bishops who was in that group said to a friend of mine afterwards, “He shamed us.”

- 23) ***We cannot avoid the difficulties associated with people of other faiths becoming disciples of Christ and accepting baptism.*** It is possible to argue that the Qur'an itself does not require the death penalty for apostates. The reality is, however, that in many parts of the world Muslim communities and their leaders frequently act on the assumption that Islamic theology and tradition require capital punishment for those who convert to another faith. One bishop says frankly that in his situation 'conversion spells death'.
- 24) ***There are situations where clear pastoral guidance is needed by Christian congregations.*** In many countries, for example, Christian girls are advised not to marry Muslims, while in others clergy do not feel they can be so directive. In many countries there are expectations and requests that Christians will join with people of other faiths in some kind of worship on civic occasions or at times of national celebration, remembrance or mourning.

METHODS

- 25) ***In many situations Christians feel that they can and should appeal to the principle of reciprocity.*** This does not mean a kind of 'tit for tat' response which says 'We will treat you badly here because people of your community treat us badly there'. Rather it is an attempt to put into practice the Golden Rule "do to others what you would have them do to you". (Matt 7:12). Because of his involvement with the Muslim community in Bradford the bishop believes he can say, "In the name of God, we seek to care for you here in Bradford. Can you join with us in caring for the Christian minority in Pakistan? We are caring for your rights here. Can you care for the rights of Christians in Pakistan?" In some situations, however, Christians have reservations about appealing to the principle of reciprocity, since it could mean that if Muslims can demonstrate that they are treated unjustly in Europe, they have no obligation to support the cause of Christians elsewhere. And good, open relationships cannot be built on the basis of any kind of bargaining.
- 26) ***Christians want to make Christ known and give others the opportunity of following him.*** They are not 'seeking to convert' or 'in the business of conversion' in the sense that their sole aim is to make the other person change his/her belief. They should not be concerned about 'the game of numbers'. Generally, however, they will want to share with others what is most precious to themselves, wanting for all people a clearer understanding of the Christian Gospel. The Apostle Paul expresses this genuine desire to communicate the faith in the words: "Since ... we know what it is to fear the Lord, we try to persuade others... We are ... Christ's ambassadors, as though God were making his appeal through us - we implore you on Christ's behalf: Be reconciled to God" (2 Corinthians 5:11, 20). This kind of desire, however, must be distinguished sharply from 'proselytising'.
- 27) ***The word 'proselytising' refers to seeking to make converts by methods that are not appropriate.*** We believe that methods which are not appropriate for Christians include bullying or manipulation; using of material resources to win converts; seeking to win converts who will be carbon copies of ourselves or of our form of Christianity; misusing power and privilege; and targeting vulnerable individuals or groups in insensitive ways. Some are calling for an agreed 'Code of Conduct' which rules out methods of these kinds which should not be used either by Christians or by other faith communities.
- 28) ***An ecumenical approach is needed in developing our response to people of other faiths.*** Anglicans need to work closely with other Christian communities in developing their theology of religions and exploring appropriate action in different situations. The Pontifical Council for Inter-Religious Dialogue, for example, in its document Dialogue and Proclamation (1992), called the church to "witness and the dialogue of salvation" with all men and women, insisting that dialogue does not constitute the whole mission of the church, and that it cannot replace proclamation. Similarly the World Council of Churches at its sixth Assembly in 1983 appealed for both witness and dialogue, adding that dialogue is not a device for Christian witness nor a denial of Christian witness.

We turn then to consider how we may communicate the Good News in our urbanized, young and religiously plural world.

IMMEDIATE NEEDS

- 29) *We need to find the most appropriate structures to facilitate the sharing of news, information, ideas and resources relating to inter-faith concerns.* It is hoped that the Lambeth Conference will recognise the potential of the ACC's Network for Inter-Faith Concerns (NIFCON) to meet this need.
- 30) *In addition to the kind of sharing we propose, there may be a need to find ways of developing specific strategies throughout the Communion.* We trust that all bishops will find particular means by which they can lead their churches in mission in these areas, both at diocesan and provincial levels.

The Challenges of Communication

How can we make our voices heard above the Babel of sounds in our cities and on our media? This is increasingly important when locality is not where people's lives are lived. They live in a "virtual" community, held together by newspapers, television, electronic communication and transport. These are the modern sinews of public society.

How can we speak a language of the people? Should we formulate our faith in more Buddhist or Islamic terms according to the context? Or should we use non-religious terms? How may we convey the experience behind the language?

How do we make our voice heard when it disturbs society; when the channels of communication are controlled by the rich who do not like a faith which proposes changes in society but prefer an individual Christianity in a secular paradigm; when the messages of the media get direct to our members and draw them away to the sound of a different drum?

'Uncles and Aunties'

When we look around in our churches in Rwanda, *two-thirds* of the congregation are younger people. That's on Sundays. This has been a challenge to the Church - how to nurture these young people. At the end of the day, when you look at registrations for weddings in the church, you see maybe two or three people are celebrating their marriages in the church. You have this paradox: you see many young people coming to the church, but few of them are having a traditional Christian marriage.

So as a response to this challenge to the Church, we see being developed a kind of 'uncle and auntie' approach which we have borrowed from our culture. We have a list of uncles and aunties, and they meet young people every Tuesday of every week, and one Saturday a month. This has led to a kind of outreach to people in the town and the rural area. We have outreach which has embraced street children. The results are there: two of the street children are now members of our choir. The results are the offspring of the uncles-aunties approach which is proving so fruitful in our Church.

These are the questions that perplex us. But we know that the most effective communication of the Gospel is a local congregation that believes and practices it. Local congregations exist in a vast number of human communities, and mean the Churches of all denominations are recognised as the largest NGO on earth. To the calling of the congregation we therefore turn.

Section 4: The Missionary Congregation

It is completely clear to us that the local congregation is the fundamental unit for the proclamation of the Gospel, the discipling and nurturing of believers and the service of the community. For it to do its work well, it may well need to work in cells or small community groups. The touchstone by which all other activity in the wider church is measured is whether it is received as supporting and encouraging the local congregation in mission.

We refer to a "missionary" congregation. We recognise that the term "missionary" carries negative

connotations for some. But we want to recover the sense that each congregation, diocese and bishop is called by God to mission, and find good precedents in the bold use of the term by missionary dioceses in Nigeria and England.

Congregations in some areas may not be based on locality. People who work in a particular section such as business, finance or education may form small cells or communities in their work place, or come together to address particular fields of concern such as the ethics of a multinational company.

As the Gospel is set forth by communities of faith and individuals

- ❖ in the witness of their lives
- ❖ in the proclaiming and preaching of the word
- ❖ in acts of loving service and mercy men, women and children, by God's grace, come to repentance and faith in Jesus Christ

An essential part of finding new life in Christ is

- ❖ becoming part of a community of faith
- ❖ receiving nurture and teaching
- ❖ learning to pray and worship
- ❖ becoming involved in service and witness

The church into which Christians come is to be a welcoming, loving, praying, serving community. The Christian community must be built up and placed at the service of God in the world he loves. Pastoral care is itself an evangelistic tool. Baptisms, marriages and funerals are important evangelistic opportunities in many situations. In some situations pastoral care needs to extend beyond the community of the faithful to attend to the needs of the excluded and marginalised.

We urge a renewed emphasis on the implications of our baptismal covenant. To achieve this, we need to commit ourselves to

- ❖ Renewal of worship to be lively and accessible
- ❖ Renewal of regular personal prayer
- ❖ Building confidence among the laity to tell their own story and share responsibility with bishops and clergy
- ❖ Developing vocations for all forms of ministry, including the ordained ministry.

This means there must be:

Ministry to the flock of Christ

- ❖ pastoring, nurturing, praying and praising
- ❖ teaching, training, equipping
- ❖ administering gifts and resources
- ❖ organising, presiding and leading

Mission to the broken world of which we are a part - in the five marks of mission as identified in our communion:

- ❖ to proclaim the Good News of the Kingdom
- ❖ to teach, baptise and nurture new believers, (incorporating them into the body of Christ)
- ❖ to respond to human need by loving service
- ❖ to seek to transform the unjust structures of society

Spitoon Chaplain

In Singapore we had a prison chaplain who did wonders. I thought of him when we read Paul together this morning: "Therefore I am content with weakness, insults, hardships, persecutions and calamities." And so I shared it with the group, and they suggested I tell it.

Every day this chaplain would pass the cell of a particular hard-core criminal; every day he would say, "John, the Lord Jesus loves you, and I love you." Every day the prisoner would spit in his face. The chaplain would stop, wipe the spittle from his glasses, his face, and walk on. Every day the same, day after day. Until one day, the prisoner was in great trouble, and he called for the chaplain.

The chaplain was fetched. "What's wrong with you?" John shrieked. "Are you crazy? Every time I spit at you, it's the same words! 'The Lord Jesus loves you, and I love you.' And you don't get mad. Are you crazy?"

This was the opportunity the chaplain had waited for. Bit by bit he opened the Gospel to John, and bit by bit John committed his life to the Lord. He studied theology in prison, got ordained when he left, and became a pastor, first in Singapore, then in America. When the old chaplain died, he came over for the funeral. He hugged the coffin and wept. "This man gave his life for me. This man was like the Lord."

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

While we are firm in our commitment to the local congregation, that does not make us congregational. We recognise the many pressures, particularly in western society, to develop congregational autonomy. The surrounding culture of selfishness and “what’s in it for me” conspires with an unbiblical overemphasis on the local church to produce congregations who lack any sense of communion or responsibility with other congregations in their locality (ecumenism), their diocese, or other parts of the world. Local congregations become wealthy while the means of connecting them with others are starved of resources.

The congregation’s worship and reading of scripture

The congregation’s life is to be wrapped up in and flow out of prayer and the worship of God, who calls us and gives us life, and to whom all glory and praise is given. This life is especially nourished by our study of scripture, which is the source of our strength and our impulse to mission.

Our daily life and service, our engagement in the world so that it may be transformed in solidarity with God’s justice and love, our personal prayer and the liturgy of the Church are all together our worship - they are our offering of love to the God of life.

In liturgy, the work of the people is the moment of revelation, which reveals to us God present in the world and in our lives, above all in the body. There is an embodied character of worship, God-given, whose active memory needs to be recovered where it is lost. God in Christ reveals the pattern of reality for us; the order of the world is shaped by the dying and rising of Christ.

So worship is integral to Christ’s mission. We bring our stories, our experience of sin and desolation, of suffering and struggle, of grace and forgiveness, all that we have and all that we are, and we long for the Word of life that brings judgement and salvation. We offer ourselves not as we ought but as we are able through the work of Christ, and we anticipate the fulfilment of all things, above all in the hearing and proclaiming of the Gospel, and in the sacraments, which are visible proclamations of the Gospel message of Cross and resurrection, repentance and faith, echoed in our lives..

In all parts of the world, and from widely different contexts, we seek ways of speaking and symbols of celebrating that we are in right relationship with God and with one another. We are people in history, both corporate and personal. This means among many other things, that we have our own stories to tell, and the narratives of our communities. In telling our stories and in celebrating our narratives, we want to bring symbols of hurt and hope, which include histories and unreconciled memories to be redeemed by the continuing work of God in

Lacrima Christi

People tend to assume I have the most enviable position in the Anglican Communion, short of the Archbishop of Canterbury. That may be so: New York is a very complex, very exciting city, but it is as bewildering for me, sometimes, as it is for them. I find often that my ministry of evangelism to this great city is simply one of *presence*.

Some time ago I read in the newspaper, as I frequently do, that a child had been abused by a man who was the live-in partner of a woman. The child had been killed. The woman was a convert to the Pentecostal Church and had a very strong faith in God. I visited her high-rise apartment to speak with her, and as she described for me what had happened, she got hysterical and she cried out, “*Where was God in all of this? How can I believe in such a God?*”

How do you reply to that? What can satisfy the heart on that score? I didn’t have an answer. My only response was to hold her, hold her and then turn away in my own grief. She looked at me, and I burst into tears. I *said* nothing.

I left, and after a few weeks made a few calls and then nothing happened. Several months later, she turned up at the Cathedral of St. John the Divine in New York City on Sunday when I was celebrating and preaching. After the service she came up to me, gave me a hug and said, “Do you remember me?” and I said no. And she repeated the incident of her child’s death, and my visit. And then she said to me, “I had decided I could never continue to worship a God who had allowed such a tragedy in my life.” And she said, “I was prepared to do that - until I asked you the question, ‘Where was God in all of this?’ And instead of giving me some glib answer, you simply held me, and you wept.” And she said, “Nobody ever wept for me before. I knew those were tears of compassion and love. It transformed my life, and I’m here to tell you ‘Thanks’.”

Christ. We are people within culture. We bring our languages, our song, our symbolism and art, that these too may serve the mission of God. We are people who long for the presence and mystery of God to transform the things of everyday life; our homes and families, our work, our social and political relations, that they may also bear witness to our hope.

These forms of the Christian narrative grow and change at the periphery, but their heart is set on the cross of Christ which is both historical event and eternal reality. As part of the Catholic church we live in communion with those who have gone before us in the faith – as well as those yet to come. Whatever its context, it is the work of worship to allow the offering of all of these to God whose grace gives us back our lives with Good News to proclaim in prophetic word and deed.

A Small Blessing

I sense that if we paid more attention to our mission and ministry of nurture in the faith to children, we would have less trouble with our youth ministries. This is a story of the potential of children. It moved me very deeply. I was attending a service in another diocese, not my own, and the pastor had asked the congregation to pray for each other. Out of nowhere, a little boy tugged at my jacket and asked me if there was anything I had for him to pray for. I said that as a matter of fact there was. I had knelt down to be near his face, and I told him of a problem in my own diocese - nothing this seven or eight year old could know about.

With the most natural gesture in the world, this small boy reached out his hands and placed them on my shoulders. He prayed with great simplicity and concern. Oh, I was truly prayed for, truly blessed.

In all parts of the world, we see and affirm many common strands of renewal:

- ❖ Among indigenous people in Paraguay, new ways of reading the Bible and building liturgy from the ground up;
- ❖ The emergence of young people and their music in liturgical leadership in the urban South American context;
- ❖ In Kenya, the development of liturgies of blessing of the home continuous with the history of the people and based on Scripture;
- ❖ In Europe, the rediscovery and re-valuing of the rich spiritual resources of our Christian tradition- in pilgrimage, in the benediction of God the Creator, in the Epiphany tradition of gift, in the sacramental understanding of hospitality;
- ❖ In Australia, the bringing of the experience of the people to the Bible, to seek out priorities for church and community in the 21st century;
- ❖ In England, in a recovery of joy and thanksgiving in liturgy, and in a recovered emphasis on reconciliation and witness in the Peace and the Dismissal.

We see a continuing need

- ❖ for the recovery of confession and absolution as a life-giving moment, both in helping us to examine our everyday lives in the light of the Gospel, and in hearing the word of grace that enables us to live as forgiven people.
- ❖ to resist the privatisation of spirituality in parts of the world where communities of belonging-of family, neighbourhood, work- are rapidly fragmenting.
- ❖ to engage creatively with the Lectionary, by publishing resource material based on the common Lectionary to enable connections between the Sunday homily and the development of the Christian community, so that the theology and spirituality of the traditions of Anglicanism are not a chain to imprison us but a discipline to strengthen us.
- ❖ to connect the dedication of our pastoral work with Word and Sacrament
- ❖ to engage honestly and openly with the human need for touch as an expression of the Word made flesh, especially in contexts where past abuse and concealment have made this an issue of sensitivity.

We recognise that in mission and evangelism, we can only plant seeds, and that it is important to allow space and silence and patience for these to take root and grow; to wait faithfully upon the Lord.

We seek to encourage

- ❖ the development of small groups of people as missionary communities, whose lifestyle, behaviour and reflection on scripture will lead to the transformation of both persons and communities.
- ❖ popular reading of scripture as a resource of the people rather than for the people, both in small groups and in personal Bible reading

- ❖ the development of contextual theological education that includes community development and empowerment
- ❖ dialogue between popular and scientific modes of scriptural interpretation as one informs the other

The Missionary Congregation and Reconciliation

Although globalisation has brought people together through technology and communication, people are still unable to live together as communities. The Church has to build bridges of reconciliation through mission and evangelism reconcile people to God through Jesus Christ and people to people. The church has to live and be alive to preaching the Good News of the Prince of Peace when in addressing tribalism, sectarianism, racism, discrimination, regionalism and war. We experience these both in the household of God and in the wider body politic. The bishops, as chief teachers of the church, must lead a change of attitude within the Christian community by repentance, forgiveness and healing. We therefore recommend that the Anglican Communion strengthens its commitment to reconciliation as a major focus of its mission.

Reconciliation and International Debt

A major area that remains unreconciled is our economic relations. The overwhelming, and in some cases unpayable debt owed by poorer nations has turned out to be a form of economic slavery, which has had a crushing effect on the health, education and wellbeing of people living in poverty. The church recommends to governments and lending institutions that this debt be cancelled, with proper evaluation, policies and safeguards put in place which prevent its being the poor who pay the price. Furthermore, government and

Abundance

This is about how, out of their sufferings, people are empowered to react positively as Christians. The world knows about the genocide in Rwanda in 1994. During the genocide, I was supposed to be killed. Many times over, they tried to take my life. Many times God made miracles and I survived. And God said to me, "Look here, you are alive, even your wife and children are alive." This was very unusual, to have the whole household survive, though of course my parents and brothers and sisters had been killed. And here I was, rethinking my vocation, and God was talking to me. "You are the father of the fatherless." That was clear. It was clear that my vocation was John 10:10: *to bring life and bring it more abundantly*. And it is what led me to help found a charity for orphans – the Archbishop of Canterbury visited it in 1995. We have 8000 orphans.

Our system is to try to find families for these orphans - not necessarily a man and a wife, we just need to see there's a grownup, capable of taking charge of these children. Then we assist the families. What we find is that there are people whose children have been killed, and we help them to answer evil with good, by taking in other children. And what we find is that in some cases, parents who have lost four children, say, would take in eight children! And they would love them! Their lives change; they are transformed. They are helped by helping. I tell the orphans even, to pray for their killers, the killers of their parents. And that helps in the process of reconciliation. I could have reacted differently, they could have reacted differently, all of us bitter and angry. But that's not what the scripture says. Abundant life is the teaching and the theme of our life.

lending institutions should guarantee national collateral to ensure that such cancellation is made with appropriate controls to give the poorest the best chance of improving their situations. Equity, fairness and representation are the best medicine against poverty and corruption. The critical question is who should make the decisions as to whether acceptable progress has been made in developing governance. The best answer is for them to form arbitration panels in each country and/or region of the judiciary, education, and community leaders and religious leaders and thus strengthen the 'civil society'. This would put in place a process of accountability. New loans should be made only to countries with democratic constitutions that guarantee the rights and welfare of the people. In national budgetary priorities military spending should not be given priority over economic and social welfare and the granting of loans. International debt is a complex economic dilemma. The Anglican Communion needs to initiate:

- ❖ Greater awareness as to the condition of the people carrying its burden
- ❖ Greater awareness of the circumstances of corruption and lack of safeguards in international development lending
- ❖ Meetings of economists and secular leaders who are people of faith to negotiate and pursue practical and acceptable solutions and new initiatives.

Urban Churches

The processes of globalisation and urbanisation present two complementary tasks for mission and evangelism as we move into the 21st century. The first is to make the processes of globalisation and urbanisation work to the good of humanity where possible and resist them where necessary; to join with others to tame, humanise and redeem the processes, which are proving so destructive to human beings including the wealthy and the powerful. These processes are not serving the majority of citizens in every country poor and wealthy alike. As part of setting up an urban mission network, we therefore envisage a sharing of how the church is collaborating with others in making the processes of urbanisation and globalisation serve human kind more effectively.

Soul Food

In my diocese in the Province of the Congo in Zaire, I leave home quite commonly for five or six months at a time. It takes me that long to get around my parishes. I don't have my own transport. So I sit at the side of the road and wait for an empty lorry. Often they're full. Sometimes I wait for five days before I get a lift. So I get to the next village. Sometimes they're waiting for me, and have been waiting for days. But sometimes they've had no word of my coming – we have little means of communication – and so I wait while they let people know I've arrived. They walk from 20 kilometres away. So I wait a long time.

Then we have a good long service, several hours. We don't eat much, one meal a day, maybe every other day. That's what there is. But this is evangelism in our diocese. We have *big* confirmations! I confirm up to a hundred, hundred and fifty, two hundred at a time. Our Bible study group here wanted me to tell you about this – my way of life.

This is a particular responsibility of the church in the wealthy nations. Part of urban mission must be to make the connections between the inordinate power of financial markets and the fundamental purpose of God for his creation. Many Christians in the industrial, commercial and financial world find little in common between their faith and the kinds of decisions they find themselves making in their working lives. This loss of connection needs to be addressed as part of what it means to proclaim Jesus Christ today.

The second task for mission and evangelism is to help, particularly the poor, the marginalised, and those who are the victims of the processes of globalisation and urbanisation to discover the grace, goodness, and new life to be found in the living God through Jesus Christ.

The processes of globalisation and urbanisation do not have the last word. The proclaiming of the Good News in the contexts of increasing urbanisation require first a prophetic challenge in the public arena of the human costs of this process. Cities have been places of rich culture and human fulfilment. Many urban residents now find their lives characterised by isolation, insecurity and frustration.

The Good News is first encountered in Christian congregations who celebrate their humanity within the story of Jesus Christ, communities which offer understanding, love,

support and acceptance. Such congregations address, through thoughtful action, these issues which erode possibilities of human fulfilment.

The Good News becomes visible as congregations respond from the richness of the Gospel tradition to identified local issues of human community so that people can believe there is a future for them.

At the local level, the task of mission and evangelism is to create communities of memory, meaning, celebration and hope. Such communities were described thirteen years ago in the Church of England's report Faith in the City as being local [focussed on the neighbourhood], outward looking [serving the neighbourhood] and participating [collaborating with others in justice and service]. There is growing evidence that this model is enabling the urban church to "To Live and Proclaim the Good News" in ways that are welcomed by the disadvantaged.

The Good News has to attend to the rootlessness of people in our cities. Local congregations are not always able to do this. There is a social marginalisation of the Church in our urban cultures. Some of our urban

churches need to develop involvement with the surrounding community. It is in the public arena in our cities that people derive their identity, source of meaning and value system. To do this we will need to address the Gospel more intentionally to displaced people in the public arena.

In an increasingly secularised society in Africa where people are being urbanised, with a consequent lack of corporate identity, i.e. family and tribe, the African concept of *Ubuntu* which sees a person as a person in the full sense only in relation to others, provides the basis of a moral model. This concept of interdependence is at the heart of *koinonia*.

The task of addressing urban cultures is beyond the capacity of single congregations. It requires the collaboration of a number of local churches, Christian communities and agencies.

In an urban diocese in the USA the thrust in urban ministry has been to work to minimise the resources expended on buildings while at the same time maximising those resources for mission and evangelism

Strategies include;

- ❖ Bringing smaller congregations together which cannot support their buildings and developing a new congregation from their numbers. In one case this means building a new, larger, more cost effective church than any of their present ones.
- ❖ Developing an area ministry to share the resources of all the churches in a geographical area for the expansion of mission.
- ❖ Establishing Community Development Corporations, owned by local churches, though incorporated separately, for the purpose of receiving governmental, corporate and foundation monies to expand mission and ministries.

We must learn from all these models as we face the challenge of urban mission and ministry in the new millennium, or else people living in the urban world will desert the Anglican Communion looking for a form of Christian faith or other faith which satisfies their longing for acceptance, wholeness and justice.

The Missionary Congregation, Children and Young People

We need transformation within our Anglican churches, to meet the challenge of young people. We need to create a sense of belonging in our churches for them; give them reasons for faith and hope by clear teaching and nurture, and engage in ministry partnership with young people, sharing with them our joy in the life of Christ.

Youth ministry already exists in our Communion and the Christian Churches all over the world. There is much diversity throughout our Communion. In some situations young people keep their links with the church, in others they are conspicuous by their absence. In parts of

The Time of Trial

My diocese is in the capital city of Madagascar, which has four dioceses. I'm going to tell you the story of a young boy called Sedra; the name itself means 'trial' - which I trust is just a coincidence. Madagascar is very big; I'm not sure which part he came from. I do know there were four children in the family. The mother and her children did and do not know where the father is. The woman had been married, but the husband had disappeared. No doubt he was still alive somewhere, probably with a new family.

The mother and her children never went to church; they had no church. But it happened that the children went to an Anglican school. There were some Scouts and Guides among the students. These Scouts and Guides were very gifted at getting in touch with new young people, befriending them, and they took Sedra under their wing. Slowly, they drew him into the Scouts at the Cathedral.

He really didn't know what to expect. He liked games, and singing, and learning skills. But the Scouts are a Christian affiliation, and it's the custom, besides all the other activities, to worship together, to have Bible studies together, to recite some prayers together. And Sedra had to do his duty in this. And when they go camping, they learn something very fundamental and deep about the Christian faith. Little by little, Sedra was receiving the faith, and becoming a Christian.

To round out the story, the mother, who'd never been to church in her life, is now a staunch member of the Mothers' Union and has three of her four children confirmed. The other is on the way. Sedra is now at military academy, and hopes to become an officer. He attracts others to the faith. This is how it works.

Africa young people remain committed Christians but move on to other denominations.

In the UK, young people often drift away from the church after their student years. But we have been heartened by stories and examples of effective work with young people and children in many parts of our Communion. Examples include new initiatives in community building among young people in England and Wales through out-of-school clubs and activities; contemporary worship in Nigeria and the Americas; and other situations where the church has prioritised the reaching of young people, especially non-literate young people, in ways that are consistent with local cultures. These include:

- ❖ A ministry called “The Learning Place” in the inner city of Jacksonville, Florida (Diocese of Florida, ECUSA), which has focused its task to reach young children age 5-8 who are already falling through the cracks in the educational system and failing at basic literacy skills such as reading and arithmetic. Making use of tutors from parochial school systems in the Diocese, other children are helping these children to keep up to speed in their homework assignments under the guidance of trained adult teachers. Other adult leaders bring exposure to arts, sciences, and simple chapel worship to help the children express themselves freely and with disciplined skills.
- ❖ In the Churches of India, and Pakistan, it has been found particularly beneficial to customize common national languages into the particular local dialects of the various areas of the Church in order to simplify the task of communication in the various places where the Church must reach the population.
- ❖ In Uganda and Kenya, and many other African nations, young people are graduating from schools, or have left schools, without having mastered the necessary skills. They are thus easily vulnerable to emotional and manipulative appeals from politicians.
- ❖ As a result the Church in many areas has started to teach basic civics to young people in order to educate them on their rights and the ways of government, so that they cannot so easily be influenced by emotional appeals that may be harmful to them. In Nigeria, a major problem has been the ‘absence’ of parents because of work in their early years of child raising, with the result of a population of children who lack values. This also happens in the UK where both parents usually need to generate income to pay for home. The Church must help parents once again to raise their children, and to teach fundamentals of faith to the children. Congregations can assist with this latter ministry.

Youth cultures around the world have started to move from linear to non-linear thinking, from rational thought to feeling responses, from intellectual pondering to action-based efforts to change things. The Church must seek to understand this shift and find ways to use its understanding to enhance the communication of the Gospel to those young people who have never heard the Good News.

In all cultures, in order more effectively to reach young people, including non-literate young people, and communicate the Good News to them, the Churches must seek to make effective use of the arts, of music, dance and story-telling, and to initiate projects that challenge their capacity for idealism. The Church must train and equip believing young people to be the evangelists to other young people, their peers, who do not yet know the Gospel. The Church must engage young people as members of the Church now, not just the Church of the future. They are the leaders of the future, but members *now*. Young people should be involved creatively in all aspects of Church life, in liturgy, in structures, in decision-making and in many forms of ministry to others. They have the energy and the desire, and need only the guidance and training of the elders of their community of faith.

An Old Story from Wales

I see the black cloud now about to flee,
and the wind from the north is veering just a little.
After a great storm, there will shortly come
pleasant weather upon my poor soul.
Nothing will remain long of the black stormy night.

Long ages have not been appointed
for anyone to carry the cross.
The glad dawn that shines yonder says that
a fine morning is on the way.

I can see the sunlight on the hills of my Father’s house,
showing me the foundation of my free salvation,
that my name is up there on the books of heaven
and that there is nothing that can blot it out.

Sweet as the honeycomb, and nourishing, and healing
are all heaven’s chastisements, and
the strokes of my Father’s rod.
Each cross, each woe, each strong wind
ripens saints for heaven.

We must create a culture in our churches in which young people and children feel comfortable and at home. They have often been regarded as a complex problem rather than a God-given asset for the enrichment and revitalisation of the church. Young people want to be accepted, respected and given their rightful place in the congregation. This will require flexibility, changed attitudes and generosity of spirit among older parishioners. It may require alternative worship, styles of ministry and congregations. It will involve recognising their search for spirituality, creating opportunities for young people to take greater responsibility in the life of the church and make their mistakes as we make ours; being open to young people in need and encouraging and supporting the service of young people to others; using and encouraging the work of existing youth organisations Anglican, inter-denominational and non-denominational, schools and community groups. Where Anglican churches are losing their young people to other churches, it is often because the Anglican churches are unwilling to be open and flexible enough to embrace the culture of their young.

So the Anglican Church must be focused and intentional about its commitment to ministries to, with and by young persons. Youth ministry needs to be appropriately supported, affirmed and resourced. Resources in both personnel and finance must be provided and shared for youth ministry. This applies locally in parishes and dioceses, and in mission partnership with other provinces. The need to assist in providing church schools and the means to attend them is crucial in some of our African provinces and in other parts of the world. In many cases the best practice in youth ministry is in inter-denominational youth ministries. Anglicans often have a high involvement in these and have much to draw from them and to contribute to them.

Our own young people tell us that they would welcome more local and personal interest and support from their own bishops. They would welcome more face to face encounter and opportunity for conversation and sharing. This cannot be replaced by others. Bishops must take the initiative in this. We must take a leadership role in making a deeper commitment to bringing this vital, growing majority of the world the truth of the Gospel of Jesus Christ in ways that are relevant, exciting, transforming and life-giving. To do this we must take time to understand the culture of young people and communicate appropriately with

Begging for Brigades

In the area in which I work, there is a shortage of priests, so I look for priests from other dioceses. I asked for a particular priest, Ajulo, from the diocese where I myself had been appointed. I put him to work in a certain parish and when he got there, he found hardly anyone, and *no* young people. He went around the village, asking, "Why? Why are the young people not coming?" Somebody told him, "We had the Brigade before. Now we don't, and there's no club, nothing. That's why."

So he went round the adults, collecting, begging for money. He got enough to go to Lagos, and bought a band set and brought it home. He appointed a captain, and they started Bible study, drill, learning how to beat the drums. Within a month, the church was packed! From that station, they went from station to station inaugurating the Boys' Brigade. Since then we've had new life in that area.

them. The culture of a bishop is far removed from the culture of youth. It is not easily bridged. Training courses may be needed for bishops and clergy to understand young people and their culture and bishops need to encourage churches to be patient when youth ministries do not immediately produce conventional church members.

This does not mean, however, that all Bishops and clergy are expected to be expert in youth culture and youth ministry. Those with special gifts at every level (bishops, clergy, layworkers and young people themselves) need to be identified and assisted in forwarding this ministry. Sometimes cross-fertilisation of experience with other continents, cultures and spiritualities can release and empower new

life. Young people are not afraid of a challenge, and they are quite ready in many cases to face the realities of life and its hardships in areas of deprivation. At the heart of effective ministry with, among and by young people are *relationships* of mutual honesty, openness, trust and respect. Superficial assumptions, putting on airs and above all hypocrisy will negate effective youth ministry at any level. Young people today do not take easily to our structures, nor are they eager to organise or be organised.

Our traditional ministries to young people through Church schools still have a very significant role to play. Church schools are an important tool in evangelism in some cultures. Christian schools play a critical role when Christians find themselves discriminated against in the education programmes of some nations. In a

church school, it is possible to talk about vision. We must both preserve and extend church schools and encourage the vocations of chaplains and teachers. Our work in schools, colleges and universities is and will often be done ecumenically.

In some cultures, after school and holiday clubs, backed up by summer camps with games, competitions, Bible teaching and friendship attract a large proportion of children with no connection to the church, who thereby gain a memory of God which they carry into young adulthood.

In many situations in the two-thirds world and in inner cities in the west, the establishment of youth organisations, church choirs, Scouts and Guides, Girls Friendly Society, Young People's Brigades, Bands and Cheerleaders, etc. in connection with the Church in recent years has proved highly successful in channelling young people's energies, and giving them a sense of self-worth.

In other contexts young people do not want so much to be entertained as to be valued and listened to. In one US diocese, churches have established small groups of about ten each where they can tell the story of what is going on in their lives, request prayer for their concerns and those of their friends, pour out the needs of their hearts and study scripture together. The young people are bringing their unchurched friends with them. In Georgia USA a programme based on Cursillo, 'Happening', helps young people to make the transition from family faith to adult faith and so encourages them to continue in worship.

To facilitate the full participation of young people will require

- ❖ at the level of the prime unit for youth evangelism and ministry, the congregation, the training of clergy and laity, and openness by congregations to the presence and input of young people.
- ❖ at the level of the diocese to support the local congregation through training leaders, encouraging and stimulating ideas and events. At a worldwide level The Anglican Youth Network has been in existence for over ten years and has organised two World Conferences of Young Adults, as well as seeking to develop better links among young people in the Anglican Communion. In affirming this work, we would wish to see a greater implementation of a liaison with the Network on the part of Bishops. We would suggest that each province have a liaison bishop with the network.

Churches and dioceses have also held Young Adult Forums with the church being challenged by the young people themselves about new developments in worship, the identification and nurturing youth skills, and about the need for reconciliation both inside and outside the church.

We raise the following issues:

- ❖ young people need to draw on the resources of religion. What changes are needed in our worship, styles of ministry and congregations to encourage the full participation of our young people?
- ❖ should worship be on a day other than Sunday?
- ❖ since so much family time is undermined by TV and other outside forces, should the Anglican church consider producing liturgies for use in the home to build up the spirituality of Christian family life?

Recipe from Recife

There are some kids who lived on a rubbish dump in Recife in the north of Brazil. They were drawn to the dump looking for things to recycle. That was how they subsisted. At one point it was discovered that they were eating human remains, dumped there from a nearby hospital. Of course, as you can imagine, it made the newspapers.

An Anglican woman priest read of it and got involved, and so did others. First she started a new parish beside the dump, a ministry to these young people. Then she went to the town council and hassled them for support. She's quite a woman. And because of the nature of their need, more than the town council got involved - and as well, other town councils. There has been a big housing appeal, and a farm has been donated, which has been converted into workshops for the young people; they learn trades there, and teams of other young people from various countries, including the U.K., come out to visit the area and to help with the training and the running.

It is an international enterprise. There's such an acute need.

Men And Women In Mission And Evangelism

We believe that men and women have equal and often differing contributions to make to evangelism. Many women are primary evangelists, as mothers of children, friends to their neighbours, and as givers of hospitality.

Many women missionaries have played and continue to play a very significant part in our churches. We salute the work of the Mothers' Union and other organisations and commit ourselves to training women and men to enable them to play their full part in mission and evangelism. We recognise that we still need to listen to the voices of women about evangelism and to encourage and empower them to be equal partners with men in the mission structures of our dioceses.

Children and Family

We cannot consider evangelism and ministry among children and young people without considering the way in which our churches nurture the family.

A living church will nurture covenanted relationships in the family - husband and wife, children and parents, learning how to listen to each other and grow with each other. Parents are our first teachers of the faith.

The Congregation and Communication

In a world where communication by print and by electronic means is sophisticated, rapid and controlled by few people, it is essential for the Church to observe the media closely and stringently, whilst cultivating

Knock, knock

This happened in my diocese of south-western Brazil. A man knocked on the door of the priest's house. "I need money." The priest was a little circumspect. "What do you want the money for?" "To buy medicine for my child." The priest had heard that one before. "Do you have the prescription?" The man showed the prescription. The priest said, "Come back in one hour." He took the prescription, went and bought the medicine, and was waiting for the man. "Thank you very much! God bless you!" "No, no, no, I want to go with you to your home." This was a very circumspect priest. "He could still sell the medicine, get the money and buy drink, or drugs, or ...," he thought to himself. "But it's so far from here." "That's all right."

They drove in the priest's car to a very poor village of about fifty families, no white, no indigenous, just poor mixed, despised by either side, many children, no employment, no electricity, no water, no sanitation. The priest returned many times to that village, he taught them to bake bread, to plant a kitchen garden, to petition city hall, to found a school; he changed the life of that village. Recently I received nearly forty of their adults into the Church and they've got a church school going. This is mission: answering a knock on the door.

positive and truthful relationships with journalists and seeing the media as potential means of sharing the Gospel with others. In our dealings with the media we must be professional in putting over our Christian view. In answering a question on a given issue we can make an honest point about the faith by introducing it in such terms as "This is what really matters to me as a Christian and this is what I would like to say".

The Anglican Communion does not have one mind on many subjects and is not in a position to speak with one voice. The Anglican Communion should affirm that bishops in different dioceses in different cultures have a right to speak in respect of ministering the apostolic faith in their own particular circumstances and cultures. Some degree of disagreement on aspects of interpretation and activity of the faith may occur but their fundamental fellowship in the larger Anglican Communion remains.

While *Anglican World* is greatly valued across the Communion, it would benefit from more material that reflects the world-wide nature of the Communion.

All Christian communication is by way of explaining the event of Christian presence and witness through the Christian Community. But our confidence is not

finally in our ability to communicate. In all we have said and will say about the Church's mission our confidence for our congregations' witness is in God's power to transform through the Gospel, empowerment by his Holy Spirit, and the spiritual disciplines of faithful prayer and Bible reading.

Missionary congregations do not stand alone. In our Anglican Communion they are part of missionary dioceses.

Section 5 - The Missionary Diocese

"We are all missionary dioceses now"

Since the last gathering of bishops at the Lambeth Conference, we are beginning to see God changing the emphasis of the Communion from maintenance to mission. We rejoice in this move of the Spirit and reaffirm that *every diocese is called to be a missionary diocese.*

Already some long-established dioceses are coming to recognise this in a new way and now refer to themselves as "missionary dioceses". This is the case with the Diocese of Wakefield in the north of England: it courageously came to recognise the magnitude of the challenge facing it, as, for example, the number of teenage young people throughout the Diocese attending church on a Sunday was only 360 out of a population of one million..

New Dioceses

New dioceses, however, can have special reason to call themselves "missionary dioceses"; we are thinking of those starting from the smallest beginnings. They have no option about mission and must go out to proclaim the Gospel or die. We give thanks that since the Decade of Evangelism began, God has called many new dioceses into being and we have been learning how he blesses the growth of his Church in this way.

From one diocese which covered the whole of the northern part of Nigeria, eighteen new dioceses have been formed. Where this one diocese was unable to evangelise the area effectively before, the Word of God is now spreading and very many people have come to faith in Jesus Christ and been built into his Church. This is a key example and gift of God to our Communion.

In many parts of the Communion we see clearly that where the prompting of the Spirit is followed and the responsibility for forming a new missionary diocese given, sometimes to only a few Christians under the leadership of a missionary bishop, the proclamation of the Gospel has moved forward significantly and the Church grown. There are examples of this not only in Nigeria, but also in Uganda, Zambia, Uruguay, Peru and Bolivia among others.

Two Ways of Beginning a New Diocese

There are two ways of beginning a new diocese.

(i) By dividing an existing diocese.

In Uganda, where one bishop has 8,000 confirmations in a year, it is being proposed that the diocese be divided. In another area one bishop is unable to reach a region of his diocese for geographical and political reasons and another diocese is urged.

(ii) By starting in a new geographical area where no significant presence has existed before.

The new dioceses of Nigeria are one single instance, as given above. The Diocese of Uruguay, originally part of the Diocese of Argentina, grew from the remnants of a chaplaincy ministry to English expatriates and an earlier initiative by a neighbouring parish in South Western Brazil. And in the Dominican Republic, the present Diocese is soon to be divided so that mission to the remoter parts of the island can more effectively be carried out.

Funding

Lack of funding and facilities is a common factor. In almost all cases funding has been vastly insufficient and continues to be a major headache for bishops at a time when they already have much responsibility on their heads.

Bishops find they have to dedicate a disproportionate amount of their time to fund raising, and in one case the bishop did not even have a stipend, house or transport to begin with. Many have raised funding through personal contacts, as in two cases of bishops whose family and friends got together to provide them with transport. “Christians should be taught to give so that the work of bringing people to faith can go on.”

In Nigeria, each new missionary diocese is linked with a wealthy parish in one of the big cities to provide funding on a decreasing scale over the first five years. This was seen as a positive strategy which also involved Christians in established parts of the Church with the missionary enterprise.

Raising money for development projects is much easier than raising money for the beginning of new dioceses. We must wake up the churches and people of the Anglican Communion to support this work and ask the Bishops to remind their people of the responsibility to this particular work of primary mission and evangelism.

We need resources for evangelism and mission work. Travelling, training, literature, translating and communication are expensive, but necessary.

In some cases there were strong voices against the forming of a new diocese, usually for financial reasons. “But we can’t control the Spirit in that way; rather we must respond to the Holy Spirit’s initiative in mission.”

Clear mission strategy

It is especially important for a new diocese to have a clear and simple mission strategy, so that all pull together in unity.

In nearly all cases, the approach of the new dioceses to mission has been “integral”, and the proclamation of the word has gone hand in hand with works of mercy and social concern and development.

Music that Speaks

Many years ago, I was a curate in south London, in a parish with a lot of Afro-Caribbean people, and I oversaw the youth work. We had camps in East Grimstead, we had discos, we had Bible studies, I prepared them for confirmation. The girls were in the Brownies and the Guides, but there wasn’t much for the boys. I’ve never been a Boy Scout, so I organised a servers’ guild and a choir. But I can’t sing! And I know nothing about music. So I needed a choir master. This proved difficult, because the kids were, shall we say, very lively. We went through quite a few organists.

So in despair, we put an advert in The Church Times: ‘small inner-city parish looking for dedicated organist.’ A man arrived in his early seventies, an ex-civil servant in the Ministry of Labour, had earned a doctorate of music in his spare time, very devout, also very gentle and very patient. And to my amazement, he won the love and affection of these rough boys. He’d bring them marshmallows, he’d take an interest in them, but he also taught them to sing. He made them into a very good choir.

When he died, I learned his story. We were surprised to discover that the preacher at his requiem would be the then Bishop of St. Alban’s, Robert Runcie. Runcie told us that the man’s only son had been one of his best friends; they’d served together in the army. When the son had died, the man had resolved that he would not be bitter, not ever blame God for this, but see it as a challenge to him to work with young people in deprived parishes - which he did for the rest of his life. And of course, Robert Runcie was inspired by the man who died to have a vocation himself.

Structures

Structures and order are important in a missionary diocese and for the emerging Christian community. However, they must be appropriate and enable mission rather than putting it in a strait jacket. When David went to fight Goliath he had the wisdom to leave aside Saul's armour; he knew he needed flexibility to fight the way he knew best (1 Sam 17:39).

The Bishop as Missionary

Our experience affirms the role of the bishop as missionary, given authority by the Church to go and exercise the apostolic gifts and to raise up a local church, the diocese. This was the case in the early centuries of the Christian Church and notably the tradition of our Celtic heritage. In a new, small diocese, the role of the bishop as a leader in mission is clear and essential.

A missionary bishop must:

- ❖ have a strong love of God and people
- ❖ be passionate about mission and have a vision for it
- ❖ love the Church and be well formed in the identity of Anglicanism
- ❖ be sensitive to the culture of the people to whom he/she is sent
- ❖ be willing to start in the most humble and simple way
- ❖ be a person of courage

Bishops who start new dioceses often find it a lonely experience, out on their own, with little support and can become discouraged because things are so small. Yet at other times there are moments of exhilaration and a sense of privilege.

Clergy

All bishops spoke of the difficulty of finding clergy and the difficulties of training new clergy. In one new diocese, a seminary was founded in the second year, and although progress was slow to begin with, there is now a strong and growing national clergy and lay leadership. Training is not an option for when we are well established, but should begin with the new diocese. Jesus called the apostles right at the beginning of his ministry (Matt 4:18-22) and trained them as he went along. We need to re-evaluate our training programmes to ensure they are training people for the real ministry that exists and will exist in the context of mission.

God's Vision for the Church's Continuing Mission

God continues his work of mission and it is our privilege to "work together with Him" (2 Cor 6:1). We want to encourage provinces in appropriate areas to take the risk and we believe that the forming of a new diocese can be a powerful means of expanding the mission work of the Church. The decision to start a new diocese should come out of a process centered in prayer, discernment and waiting on God. We believe such a decision will always correspond with the Church's primary function of mission.

While it is the ecclesiastical responsibility of provinces to start new dioceses in their area, it is, nevertheless, part of the Church's common mission. The worldwide Communion therefore has a responsibility to offer support and make resources available in whatever ways are appropriate, and we ask the ACC and Primates' Meeting to consider how this can be done more effectively.

At the same time there are regions of the world where the message of Jesus Christ has not yet been proclaimed, areas outside the present jurisdiction of our provinces. While the great commission of our

A Waste of Shame

We don't know how to make reconciliation. We are in desperate need of finding ways of moving into its enlarged space before it is too late. A church warden became the treasurer of his family church, stole £50,000 and went to prison for it – two and a half years. He committed himself to pay back the theft in full, and he did. When he went to return to the church he'd been in all his life, he found himself unwelcome. So he attended a nearby church. It took him two years to find a job. On the day he landed it, his wife was blinded. Soon after he began work, he was diagnosed with cancer; he died within a few months.

At the funeral, held, of course, at the nearby church, most of those attending came from his family parish. These are the people who could not find a way of forgiving and receiving back into the church a penitent before it was too late. God have mercy: how do we find a way forward? How do we learn acceptance?

Lord Jesus Christ to “go and make disciples of all nations” (Matt 28:19) still stands, the Anglican Communion must urgently consider how initiatives in mission to such areas should be organised and resourced. We ask that the Archbishop of Canterbury, the Primates and the ACC look at this and do all in their power to enable an appropriate response.

It is important that in fulfilling its calling the Anglican Communion gather information and experience about beginning new missionary dioceses. We request the Mission and Evangelism Desk in the ACC to gather and share information about the work of beginning new dioceses and to keep it before the Communion as an important dimension of our missionary enterprise.

Missionary dioceses in contexts of persecution

We heard stories from a wide variety of situations in which Christians are relating to people of other faiths. We reflected on these experiences in the light of scripture and of our understanding of Christian mission. Some of these stories were from situations of cordial relationships between people of different faith

Jail Break I

I got to know Ben Jones when I started chaplaincy work in a penitentiary in Central Florida (my home was Cuba, but that’s another story). Ben was a prisoner. He played the piano for the other prisoners, and had formed a group around himself, a small Christian community of prisoners who cared for each other.

Ben was amazing. The warmth that came from that man! He’s in for a sexual offense which he denies committing, and he gets moved from prison to prison, usually maximum security, and now that he’s converted, he converts others to the love of the Lord and creates Christian fellowship in every prison he’s in. That is his mission.

When I left to be bishop, he thrust this ring into my hand; he said, “It’s all I have of value.” He was thanking me for the work we did together in that prison we met in. I wear it always. It says “Jesus lives”.

communities. But stories from Nigeria, Sudan, Iran, and Pakistan have described situations of tension and sometimes of open conflict. In several cases Christians feel themselves under considerable pressure from governments motivated by particular kinds of Islamic ideology.

Iran. This small church would like to feel that it is part of the whole life of Iran, but is made to feel an unwanted minority. Before the revolution the work of the Church initiated by missionaries included health and education. Muslims gradually accepted these services. The revolution meant that missionaries had to leave, and Christian institutions were closed or taken over. Before the revolution the Anglican Church was small but forward-looking and active. It made a great impact. It was the Church which suffered most in the revolution. Its bishop was nearly killed and had to leave the country. His son was murdered. The present bishop was as a priest imprisoned for a while. His

wife's property has been confiscated and sold. The Government uses the Armenian Orthodox Church to say that there is no discrimination. But the Armenian Orthodox do not normally seek converts. Conversion from Islam and baptism into the Christian Church are not permitted. There is no equality under the law for Muslims and Christians.

The bishop is encouraged by signs that the relationship between the government and the church is improving, and believes that the time is right for the world wide community to encourage this building on the 1988 resolution on Iran. The Archbishop of Canterbury has received an invitation to visit the diocese.

Sudan. The truth about the situation in all parts of Sudan is becoming more widely known. A racist government is in power and is waging war to subdue the South. The government is Arab Muslim. Much of the South is Christian. This has an economic as well as a tribal and religious dimension. The south is winning this conflict. But until it is won, the government controls the towns. In the rural areas it has no control. This means that there is no health or education provision, and no currency. If the war is won by the South, the country may be divided.

Nigeria. Military rule is in place. This means Muslim rule, although Christians are in a majority in two regions out of three. Christians therefore have no place in government, or government service. Contracts are given to Muslims. Some Christians compromise and take Muslim names in order to put bread on their tables. Christians are liable to lose their jobs. What is needed is a return to democratic government.

These stories have in common the fact that persecution is directed against Christians. In each case the government is Islamic. The stories envisage three different hopes for an outcome: in Iran, recognition of the right of the Church to exist; in Sudan a sovereign South Sudan state; in Nigeria a democratic government.

The following questions are raised:

1. Is a secular democracy the only structure within which minorities can be protected? Or is it possible to have a religious state with a proper place and care for minorities? If it is the first, are we not giving in to the privatising of religion?
2. What can be said or done to or within a religious state where conversion is forbidden, especially from Muslim to Christian? Is the concept of the "secret believer" one way forward? Or does this deny confessing the faith?
3. How do we challenge the adherents of a religion whom we believe are not living to the highest teachings of their faith (and how do we allow ourselves to be challenged)? Do we need to listen to and make use of voices from among those within a faith community who are criticising it?
4. Does the concept of universal human rights give any protection to those being persecuted, and how can such rights be claimed in a state where they are not recognised? What measure of protection does solidarity in the Anglican Communion give to persecuted minorities?

The work of new dioceses, and experience of dioceses under pressure, highlights the importance of mutual support in the Communion.

Companion Link Relationships

The Missio Report and material requested a list of companion relationships between dioceses to be prepared for Lambeth. This list reveals that many dioceses have no companion relationships. For example, only two of the twenty-two dioceses of the Church of South India have such relationships.

Jail Break II

I learned Ben's Story. He'd been a professor; he was framed, he says, on a harassment charge, sentenced, imprisoned; ostracized by his family, he became bitter and violent in prison, until somehow, somebody reached him with the Gospel. His missioning began.

Ben was kept on the move, from one maximum security to another. On one of his moves, which always terrified him, the driver of the van stopped, got out, opened the back of the van and said to him alone among the inmates, "You. Get out. Come over here." Ben was quaking. "Do not be afraid," whispered the driver. "I too am a Christian, and the Holy Spirit has moved me to instruct you: very soon you are going to be in the midst of the divine appointment, and I must anoint you." This was all new stuff for Ben. But later that night, a young man was admitted, headed for Death Row, kicking and screaming. Ben recognised his former self. He also recognised his divine appointment. He didn't feel adequate to it, but he did what he could, helping that teen-ager to reconciliation with God before his date with Death Row.

And that's how Ben lives now: moved from prison to prison, playing the piano for the inmates, gathering Christian companionship around him, and aspiring to live like a real monk in real community. If he ever gets out, that's where he would choose to go - a monastery - if anyone would have him.

An example of a very fruitful new companion relationship is that between the Diocese of Uruguay and the Diocese of South Western Brazil, who have developed an important joint mission initiative on the shared borders of their dioceses. One diocese provides personnel while the other provides accommodation and resources.

While dioceses in England often have more than one companion relationship, it is time within the next ten years to take a significant initiative encouraging all dioceses to develop companion relationships; these should straddle provinces as part of the process of developing the cross-cultural nature of the Communion.

While helpful guidelines for forming links exist, we wish to establish as a goal to be achieved by the next Lambeth Conference the forming of a companion link for every diocese.

Section 6 - Being a Missionary Bishop in a Missionary Church

God calls us all to meet the enormous opportunity offered through Jesus Christ, in the power of the Holy Spirit, to transform lives and societies in expectation of the miraculous. What is more, God has placed us in a time of great and universal spiritual hunger as the third millennium arrives.

Having recognised here, with thanksgiving, the encouragement received from the witness of those parts of our Communion that are growing, and also having explored ways in which all dioceses need to transform their lives, structures and use of diocesan resources against a yardstick of missionary effectiveness, we look next at the pattern of the bishop's own life in this light.

Two pictures to begin with:

i.) We heard the story of a Nigerian bishop consecrated to serve a diocese governed and populated by a very large Muslim majority. He inherited seven congregations and four other clergy. Two years later, there are ten congregations and 8 clergy. He sees himself primarily as an evangelist, and defined his priorities as

- ❖ prayer, worship and the study of the Bible;
- ❖ helping congregations identify and reach out to areas ready for evangelism
- ❖ preaching for commitment
- ❖ training clergy and people to nurture new believers
- ❖ using his resources for mission

At the Right Hand of God

Confirmation visits in south-west Rwanda involve travelling through the natural forest where militia have been operating since the genocide. The army commanding officer gives me three armed soldiers to accompany me in the Land Rover. For two and a half hours, we discuss the Gospel. I ask the officer what I should do if the militia shoot from the forest. "You stop the car, my soldiers get out, and you back off." "What if they have laid a land mine in the road?" "That's easy. Bishop and soldiers go to heaven together." Then we have two and a half hours discussing who goes to heaven and who doesn't!

ii) We heard from an English bishop about the expectations of his diocese, expectations that do not release the bishop to be a leader/ servant in mission. These demands and expectations were identified as:

- ❖ prayer, worship and the study of the Bible
- ❖ engaging with local and national authorities
- ❖ the care, nurture, encouragement and discipline of the clergy
- ❖ the management of structures and personnel

The pastoral care of the clergy and the responsible management of structures are proper and necessary concerns. But the challenge we must face is whether they can be so exclusively the focus of the bishop's

responsibilities that the priority of proclaiming good news to all is pushed to the margin of the bishop's timetable.

A Church that is being renewed along the lines we have been sketching will prompt and encourage a shift of emphasis. The bishop whose ministry grows from, works with and is addressed to such a Church will have a new sense of the opportunities opened up for leading and encouraging a diocese in and into mission by first attending to and serving the vision of the church as a whole. We have repeatedly seen the importance in the bishop's ministry of direct involvement with persons and congregations, standing with them and among them. As St Augustine said: "For you I am a bishop; with you I am a Christian." The bishop is first and foremost a baptised Christian, and must struggle to be a model of Christian faithfulness. The bishop's life must be marked by prayer, self-offering and apostolic zeal, so that it offers direction and inspiration to the community of believers. The bishop is in a special position to show the Church what its possibilities and expectations might be - just as the bishop is always learning from the community about those possibilities in concrete situations.

- ❖ Do we make visible to our people the vitality of Christian hope?
- ❖ Do we help create an environment in which the growth and deepening of Christian life is expected?

The bishop is also still a servant (deacon), and must always be at the disposal of the Church, ready to assist in local situations and perform practical tasks. The bishop models the service of Christ to the Church and the world.

The bishop, in modelling such service, should never be reluctant to go directly to places of need and neglect - prisons, refugee camps, places where living conditions are wretched - and being seen alongside the suffering and rejected, victims of persecutions or prejudice, people with HIV/AIDS, those with physical and mental hurts or challenges. The bishop's service is in both listening to such people and helping their voices to be heard. God forbid that this should be a means of drawing attention to the bishop as personality. There is a hard discernment to be exercised in keeping the focus on God and on the needy, not on the bishop.

- ❖ Do we show a readiness to be present with our people in humble and practical ways?
- ❖ Do we show a readiness to be where need is most acute and to speak for and with the needy?

The bishop is still an elder (presbyter), to whom is committed the task of praying in the name of the community and of making the love of Jesus Christ real and specific for the community - and especially for other pastors. The bishop models the pastoral role, teaching, preaching, and holding up a common vision. The bishop will not see pastoral concern as an alternative to prophetic or missionary witness, but will always seek by practical pastoral love to draw persons and communities into the full freedom of Christian maturity, into active love, transforming prayer and grateful witness.

- ❖ Do we show to other pastors care and concern in small things, encouragement and openness?
- ❖ Do we ever use the imperative of care and concern as something to protect us from challenging and being challenged?

The Grateful Dead

Twelve years ago when I was a priest in Panama, there was a man who played the organ and I asked for his help in my church. He would say "yes" but never show up. Yet we stayed in touch. One night he had a car accident and I was called to the hospital. "Sorry, Father. You've come too late. He died!" I said, "I need to see the body," but I was told it was ready for the morgue. "It goes in five minutes." "I only need two: I must pray." They let me.

The body was covered with a blanket. I pulled it back. The corpse sat up. It said, "What are you doing here, Father?" "I'm looking for you," I said. "They thought you'd died. The doctor's report has gone in already." But the corpse, of course, lived. "Father, now you have an organist for your church." And we did. That man went on to get a music degree and to teach kids lots of instruments. He always says, "I died. But I got born again."

But the bishop is, *distinctively*, someone to whom apostolic authority is given. The bishop is to witness to the resurrection and to the hope of Christ's coming, above all in the context of the Church's eucharistic worship, and to take the news of the resurrection to places where it has not been heard. The bishop is a guardian of the faith received from earlier generations and which is now to be passed on gratefully and hopefully to the bishop's successors. Apostolic succession is not only a matter of formal historical continuity, but a responsibility to receive and transmit this gift. Thus, too, the bishop seeks to work from and with a community eager to share this news. As a public figure in many cultural and social contexts, the bishop has the opportunity of addressing large gatherings in the Church and in the wider community and of interacting with people in industry, commerce, government and education, with leaders of other religious communities and with those who form opinion in society. It is vital that these opportunities be seen in an apostolic light, as part of an intentional series of strategic actions flowing into the mission of God, not as signs of status. And in the Church, the bishop must foster the same sense of purpose and coherence, taking every opening to name the vision, articulate common goals and cultivate purposeful reflection about mission at every level in a diocese. The bishop will be at the heart of a team of pastors and servants - from archdeacons to intercessors to lay office-holders and administrators in the parish - holding this vision and purpose together, a corporate witness to the resurrection. In many contexts, though, the bishop's task is not to control but to recognise, affirm and give room for new initiatives coming from local communities, naming the gracious presence of Christ, who renews the Church in ways that are always unexpected.

- ❖ Do we use our opportunities in the wider community for apostolic witness?
- ❖ Do we seek to give common purpose to all the worshipping communities we serve?

Bishops, then, have to look hard at the schedule they work with. Just as they will seek to direct the resources of a diocese towards the priorities of mission, the priorities of the Kingdom, so they have to reflect on the stewardship of their own time and resources for the sake of the Kingdom. They will identify openings for enlarging a diocese's vision (parish conferences, retreats and consultations for pastors, large gatherings and celebrations); they will look at their wider involvement in public life with an eye to using the opportunities there; they will not be too shy or too proud to do ordinary tasks among ordinary people. Bishops should therefore determine, and be encouraged by their dioceses and national churches, to give priority in their lives to spending substantial and quality time among people in all parts of the church's life, encouraging them to look outwards and upwards. The bishop's primary ministry is as a servant-leader among the people of God, sharing his/ her vision, and working and living out with the baptised what it means to be a holy people in the place and time where they are set. So the bishop should seek to build up the congregation as part of the universal Church, by with them becoming a holy worshipping community

- ❖ seeking to learn and grow with them as teachers and as disciples
- ❖ reaching out with them in the work of mission and evangelism

A Little Trust

I'm someone whose parents did not go to Church much themselves but who was caught up in Sunday school in an age when 70% of English children were in Sunday schools. And that custom has long since gone. A recent survey showed that only about 15% of English children have any contact with the Church, and many of them are children of adult attenders.

One of the things that encourages me in Maidstone is that a little Trust was formed a few years ago to try and reach the children whose parents don't go anywhere near a church. Their main focus of activity is in the day schools, in setting up clubs after school hours, where they can get permission from the staffs. They've set up a number of these King's Kids Clubs, I think they call them, in schools around Maidstone. They try to work on the basis of one leader for fifteen children. Some are struggling, but some are flourishing; the numbers are quite encouraging.

Every summer, they run three weeks of summer camps. About fifty children come for each of the three weeks; I've been to one myself, and it's very exciting to see the numbers - even more exciting to find, in well over half the children who come, that they have no outside connection with the Church. The whole formula, for camps and for clubs, is a mixture of games and lots of fun competitions that kids enjoy, plus simple Bible teaching, and above all, good friendship. And I believe that this may well be, in our situation in England, the sort of format we have to explore in the future if we're to be trying to get a *memory of God* in the children and young adults of our country for the future.

We recognise that bishops and dioceses work in radically different contexts. Nevertheless we believe that, whatever the context, the challenge to transform our life and work remains the same. Above all, bishops must keep clear and fresh their own vision of the Risen Lord. Desmond Tutu said that he was too busy to pray for less than two hours a day! They must themselves first be receivers of grace and Good News from God. "Who is sufficient for these things?"

Section 7- How to Support Each Other in Mission

We need and want to support each other in mission in the world today. Current structures of support derived from an earlier era for different tasks are proving inadequate. We want to begin a process of support in new and direct ways. We are called to live and proclaim the Good News enfolded in our different cultures but not made captive to them. To do this we need the encouragement, critique and

Pit Terror

We had a civil war in Nigeria in 1968. I was a churchgoer then, but not a Christian. When I went to the front in the war, my uncle persuaded me to carry certain charms, to keep me safe. The night before the attack, I had a dream. I wondered what it meant. I dreamt a bullet passed through my head and out the other side, and I lived. And a second bullet went through my stomach and out the other side, and I lived. I asked one of my leaders about it. He put to me a question which I will never forget. "Are you a true Christian?" At that point I wasn't. But I thought about it, and said 'yes'. He said, "It means if you are a true Christian, you will survive, if you are not, you are dead."

Going into the attack, a very strong voice told me to leave those charms behind, in the trench. I took instead my pocket Bible. People were killed, four to my right, four to my left, but not me. The same on the way back from the front. People with mightier charms than mine had been killed. So I prayed to God, "Please show me the way; let me know; do I use these charms or not, believe you wholly or not?"

In the morning I had a very sore throat. Going for medical treatment, we were bombed. Three people were killed, but not me. Again near the medical centre. There was no medicine, so we had to go to another centre. And a very strong voice said to me, "Now carry those charms." So I did. In the ambulance we had an accident. I was the last one to get free of the wreck. This was totally against what the charms had promised me. Now a *very big* voice said inside me, "Now, have you seen what has happened to you? These charms are useless to you. Believe in me only."

So I looked for a leaf to wrap them in, and the voice said, "Now go to the pit toilet, drop them in, pray over them, and then pass your excreta over them." I did as the voice told me. The joy I came out from that toilet with - I've never had such joy, it was greater than I have ever experienced since! That day made me a Christian. And here I am a bishop. Praise the Lord.

perspectives that we can offer each other from our different cultural perspectives. We also need to consider ways in which aid can be co-ordinated across the Communion.

Bishops, clergy and laity are called by God to live the whole Gospel so that lives and cultures are transformed. So the Anglican Communion needs to be transformed with a clear and renewed strategy for mission and evangelism.

In several dioceses of ECUSA, structural renewal has been accomplished to make missionary activity more viable in the lives of local congregations. The basic principle at work here is that the Bishop's office must be viewed as a servanthood ministry to the several congregations of the Diocese, rather than the centre of power and decision making.

Restructuring some dioceses according to this primary value has resulted in the elimination of many diocesan committees that in the past had held responsibility for accomplishment of mission and ministry within the Diocese. These responsibilities and decision-making authorities are now located in regional groupings of local congregations, much closer to the people who bear the responsibility to accomplish and fund the ministries they engage.

Principles which guide the implementation of this restructuring for mission and servanthood ministry are that:

- ❖ Christ's ministry in the world is most effective when carried out by people equipped in local Christian communities,
- ❖ the administrative structures of the Diocese exist to serve the local communities of faith, and,
- ❖ the role of leadership in congregations is to educate, equip and empower the ministries of

the members.

Diocesan structures of the past must commit themselves to delegating not only responsibility, but also authority for decision-making to the lowest possible levels, and the structure must also find ways to return diocesan funding to the local regions in order to enable the more effective results.

In the language of the corporate world this is known as "inverting the pyramid" of organisational structures in order to affirm and maximise the contribution of the individual members of the organisation. In the Church, this is understood to be a way of releasing the power of the Holy Spirit in the lives of many people whom God has called in Christ to carry out mission and ministry in their local congregations, and through them to the Church throughout the world. In this form, the Bishop is no longer the hierarch, but rather the servant of all, in the name of Jesus Christ.

Episcopal leadership needs to be transformed so that we are seen to be servants of God's mission in Christ to his world. Leaders at every level should be appointed who are committed to mission and evangelism, proclamation and social action.

Lay people must be encouraged and empowered to be the forefront missionaries of the church. The dependence of a congregation on one pastor often inhibits the growth of the congregation. All the mono-pastor's energies go into sustaining the congregation with no energies left for outreach. Pastoring structures are needed which share this responsibility throughout the congregation. The criteria for the value of any structure wider than the local congregation is to what extent and how effectively is this serving the mission of the local congregation.

Forward to the Millennium

The forthcoming millennial year bears witness to the formative effect of Christianity upon many of the cultures and countries of our world. It will provide a remarkable opportunity for churches and individual Christians to witness to Jesus, the one upon whose presumed birthday the calendar is based.

In those countries with a long established Christian tradition the Millennium could provide an opportunity to reawaken the cultural and spiritual memory of society.

We welcome the Pope's call for the year 2000 to be seen as a Jubilee when the creditor nations and agencies should take positive steps towards remitting the unpayable international debts of many impoverished countries in the developing world. We note that, together with its ecumenical partners, the Church of England is promoting the year as a year of "New Start" – a new start for the world's poor, a new start at home, a new start with God.

2000 A.D will also see the completion of the ten years of the Decade of Evangelism, ten years of changing the way of life of the Communion to a "dynamic missionary emphasis going beyond care and nurture to proclamation and service" (LC88 Resolution 44).

We need to continue what we have begun to do here at Lambeth in learning lessons of good practice in mission and evangelism from one another in our experience of the Decade of Evangelism. We have spent our time together sharing what God has been doing in our dioceses and the ministry of our congregations. Our evaluation at this point can only be "It is the Lord's doing and is marvellous in our eyes". (Ps 118: 23) We are firmly set on our task of putting a dynamic missionary emphasis at the heart of our life as a

Power in a Basket

Some visitors of Bishop Newton's in Papua New Guinea went down to the village of Weddau near the Mission station, where they met an old blind priest of the pagan religion. He had in his keeping a very precious stone. They got it from him (by paying his relatives perhaps) and took it back to the Mission house. The old pagan priest was grief-stricken. Newton heard about this escapade, and he went and took the stone from the visitors, placed it in a traditional basket, and carried it back to the pagan priest. The priest was overjoyed. After the priest's death, his relatives gave the stone to be placed in the wall of the Anglican cathedral at Dogura.

Missiologists writing about the preaching of the Gospel in the Pacific have often talked about the need for power encounters: they mean the Christian destruction of pagan charms and fetishes. I think the power of the Gospel is in love, in healing, not in wounding or destroying. In Newton's story we see a *real* power encounter; *this* is the Gospel of Christ.

Communion. We therefore hope that the best is yet to come.

APPENDIX

Section 8 : Resources For Mission

We note and identify the following resources for mission:

After the conference a resource list will be added of training materials, books, articles, bibliographies, models of good practice, and the resources for mission and evangelism.

Please let the editorial team know of resources you have or find useful and would like to recommend to your fellow bishops by leaving details with the Editorial Consultant, Chris Sugden, Eliot Pigeon Hole 'S' or the Chair, Bishop Rowan Williams, Eliot Pigeon Hole 'W' or with the Secretariat.

Initial list

“Mission and Ministry” in The Truth shall make you Free: the Report of the 1988 Lambeth Conference

“Sing a New Song” Missio, 1996

The Cutting Edge of Mission – a Report of the Mid-Point Review of the Decade of Evangelism
Ed. Cyril Okorochoa (Anglican Communion Publications, 1996)

Vision Bearers by Richard Kew and Cyril Okorochoa (Mowbray 1997)

Encountering the West by Lamin Sanneh

From Everywhere to Everywhere by Michael Nazir Ali (Collins)

Faith in the City - The Archbishop of Canterbury's Commission on Urban Priority Areas (1985)

Anglican Life and Witness edited by Vinay Samuel and Chris Sugden (SPCK, 1997)

Transformation Journal - issues on “Youth Ministry and World Mission”, March 1994 “Children at Risk” April 1997 “Called to Full Humanity” January 1998 from OCMS, Box 70, Oxford.

SECTION TWO – COVERING LETTER

Dear Andrew and Mary and all at St. Peter's Church,

You kindly drove Alice and me to the airport when we left for Lambeth a month ago. Now we are coming to the end and are looking forward to our return to the diocese. As I have learned to use computers and e-mail whilst I have been here, I thought I would send you a message as we fly back! (We have been studying Paul's second letter to the Corinthians, and in a naughty moment I wondered how many he would have sent if he had owned a computer!) Can I share with you some of the vision that I have gained whilst I have been here, in the hope that you might begin to share it with the congregation. This once every ten year's experience gave all the Bishops of the Communion a glimpse of the Vision of God as recorded in Revelation 7:9

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.

We were inspired by such an encounter with Bishops from other countries. The formal sessions of the conference provided us with many important understandings of the issues our communion is facing. The informal times of meals and fellowship provided us with opportunities to learn about the price and sacrifice many of our bishops made for the sake of the gospel. Many work in extremely difficult situations and give all they have for Christ.

Living among fellow bishops like that has actually revived our faith and renewed our commitment to serve our people in our church. All though the conference there has been an overwhelming feeling that the time is ripe for a great explosion of faith, and that we are all part of God's plan for the Gospel to be spread and for the Church to grow everywhere.

One immediate surprise here has been the number of young people looking brilliant in their yellow sweatshirts. They have come from all over the world, and have given up a lot of time to look after us.

I know that the youth group in your church is small, but I really want to come and meet them early next year. What I want to do is to spend a few hours with them, listening to their hopes and concerns for themselves, the church and their world. We can work out details nearer the time, but it would be good if we had an opportunity to pray together, perhaps with a Communion Service. Do invite them to bring their friends along. Who knows we might even start to use these internet resources to link them up with a youth group somewhere else in the world.

I would like to develop a companion link with a diocese in another part of the world. I want to find out which are those parts of the world where people in the church already

have some links so we can build on those. Perhaps they have relatives there, or have visited on business. We need to be aware of our international family.

I have been really challenged whilst I have been here to look again at the way I spend my time. I don't know whether the diocese will allow me, but I do want to spend more time with you in the parishes, and less on stuff that other people should be doing. I really want you to help me and me help you to reach out more effectively. In our little group of 12 bishops at the conference, we saw quite clearly three priorities: to pray and worship, to grow in our own faith and holiness, and to spread the Good News in a challenging way. We need each other to do that. I would also like to meet with the clergy and lay leaders of the deanery to talk through some of this, and I guess that we have a lot of work to do looking at our diocesan structures too in order to make the best use of our resources.

But above all, I have been excited by the stories of Christians in others parts of the world. New dioceses and congregations being set up in areas which are mostly Moslem. A huge growth of numbers in parts of Africa. Christians keeping their vision and their joy in the middle of horrendous suffering, and weighed down by the burden of international debt. Bishops and lay people working together in our deprived inner city areas. Exciting programmes of nurture for new Christians. What can we learn from them?

So I am afraid that you are going to have to put up with a very excited and fired-up bishop! Do please pray for me as I return to you, and not least that the vision and fire can be kept burning when I see the pile of work that I am sure is waiting for me.

Alice too has had a really exciting time and I guess will want to share it. She joins me in sending much love and many blessings to you all.

+Methuselah

SECTION 2

RESOURCES FOR MISSION

Introduction

Members of the section wished to share with others some of the resources for mission that they knew of and found useful. They are shared here, not as an exhaustive guide, but as a supplement to their report. In some cases the bishops who knew of them have been indicated as a source for being able to obtain copies of the material. Many books can be ordered through the internet on Amazon.Com

General

Anderson, James D. 1973	To Come Alive!	Harper & Row, New York
Anderson, James D. & Jones, Ezra Earl, 1993	The Management of Ministry,	Discipleship Resources
Bediako, Kwame 1995	Christianity in Africa: the Renewal of a non-Western Religion	Edinburgh, University Press, Scotland,
Bosch, David 1992	Transforming Mission	Maryknoll, Orbis,
Dennett, Jo Anne 1998	Thriving in Another Culture - A Handbook for Cross-Cultural Missions	Acorn Press Ltd. Australia,
Ellerston, Patricia 1998	Distinctive Thumbprints in Regional Ministry	Knoxville, TN, Episcopal Appalachian Ministries,
Fenhagen, James C 1995	Ministry for a New Time New York	The Alban Institute,
Gitari, David 1996	In Season and out of Season: Sermons to a Nation	Regnum Africa, PO Box 70, Oxford OX2 6HB, UK,
Jeavons, Thomas 1994	When the Bottom Line is Faithfulness: Management of Christian Service Organisations	Indiana University Press ISBN 0-253-33089-0
Jones, CI 1993	Total Ministry	Helena, MT,
Jones, Ezra Earl	Quest for Quality in the Church	Thomas Nelson, Nashville, USA,
Mann, Alice B 1985	Clergy Leadership in Small Communities	Philadelphia, Ascension,
Mead, Loren B 1991	The Once and Future Church	The Alban Institute, New York
Mead, Loren B 1991	Transforming Congregations for the Future	The Alban Institute, New York

Samuel, Vinay and Sugden, Chris 1997	Anglican Life and Witness: a Reader in Preparation for Lambeth 1998 London,	SPCK, Holy Trinity Church, Marylebone Road, London NW1 4DU UK
Sampson, Philip; Samuel, Vinay and Sugden, Chris eds 1995	Faith and Modernity	Regnum/Paternoster, P O Box 70, Oxford OX2 6HB ISBN 1-870345-17-7
Sanneh, Lamin 1993	Encountering the West, Christianity and the Global Cultural Process: The African Dimension	Harper Collins, 77 Fulham Palace Road, Hammersmith London W6 8JB, UK
Stott, John and others 1996	The Anglican Communion and Scripture	EFAC/Regnum Books, P O Box 70, Oxford OX2 6HB ISBN 1-870345-22-3
Van der Veer, Peter ed 1996	.Conversion to Modernities: The Globalisation of Christianity	Routledge, 11 Fetter Lane, London EC4P 4EE, ISBN 0-415-91273-3
Walls, Andrew 1996	The Missionary Movement in Christian History	T and T Clark, 59 George Street, Edinburgh EH2 2LQ, Scotland
Zabriskie, Stewart C 1995	Total Ministry	The Alban Institute, New York
Anglican Theological Review, Fall 1996	The Small/Rural Church"	Evanston IL USA
	Nigeria Covenant, Congress on Christian Ethics in Nigeria	Contact Bishop Emmanuel Gbonigi, Bishopscourt, PO Box 1622, Akure, Nigeria, akdangc@akure.rcl.nig..com
	Report on Mission	Bishop Baiju Gavit Diocese of Mumbai St John's House, Duxbury Lane Colaba, Bombay 400005, India Fax 00-91-22-202-4162

Mission and Evangelism

	The Truth Shall Make You Free: "Mission and Ministry" in The Report of the 1988 Lambeth Conference	ACC, Partnership House, 157 Waterloo Road London SE1 8UT, UK
	Sing a New Song The Report of Missio, 1996	ACC, Partnership House, 157 Waterloo Road London SE1 8UT, UK
Flack, John	The Missionary Bishop in his Diocese	available from Bishop John Flack, 14 Lynn Road, Ely, Cambridgeshire, CB6 1DA UK, fax 01353-669357
Okorocho, Cyril ed 1996	The Cutting Edge of Mission- a Report of the Mid-Point Review of the	ACC, Partnership House, 157 Waterloo Road London SE1 8UT, UK
Kew, Richard and Okorocho, Cyril 1997	Vision Bearers,	Cassell plc (Mowbray), Wellington House, 125 The Strand, London WC1R 0BB

Sugden, Chris 1997	Seeking the Asian Face of Jesus: The Practice and Theology of Christian Social Witness in Indonesia and India 1974-1996	Regnum, Regnum/Paternoster, P O Box 70, Oxford OX2 6HB ISBN 1-870345-26-6
Yamamori, Tetsunao; Myers, Bryant and Conner, David eds 1995	Serving with the Poor in Asia	MARC, 121 East Huntington Drive, Monrovia, CA 91016, USA ISBN 0-912552-90-5
Yamamori, Tetsunao; Myers, Bryant; Bediako, Kwame and Reed, Larry, 1996	Serving with the Poor in Africa	MARC, 121 East Huntington Drive, Monrovia, CA 91016, USA ISBN 0-912552-98-0
	Transformation Journal - an international dialogue on mission and ethics Youth Ministry and World Mission (March 1994); Refugees (April 1995); Christian Relief and Development Agencies in the 21st Century (Oct 1996); Children at Risk April 1997); Christian Response to Disability (Oct 1998).	Published Quarterly. Oxford Centre for Mission Studies, Box 70, Oxford, UK

Inter-Faith Issues

Chapman, Colin	Islam and the West: Conflict, Co-existence or Conversion?	Paternoster Press, ISBN: 1-85364-781-X
Chapman, Colin 1997	Cross and Crescent - a study course on Islam for Christians	CMS, 157 Waterloo Road, London, SE1 8UU ISBN: 0-85273-097-7
D'Costa, Gavin 1986	Theology and Religious Pluralism	Oxford, Blackwells,
Ingham, Michael 1997	Mansions of the Spirit: The Gospel in a Multi-Faith World	Toronto Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M2Y 2J6, Canada ISBN 1-55126-185-5
Nazir-Ali, Michael 1995	Mission and Dialogue	SPCK, Holy Trinity Church, Marylebone Rd, London NW1 4DU UK

Training

Diocesan Lay Training Committee, Kuala Lumpur, 1990	Equipping the Saints - Evangelism - Diocese of West Malaysia Module on Evangelism Diocesan Lay Training,	Bishop Moses Ponniah, No 5 Jalan Mustaffa, Johor Bahru, Johor 80100, Malaysia e-mail prteo@pl.jaring.my
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Beckwith, John Q. & Burwell, John, et al	A More Excellent Way - Leadership Training for the Church	Diocese of South Carolina: Bishop Lloyd Salmon, Box 20127, Charleston, South Carolina, 294133, USA e-mail elsalmon@dycon.com
	Mission 21 - Making your Church more inviting	Scottish Episcopal Church, Aberdeen
Cottrell, Stephen; Croft, Steve; Finney, John; Lawson, Felicity & Warren, Robert	Emmaus: the Way of Faith	Bible Society & National Society, London; Bishop John Finney, 181a Manygates Lane, Sandal, Wakefield, WF2 7DR, England.
	Alpha Training Course, parish based courses on evangelism	Holy Trinity Brompton, Brompton Road, London SW7 1JA e-mail alpha.office@htb.org.uk
	The Indian Churches' organisation for extension education produces over 30 forty unit courses on many aspects of mission, evangelism, discipleship and training.	The Association for Theological Education by Extension, P.O. Box 520, Fraser Town, Bangalore, 560005, India
	Providing training for creative, theologically capable leadership for the church in the two-thirds world by extension based doctoral research study programmes, and MA training programmes in Christian Studies.	Oxford Centre for Mission Studies PO Box 70, Oxford, UK/ e-mail home@ocms.ac.uk

A Church in an Urbanising World

	The Section highlighted Urbanisation as a major challenge for the church's mission:	Bishop Roger Sainsbury provided the following list of resources. Bishop's Office, All Saint's Church Hall, Saint's Drive, London, E7 0RF Fax 00-44-1815-146-049
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1. The Shape of the City

Fainstein, Susan & Cambell Scott (eds), 1996	Readings in Urban Theory	Blackwell
Gates, Richard Le & Stout, Frederick (ed) 1996	The City Reader	Routledge, 11 Fetter Lane, London EC4P 4EE,

Rogers, Richard 1997	Cities for a Small Planet,	Faber
Sennett, Richard 1990	The Conscience of the Eye – The Design and Social Life of Cities	Faber
Sennett, Richard, Flesh and Stone 1994	The Body and City in Western Civilisation	Faber
Watson, Sophie (ed)	Blackwell Companion to Urban Studies	Blackwell (Forthcoming)

2. Global Analysis

Beale, Jo (ed), 1997	A City for All. Valuing Difference & Working with Diversity	Zed
Castells, Manuel 1989	The Informational City	Blackwell
Castells, Manuel, 1997,	The Information Age: Economy, Society and Culture: Vol. 1: The Rise of the Network Society 1996; Vol. 2: The Power of Identity 1997; Vol.3 The End of Millennium	Blackwell
Clark, David 1996	Urban World/Global City	Routledge, 11 Fetter Lane, London EC4P 4EE,
Eade, John (ed) 1997	Living the Global City: Globalisation as local process	Routledge, 11 Fetter Lane, London EC4P 4EE,
Giradet, Herbert 1996	Gaia Atlas of Cities	Gaia
Golliher, Jeff 1996	The City and Civil Society	(Anglican Communion Office at the UN)
Merrifield, Andy & Swyngedouw, Erik 1996	The Urbanisation of Injustice	Lawrence & Wishart United Nations, An Urbanising World, Oxford

3. British Analysis

Butler, Tim & Rustin, Michael 1996	Rising in the East: The Regeneration of East London	Lawrence and Wishart
Davies, Nick, Dark Heart 1997	The Shocking Truth about Hidden Britain	Chatto & Windus
Graham, Stephen & Marvin, Simon 1996	Telecommunications and the City	Routledge, 11 Fetter Lane, London EC4P 4EE,
Harrison, Paul 1983	Inside the Inner City	Penguin
Pacione, Michael, 1997	Britain's Cities. Geographies of Division in Urban Britain	Routledge, 11 Fetter Lane, London EC4P 4EE,

4. Racism and Ethnicity in Britain (including Theology)

Back, Les 1996	New Ethnicities and Urban Cultures	UCL Press
Beckford, Robert 1998	Jesus is Dead - Black Theology and Culture in Britain	Darton Longman & Todd Ltd, 1 Spencer Court, 140 Wandsworth High Street, London SW18 4JJ
Haslam, David 1996	Race for the Millennium	CHP
Leech, Ken 1989	Struggle in Babylon	Sheldon
Modood, Tariq & Berthoud, Richard et al 1997	Ethnic Minorities in Britain Diversity and Disadvantage	The Fourth National Survey of Ethnic Minorities. London: Policy Studies Institute
Wilkinson, John, 1994	The Church in Black and White,	St Andrews

5. Latin America

Gilbert, Alan 1994	The Latin American City	Latin American Bureau
Green, Duncan 1995	The Silent Revolution	Cassell plc, Wellington House, 125 The Strand, London WC1R 0BB
Thomas, J.J, 1995	Surviving in the City	Pluto

6. Asia

Seabrook, Jeremy 1996	In the Cities of the South- Scenes from a developing world,	Verso
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7. Theology

Northcott, Michael (ed) 1998	Urban Theology Reader	Cassell plc, Wellington House, 125 The Strand, London WC1R 0BB
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International

Abraham, K.C, 1996	'Globalisation: A gospel and culture perspective'	in International Review of Mission,
Bakke, Ray, 1997	A Theology as Big as the City	IVP Norton Street, Nottingham NG7 3HR

Linthicum, Bob 1991	City of God, City of Satan - A Biblical Theology of the Urban Church,	Zondervan
Linthicum, Bob (ed), 1996	Signs of Hope in the City	MARC, 800 Wchestnut Ave, Monrovia, CA 91016-3198, USA
Sainsbury, Roger 1998	Go to that great city of Nineveh - City Cries 35	

Africa

Shorter, Aylward 1991	The Church in the African City	Geoffrey Chapman
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North American

Carle, Robert & Decaro, Louis 1997	Signs of Hope Ministries of Community Renewal, in the City	Judson Press
Green, Clifford J. (ed)	Churches, Cities and Human Community - Urban Ministry 1945-85	Eerdmans.
Meyers, Eleanor Scott (ed), 1992	Envisioning the New City - A Reader in Urban Ministry	WJKP
Villafane, Eldin 1995	Seek the Peace of the City	Eerdmans: Grand Rapids

Latin America

Berryman, Phillip,	Religion in the Megacity	Orbis 1996
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London/Britain

Beasley, Mary 1997	Mission on the Margins	Lutterworth Press, P O Box 60, Cambridge CB1 2NT
Bradbury, Nicholas 1990	City of God?,	SPCK
Carnelly, Liz 1995	'Prophecy, Race and Eastenders'	in Modern Believing 36/
Davey, Andrew 1998	'London as theological problem'	in Theology, May
Duffield, Ian (ed), 1997	Urban Christ, Essays in Honour of John Vincent	UTU
Ford, David	'Faith in the Cities. Corinth and the Modern City' in	Colin Gunton and Daniel Hardy (eds), On Being the Church, T&T Clark 1989 Green, Laurie, Power to the Powerless, Marshalls 1989

Harvey, Anthony (ed), 1989	Theology in the City - A Theological Response to Faith in the City	SPCK, Holy Trinity Church, Marylebone Road, London NW1 4DU UK
Morisy, Ann 1997	Beyond the Good Samaritan	Cassell plc (Mowbray), Wellington House, 125 The Strand, London WC1R 0BB
Rowland, Chris & Vincent, John (eds)	Liberation Theology UK & Gospel from the City	UTU 1995/97
Russell, Hilary 1995	Poverty close to home - A Christian Understanding	Cassell plc (Mowbray), Wellington House, 125 The Strand, London WC1R 0BB
Sedgwick, Peter (ed), 1995	God in the City	Cassell plc (Mowbray), Wellington House, 125 The Strand, London WC1R 0BB
Shanks, Norman	'Mission and Urbanisation' in Theology in Scotland	March 1996
Sainsbury, Roger 1991	God of New Beginnings	Scripture Union, 207 Queensway Bletchley, Milton Keynes MK2 2EB, UK
Sheppard, David 1976	Built as a City	Hodder Headlines plc, 338 Euston Road, London NW1 3BH

Church of England reports

The Archbishop of Canterbury's Commission on Urban Priority Areas 1985	Faith in the City	Church House Publishing, Church House, Great Smith Street, London SW1P 3NZ
General Synod 1990 1995	Living Faith in the City	Church House Publishing, Church House, Great Smith Street, London SW1P 3NZ
	Staying in the City	

Other Church Reports

A Methodist Report	The Cities	NCH Action for Children 1997
	Unemployment and the Future of Work	CCBI 1997

Youth Ministry

Borgman, Dean	When Kumbaya is not Enough: A Practical Theology for Youth Ministry	The Centre for Youth Studies, 130 Essex Street, S Hamilton, MA 01982, USA Tp 00-978-468-4117 ext 573 e-mail: cys@gcts.edu
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Ward, Pete ed., 1995	Relational Youthwork: Perspectives on Relationships in Youth Ministry	London, Lynx/SPCK Holy Trinity Church, Marylebone Road, London NW1 4DU UK ISBN 0 7459 3223 1
Ward, Pete ed., 1995	The Church and Youth Ministry: How does Youth Ministry fit with the Life of the Church	London, Lynx/SPCK Holy Trinity Church, Marylebone Road, London NW1 4DU UK ISBN 0 7459 3224X
	Youth Workers' Encyclopaedia	The Centre for Youth Studies, 130 Essex Street, S Hamilton, MA 01982, USA Tp 00-978-468-4117 ext 573 e-mail: cys@gcts.edu
	A series of books related to mission	Acorn Press, Australia Bishop John Wilson, St Paul's Cathedral Buildings, 209 Flinders Lane, Melbourne, Victoria 3000, Australia. Fax 00-61-3-9650-2184
Davis, John	Australian Anglicans and their Constitution	ISBN: 0 908284 14 4
Faase, Karl	Don't Miss The Mark,	ISBN: 0 908284 23 3
	Morris, Leon, Bush Parson	ISBN: 0 908284 22 5
Morris, Leon	Jesus,	ISBN: 0 908284 19 5
Payne, Robin	A, Embracing the Single Life	ISBN: 0 908284 20 9
Preece, Gordon,	Changing Work Values	ISBN: 0 908284 21 7

History & Biography

Knox, Elisabeth	Signal on the Mountain	ISBN: 0 908284 06 3
Loane, Marcus	Mark These Men	ISBN: 0 908284 56 X
Loane, Marcus	Men to Remember	I SBN 0 908284 49 7
Namata, J, Edmund John	Man of God	ISBN: 0 908284 17 9
Stanway, Marjory	Alfred Stanway,	ISBN: 0 908284 11 X

Groups & Individual Study

Appleby Dale,	The Transforming Spirit,	ISBN: 0 908284 03 9
Allchin, Norman	Sharing Christ	ISBN: 0 908284 08 X
Crawford, Peter	Beauty from Ashes	ISBN: 0 908284 57 8
Giles, Kevin,	Created Woman	ISBN: 0 908284 64 0
Giles, Kevin	Understanding the Christian Faith	ISBN: 0 908284 24 1
Himingway, Lorraine	The Last Supper	ISBN: 0 908284 13 6

Nichols, Alan	The Bible and Women's Ministry	ISBN: 0 908284 89 6
Payne, Robin	A, Jeremiah	ISBN: 0 908284 18 7
Sherlock, Charles	God on the Inside	ISBN: 0 908284 05 5
Smith, Ray,	People Caring for People	ISBN: 0 908284 00 4
Wilson, John, Ezekiel	, God's Communicator	ISBN: 0 908284 18 7
Wilson, John	The Old Testament and Christian Living	ISBN: 0 908089 61 9

Mission

Corney, Peter	Local Church & Mission	ISBN: 0 908284 81 0
Costello, Tim (ed	Ministry in an Urban World	ISBN: 0 908284 10 1

Ethics & Values

Nichols, Alan,	Refugees, Religion & Politics	ISBN: 0 908284 15 2
Nichols, Alan, Kelly, Linda & Lawton, William	Risks in Christian Witness,	ISBN: 1 875140 15 8

Suitable for Schools

Flynn, Sr. Peg	Peg's Diary,	ISBN: 0 908284 65 9
Giles, Kevin	Count Me In	ISBN: 0 908284 12 8
Matthews, Cathy-Ann	No Longer a Victim,	ISBN: 0 908284 09 8
Wilson, Jill,	Understanding Child Abuse	ISBN: 0 908284 48 9