

# the Quarterly Magazine of the Anglican Mission WAVE

Anglican  
MISSION  
IN THE AMERICAS

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## Churches on mission: **FAITH IN ACTION**

**Churches are communities** with a natural and even holy call to gather relationally for worship, fellowship, learning and nurturing one another in order to make and equip disciples. Congregations who are part of the Anglican Mission share a commitment to three streams that form the foundation of our faith – the Scripture, the Sacred and the Spirit. Flowing together from one river, Jesus Christ, these streams serve to shape our identity and our call to ministry.

Faith as outlined in the three streams compels us to minister...to serve. The apostle James emphasizes the mandate for faith in action, noting the inseparable nature of the two:

*"You can no more show me your works apart from your faith than I can show you my faith apart from my works. Faith and works, works and faith, fit together hand in glove... Isn't it obvious that faith and works are yoked partners, that faith expresses itself in works? That the works are "works of faith?"* – James 2:18b, 22, *The Message*

Ministry is our response to salvation through Christ, and it also draws others to Him as they see His love alive and at work in us. With a constant focus on reaching the de-churched and unchurched in North America, Anglican Mission congregations are alive with a myriad of creative and innovative ministries designed to represent Jesus in the world. Responding to the Great Commandment and Great Commission, our churches are living out their faith by ministering in local communities and beyond.

In this edition of *The Wave*, you will experience just a few of the ways in which the Anglican Mission engages Kingdom work and witness the passion that fuels faith in action. In the following pages, we offer a sampling of our churches on mission, highlighting some compelling and heartwarming stories that we hope will inspire and encourage you in your lives both individually and corporately. These stories give a flavor of the believers and congregations throughout the Mission who are driven by Christ's love to proclaim His Gospel in word and deed!



**Our mission field...** reaching out to the 130 million de-churched and unchurched in North America will require us to connect our faith with action.

# Build Up the Highway



**“Walk out of the gates. Get going! Get the road ready for the people. Build the highway. Get at it! Clear the debris, hoist high a flag, a signal to all peoples!”**

— Isaiah 62:10 (The Message)

new challenges and the fields on either side of the road are ripe with the harvest. Our ultimate destination is the New Jerusalem, but in the meantime, God has called us to serve a lost and broken world, proclaiming His presence and His love and reaching out to those who have not experienced His saving grace. We are called to build up the highway as we engage in Kingdom ministry.

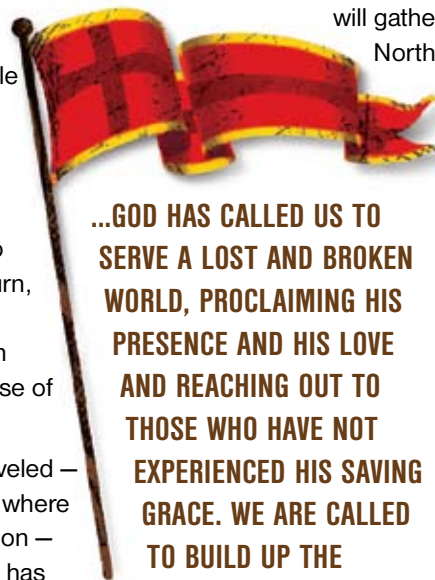
**The prophet Isaiah** spoke these words of comfort to Israel as they endured exile in Babylon, pointing to a time when God’s people would return to Jerusalem. They also foreshadow the coming of the promised Messiah who would bring salvation. In his time, Isaiah referenced the already, but not yet, and his words still direct our attention to what is yet to be fulfilled. As the Church awaits Christ’s return, we are in effect building up the highway in preparation for His coming in glory to usher in the new heaven and new earth. Note the sense of urgency in Isaiah’s words!

A highway makes us think of the road traveled — where we have been, where we are now and where we are going. A road represents forward motion — momentum in a journey, and such symbolism has deep meaning for the Anglican Mission as we look toward our tenth year in 2010. The Lord has led us on an incredible path, and we have experienced His provision and blessings in ways we could not have imagined possible. Most of us look behind us and are amazed at what God has done in and through a rag tag army He gathered around a missionary movement committed to church planting in 2000.

The last ten years have been quite a ride, and today we stand 146 affiliated congregations and fellowships strong with new works emerging at a rapid fire pace around North America. I am convinced, however, that while the Lord would have us recognize, rejoice and give thanks for all He has accomplished, He does not want us to dwell on, or in, the past. The highway and our journey stretch out before us full of

During January 27-30, 2010, the Anglican Mission will gather once again in Greensboro, North Carolina for Winter

Conference and to celebrate our tenth anniversary. Our theme is drawn from Isaiah’s prophecy: “Build Up the Highway.” We will be built up by Word and Sacrament, teaching and fellowship, as we are exhorted to prepare the way for the Lord, keeping our eyes on Him as He continues to lead us in the way He has ordained for us to walk in. We will embrace the Lord’s urgency for mission, call on Him and trust Him to clear the way of stones and to raise His signal, or banner, over us as we seek to walk in radical obedience.



**...GOD HAS CALLED US TO SERVE A LOST AND BROKEN WORLD, PROCLAIMING HIS PRESENCE AND HIS LOVE AND REACHING OUT TO THOSE WHO HAVE NOT EXPERIENCED HIS SAVING GRACE. WE ARE CALLED TO BUILD UP THE HIGHWAY AS WE ENGAGE IN KINGDOM MINISTRY.**

Mark your calendars now and make plans to join us — don’t miss this meaningful time in our life together as we celebrate our progress and recommit to the journey!

**The Rt. Rev. Charles H. Murphy, III**  
Anglican Mission Chairman



Architectural rendering for a major community development project in Toronto.

## CHRIST'S LOVE BREAKING THROUGH IN ASIAN COMMUNITIES

In Mandarin, the word "AI" means "love," and love drives the Anglican Mission's Asian Initiative. Recognizing that immigration to North America from Hong Kong, China, Taiwan, Korea and the Philippines has created both a rich cultural diversity as well as a challenge, retired Archbishop Yong Ping Chung first envisioned a targeted ministry that would respond to the presence of these populations and address the tensions and opportunities associated with such cross-cultural mission.

Launched in December 2007, AI is led by the Rev. Silas Ng, Rector of Richmond Emmanuel Church, British Columbia. The Initiative is a visible and mission-oriented community driven by intentional



Richmond Emmanuel Church house group.

evangelism, providing a significant witness of the love of Christ to Asians while planting congregations within Asian communities in North America.

"AI church plants will extend the ability of the Anglican community to reach Asians," explained Silas. "We have embraced a significant paradigm shift from church growth to Kingdom growth."

In addition to the strong presence of Richmond Emmanuel Church in the Vancouver area, AI is planting Toronto Emmanuel Church under the leadership of the Rev. Edmund Ho. This emerging work will ultimately make its home as part of a major development project that includes two life lease apartment buildings for seniors, a community center and a 300-seat church. This creative plan places Toronto Emmanuel in the center of the Asian community which offers a multitude of ministry opportunities.

Stay tuned as AI looks to the future with great expectation for more emerging works and strengthened ministry in Asian Communities in North America.

## QUICKNOTES

### AIM Church Planting Update

AIM Church Planting reports two new emerging congregations in Texas. New Hope Mission, led by **the Rev. Perry Koon**, expects to launch public worship in south Austin on September 20.

**The Rev. Jed Roseberry** and wife **Stacey** will be planting a new church targeting young adults in the Addison/North Dallas area. During the month of June, Jed will assemble a launch team and hold some informational meetings and worship gatherings. Visit [www.aimchurchplanting.org](http://www.aimchurchplanting.org) for further news and information.



Go online to learn about the 2009 Anglican School for Church Planters.

### Leadership Development Online



Check out the Anglican Mission Leadership Development page on Facebook and go to the

new website section at [www.theamia.org/leadershipdevelopment](http://www.theamia.org/leadershipdevelopment).

### Calling all Men!

Register for the upcoming **Anglican Mission Men's Conference** in San Diego, California, October 9-10 at the Courtyard by Marriott, Liberty Station. Hear from leaders around the Mission about being the man that God has called you to be. Contact Fabian Palombo at [phabian@sbcglobal.net](mailto:phabian@sbcglobal.net) or **619-746-5106** and Gabe Garcia by email, [ggarcia@anglicanosenamerica.org](mailto:ggarcia@anglicanosenamerica.org).

### Parenting Expert Available

John Rosemond, parenting expert and author of the classic, **Parenting by the Book**, is willing to travel to and speak at any Anglican Mission congregation in America. John does not accept speaking fees from Anglican Mission churches, but asks that host churches reimburse his travel expenses, open the event to the community at large and promote the event effectively. All interested churches can email him at [johnrosemond@aol.com](mailto:johnrosemond@aol.com)



using the subject line: "Interested Anglicans."



# Kingdom Obsession

**FOCUSED, PASSIONATE AND INNOVATIVE—THIS ANGLICAN**

In addition, Sandy describes several opportunities for newcomers to discover more about HopePointe and become part of the church. “Coffee with Clark” provides an opportunity to hear the vision from the lead pastor while three special programs, iGROW, iSERVE and iCOMMIT, introduce newcomers to small group ministry, opportunities for service and how to commit to membership.

The design for Sunday mornings at HopePointe is very intentional with an emphasis on creating and maintaining a consistent, fresh and real balance between the ancient and the modern. The non-denominational nature of the worship space offers leadership a blank canvas. Their goal is to express the full gamut of Anglican worship that engages all of the senses as well as bodies, souls and spirits. Clark considers this “holistic” approach as central to seeking an experience with God.

“It has been hard work, but I believe we have a very effective representation of the relationship between the ancient and modern,” Clark notes. “Each week as we plan our worship, the team draws from a spiritual vault filled with historic treasures. We try to choose from the platinum and gold items first — whether music or liturgical elements — and blend them together so that we will encounter Christ in a powerful way.”

Ministry is a response to encountering Christ, and HopePointe, located in a suburban community near Houston, Texas called The Woodlands, has embraced a unique call to build bridges with other “Christ-honoring” congregations. Drawing from a higher than ordinary concentration of churches in The Woodlands, Clark has developed a deep relationship with 12 other pastors over the last five years. Beginning with a monthly prayer time for these senior pastors, relationships have ripened into a united effort among the congregations to change their community.

**HopePointe Church** has an obsession — both their vision and their ministry illustrate a passion for extending the Kingdom of God. The primary focus of their community is to ensure that others experience Christ and His unconditional love.

Since assuming his position in 2004, the Rev. Clark Lowenfield, Lead Pastor, has cast a vision to develop healthy, growing and serving disciples, and this clear call has been embraced by the leaders and members of the congregation. Discipleship, worship and ministry have become the thresholds for entering Kingdom life.

“We’re driven by a vision to bring people into an encounter with Jesus and to grow in relationship with Him so we can serve a world in need,” Clark declares. “Encountering the Lord leads to a healthy, Biblically functioning community which is a driving force for us,” he adds.

Embracing new members is a key component of maintaining a healthy community and protecting the missional DNA of this congregation.

“I love the way that our mission is woven into the fabric of everything we do!” says Sandy Rambach, HopePointe’s Connect Pastor responsible for integrating newcomers in the life of their faith community. “From the time a newcomer walks through our doors, they see the words on a sign above the Connection Center . . . Encounter Christ...Grow in Christ...Serve the World.”



# session at HopePointe

Cynthia P. Brust

## MISSION CONGREGATION EXPRESSES UNCONDITIONAL LOVE BY DESIGN.

Prayer Station Kiosks are set up at regular community-wide events and at the local mall.



“God has allowed us at HopePointe to be the bridge – the connector – to Christ-honoring leaders and their congregations,” Clark explains. “These relationships are a great blessing to me personally and serving as the catalyst for drawing us together is one of the most rewarding parts of my ministry.”

The churches have joined together for 911 Remembrance, global prayer, National Day of Prayer and healing services as well as sponsored a number of special events including women’s and men’s retreats. Most recently, they hosted a Father-Daughter Summit that drew hundreds of men and their daughters to focus on and deepen their relationships. For two years, the congregations have co-sponsored a prayer kiosk at a large local mall each Saturday. From hurricane relief to ministry in various downtown mission centers to joint overseas mission trips, these churches work

together to reach out into the world around them.

In their own location, HopePointe is committed to sharing the blessing of their church facility with others. With a goal of becoming a “seven day a week” church, the leadership has opened the doors of its campus as a mission center to a number of other groups while they wait for that goal to be fulfilled. Three congregations – a Chinese church, a Korean church and an emerging 20-something church – hold services at HopePointe each week, and a Spanish preschool and a group teaching Dutch to the children of Shell Oil

employees also use the facility.

“As HopePointe Church grows toward being a seven day a week church, we are delighted to provide space for those who would otherwise have nowhere to worship or study,” says Robert Shaw, Executive Pastor at HopePointe.

“It has been a pleasure and challenge to work with the different groups who bring different gifts from the Holy Spirit to work in the Lord’s Kingdom.”

Focused, passionate and innovative – the people of HopePointe have every intention of maintaining their Kingdom obsession.

For more information, visit [www.HopePointe.org](http://www.HopePointe.org) or contact the leadership by email at [Hopemail@HopePointe.org](mailto:Hopemail@HopePointe.org).



Left to right: Growing relationships at the Father-Daughter Summit. HopePointe Lead Pastor Clark Lowenfield shares a message on Palm Sunday. Men of Hope do guy stuff—eat barbecue and watch the Houston Astros play baseball. Powerful worship to celebrate HopePointe’s Mission Center opening.

# Worship Arts at HopePointe

Shelly Miller

Creative expression through the ministry of Worship Arts has been part of the DNA of HopePointe since the Rev. Clark Lowenfield became Lead Pastor five years ago. “When you begin a new church, you have a blank palette and endless possibilities to work from. Our people were really open to the arts coming in,” shares the Rev. Lisa Schwandt, Deacon and Pastor of Worship Arts.

With a background in teaching ballet, Lisa began to use her talent to incorporate dance in worship. It would be the start of a broad spectrum of experiential worship innovations for HopePointe that reflect Christ in humility and authenticity.

Artistic elements are integral to the ethos of HopePointe, from the altar design to Scripture reading, children’s ministry and corporate outreach events.

“Clark has a heart for expressing the Gospel creatively and for the body of Christ to use and release their gifts to glorify Him. We hope that every visual presentation will connect someone to Christ,” explains Lisa.

Before moving to their new campus, space limitations allowed for flexibility in worship arts, but they never became an obstacle. “Sometimes our space wouldn’t allow us to do a full drama presentation but it lent itself to monologues. No matter where we were located, there was always an avenue for creative expression.”

Sometimes an artist will paint during a multi-part sermon series, creating portions of a painting each week until the series ends and the full painting emerges. Recently, twelve easels placed around the room were stations created for artists to paint a lightly sketched portion of a larger picture — unknown to them, but thematic to the sermon. All twelve pieces were ultimately placed together to form one picture, showing diversity in style.

The ministry of Worship Arts opens unique opportunities to unleash creativity in those people who are not artists by vocation. For instance, a chemical engineer recently shared a dramatic monologue on his distinctive view of the crucifixion.

“Not only was it a blessing for the congregation to hear, but cathartic, as they watched someone who is identified as analytical be so right brained,” Lisa explained.

Most post-moderns tend to be attracted to creative elements in worship, and HopePointe offers the creative in a



participatory way. For some, it breaks down assumptions they have about church. Others who come are able to break through familiarity with liturgy in order to be newly awakened to worship, experiencing it in new and fresh ways. Whatever the response, Worship Arts empowered by the Holy Spirit connect those who enter the doors of HopePointe with the living God.

Left: Deacon Lisa Schwandt, Pastor of Worship Arts, plays the character of the Parable Princess for children’s worship.

Right column: Lead Pastor Clark Lowenfield engages children with puppets during a community outreach. A creative monologue on Palm Sunday. Artists hand paint a rendering of Scripture verse John 3:16.

# Mobilizing the Priesthood of all Believers

## EXPLORING OUR NEED TO UNCOMPARTMENTALIZE CLERGY AND LAITY

The Rev. Chris Cairns

**Our best evangelists are not “full-time professionals,”** but rather the priesthood of all believers. Believers who hold out the Gospel in their own contexts – whether work, home, school or neighborhoods – will most effectively reach the 130 million unchurched in North America as they present faces and names mirroring the love of God in Jesus Christ. To live into their call, however, they must be spiritually formed, equipped, commissioned and sent out for mission.

I don't mean for a moment to diminish the ministry of the clergy, but rather to elevate the role of the laity, as we are all full-time witnesses of the glory of God. Work done as unto the Lord in every vocation is full-time ministry because every vocation has the potential to proclaim Christ in word and deed. It is important for the clergy to equip the saints for full-time ministry as they go about their everyday lives.

Each vocation, lived in a posture of worship, becomes a sacrifice of praise to the Lord and is therefore missional as it redirects the attention of onlookers to the object of our worship, the Triune God. If at our origin we were created in God's image, and if our destiny is to be inhabited by the Spirit of God while we inhabit the renewed Earth, we will have a very different view of what we should be up to in the interim period of the “already and not yet,” between Christ's coming and His coming again.

Too often, we have allowed an unbiblical differentiation between clergy and lay people to creep into our churches, compartmentalizing clergy and laity when talking about “full-time ministers.” As a result, many in the Church believe that “ministry” is what we pay clergy or church staff to do. So rather than disciples making disciples who make disciples, we have church staffs and core leaders “doing the ministry.” This is not

a strategy for advancing the Kingdom but a strategy for burnout.

If we will, however, allow the Lord to transform our understanding of the priest as a mirror to the laity's own vocation, we will grasp that we are all representatives of Christ wherever we go. As they live out their various vocations, laity are already embedded in the mission field and therefore positioned to reap the harvest. They already speak the “tribal languages” of the myriad subcultures of North America and can be mobilized to



The Rev. Chris Cairns

reach the unchurched and de-churched daily.

While this sort of indigenous evangelist is not expensive, there is a cost. Many of us will need to let

some of our current priorities and missionary strategies die in order to allow Christ's mission in us to live. In the context of our spiritual communities, the Church can seek to form followers of Jesus who live so vibrant and powerful a faith through our varied gifts and vocations that our lives reflect the hope within us.

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**The Rev. Chris Cairns** is the Rector of Apostles Anglican Church in Knoxville, Tennessee. We are grateful to Chris for being a guest columnist in *The Wave*. Photo: Amy Smotherman Burgess-Knoxville News Sentinel.

# The Advent of Belonging

Shelly Miller

Remnants of faded punk rock stickers cling to brick walls on a turn of the century church located off the Metro in Columbia Heights, **District of Columbia**. If the weather is cooperative, groups of young, urban professionals linger for conversation in front of the massive wooden doors that welcome worshippers before Sunday evening worship and after they share dinner together.

**C**hurch of the Advent, a plant of the Church of the Resurrection in Capitol Hill, is communicating a message of Christ infused with creative expression, palpable sincerity and genuine relationship that over one hundred post-moderns find appealing and profoundly fulfilling. They are discovering a reality: It is possible to experience a sense of belonging at a church.

"Since moving to DC three years ago with my wife Tiara, I didn't like the city much until I found Advent, and now I love it," remarks Adam Johnston, fellowship group leader. "I now feel a sense of belonging. The Lord has used relationships found in the community of Advent to deepen our faith and make the Gospel real."

Columbia Heights is a socio-economically diverse community where subsidized housing sits adjacent to luxury condominiums. A wasteland from the civil rights riots of 1968, drug dealers used to be common fixtures in the neighborhood. Today, it is home to the largest concentration of ex-Peace Corps workers anywhere in the world, with the new Metro line bringing rapid

development and population growth.

Advent borrows space from Casa Del Pueblo, an old Methodist church with about 60 years of delayed maintenance – no air conditioning and unreliable heat. Pigeons frequent the building, leaving droppings on pews and feathers swirling above heads.

"Our dilapidated building has become part of the DNA of our church," remarks the Rev. Thomas (Tommy) Hinson. "In the winter, people bring blankets to hand out and thermoses of hot chocolate to share. In the hot summer, they supply coolers of ice and cold wash cloths."

"My husband Rob and I have attended beautiful churches with stained glass windows. Advent is not that, but when we visited, we met Christ in a way that was refreshing, and we just had to come back," shares Ellen Vest.

"In busy Washington, DC, people generally don't make time for building relationships, and professionally creative people are hard to find," Ellen continues. "At Advent, we found an anomaly in so many people being unusually gifted in the arts and equally serious about their faith. Over the meal we share after worship, we hear people talking about how God is working in their lives, and it is obvious that they are being transformed by the community they are experiencing at church."

"Had we not been meeting Christ, we would have gone somewhere prettier and climate-controlled," she laughs.



**SO, IS IT REALLY  
POSSIBLE TO EXPERIENCE  
A SENSE OF BELONGING  
AT A CHURCH?**



Bottom left: Advent's temporary home, the Casa Del Pueblo. Photo by Laura Waters Hinson. Left: Church planter the Rev. Thomas (Tommy) Hinson with wife, Laura Waters Hinson. Above: Post-moderns gather for conversation in the fellowship hall. Photo by Rachel Easley.

The service at Advent is fully liturgical and yet user-friendly for their mostly unchurched audience, complete with explanations by Tommy throughout the service, and in the bulletin, on understanding the liturgy.

"The traditional 17th century liturgy is connecting 20-somethings," explains Adam. "It isn't dead language to us, it is real and deep and that becomes increasingly apparent the more we use it and explore it."

An enclave of extraordinarily talented musicians and artists make worship rich and vibrant, with a collective mix of instruments and creative music arrangements. Their shared love of traditional hymns and contemporary songs reflect a sincere passion for worship.

"It is an act of worship when they play, not just a performance," shares Rob Vest. "The spirit in the song selection and depth of meaning in the words are expanding our concept of God."

Community continues throughout the week as eight fellowship groups meet in different parts of the city. Tommy creates a brief, one page summary of his Sunday teaching as a guide, with three sets of questions to keep groups

focused and connected.

"Going to Advent is the highlight of our week," says Hilary Henry, founding member of Advent. "The teaching is consistently full of grace and timely with every aspect of the church having transformation as the goal. People are very real and open to knowing and being known by each other. They don't have any expectations of how church should be because for most of us, it is our first church experience out of college, and we are making faith our own."

So the answer is "yes". It is possible to have a fulfilling sense of belonging in a church.

As the neighborhood of Columbia Heights changes through revitalization initiatives, Church of the Advent is doing their part to foster reconciliation and transformation in the souls of those the Lord entrusts to their care. The result is a genuine, caring community that fulfills the Great Commandment and the Great Commission.

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For more information about Church of the Advent, check out their website at [www.adventdc.org](http://www.adventdc.org).

# Forming Disciples: A Conversation with Dallas Willard



Dr. Dallas Willard has taught as a Professor in the School of Philosophy at the University of Southern California in Los Angeles since 1965 and is a well-known lecturer and author. His latest book, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* was released in May 2009. Other books include *Renovation of the Heart Christianity Today's 2003 Book Award* in the category of Spirituality and *The Divine Conspiracy* "Book of the Year" for 1999. Dr. Willard recently spoke with Cynthia Brust, the Anglican Mission's Director of Communications.

## **Given the Anglican Mission's focus on the 130 million unchurched, how can we keep our message accessible to culture while preserving the Truth?**

We need to balance the occasions of proclamation with the opportunity of teaching to smaller groups. Teaching in small groups allows for a strong element of practicum and going deeper, but this doesn't conflict with standard preaching occasions, celebrating the Sacraments and so forth. There is some value in divisions or levels of such classes, but be careful. In the old model of a one room school, all levels learned while one grade was being taught. Don't allow these classes to be too homogeneous — those in various levels of understanding will learn from each other. Steel sharpens steel. Churches shouldn't segregate too strongly — let people choose small groups voluntarily and give opportunities to re-group for different study projects, perhaps allowing six to eight weeks for each topic.

## **How can Anglican Mission congregations avoid the pitfalls of going broad but not deep in discipleship?**

Sunday sermons won't do the job, and that's why small groups are so important. In this context, we can teach others to know what Jesus



*"...we have lost the sense of multi-generational community."*

taught and to put faith into action — to learn to minister, thereby affecting the home and the community.

## **What is the one piece of wisdom or counsel you would give to a young church planter (20-something) looking at a 40-50 year ministry?**

Be sure you have periods of solitude and silence regularly — at least once a month. Christ took times apart, and if you follow ministers who succeed, you will find that they took their time apart which helped them hold onto their character, have fruitful ministries and raise healthy families.

## **This is the first time in history that five distinct generations are alive at once. What does this mean for the Church?**

Be sure that small groups are cross-generational. We need relaxed gatherings of varied ages that mirror the days when three generations of families lived in one house. We need to nurture real community and be part of the Body. We take young children out of church, and we separate the church by ages. Children learn to be adults by being with adults. It's a tragedy that we have lost the sense of multi-generational community.

## **If you were to give voice to the Church's greatest vulnerability today in terms of its effectiveness in proclaiming and giving witness to the Gospel, what would it be?**

We have accepted the displacement of Christian teaching from the domain of knowledge — the Bible is a book of knowledge. The Church is responsible for teaching believers to keep and hold fast to everything Christ taught. We are called to witness to what we know and such knowledge should result in transformation such that people under our influence are becoming Christ-like. We lack a theology of discipleship, of spiritual formation. This is the Church's greatest vulnerability.

# Growing In Grace

## A GIG THAT CHANGES LIVES: INSIDE THE RECOVERY MINISTRY AT ST. ANDREWS, LITTLE ROCK

Shelly Miller

**Don Blair preaches in flip-flops** and cutoffs at St. Andrew's in Little Rock, Arkansas, each week to an audience of around 100 people who are struggling with addictions. Growing in Grace (GiG), founded eight years ago as a small group in Don's home, is reaching thousands with the Gospel message.



Living more than a slogan:  
GiG Founder, Don Blair.

As a former addict and veteran, Don is passionate to help those struggling with similar issues.

"The twelve step program helps people recover, but I wanted to raise the bar, and name the 'higher power of my understanding' as Jesus Christ," shares Don. "Alcoholics Anonymous says that one in 35 recover, and those are statistics I just can't live with."

So Don and wife Donna are building a bridge from the street to the church, picking up people at treatment centers and Veterans facilities, feeding them a home cooked meal and sharing Christ. In 2008, St. Andrew's baptized 80 people from the outreach, and they have baptized fifteen already this year.

Members of St. Andrew's cook, clean-up, lead worship and teaching, offer child care and provide many other acts of service to support GiG and make the ministry possible.

"They support us in many ways but most importantly, they keep us prayed up," exclaims Don.

As part of the program, Don has an old fashioned altar call he humorously describes as "anglicostalism" and sees at least 20 people respond each week.

"I estimate that 40% of those that find us recover and go on to live healthy lives," he says. "Mostly, we are planting seeds."

As an arm of the outreach, GiG provides clothing, food, furniture and practical help. They have also donated twenty-five cars to those in need of transportation.

"The ministry kept me humble and gave me hope, knowing others were facing the same struggles," Vincent Hunter says.

A year and a half after finding GiG, Vincent married his girlfriend of nine years at St. Andrew's. They and their three kids have been part of the St. Andrew's community now for five years.

"We hear from all sorts of places that St. Andrew's is such an open and loving church, so *A Community of God's Grace and Healing* is not just a slogan, but what we mean to be — with God's help!" Don declares.



Blair estimates that 40% of those whom attend GiG go onto to recover.



## THE EDITOR'S CORNER

*"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."*

**The words of John 3:16** are emblazoned on billboards, coffee mugs, posters at major sporting events and may well be the most familiar passage of Scripture. It is the heart of the Gospel and the unfolding of salvation history which began in a Garden and will end in a City. We Christians celebrate God's promise of salvation in this passage, but too often we miss the motivation of the promise...**for God so loved the world.**

The Lord's desire is "that none should perish," and verse 17 emphasizes that God sent His Son into the world not to condemn but to save. If God so loves the world, so should His Church, but too often believers get caught up in loving our local congregations and each other rather than being driven and fueled for our mission field by a genuine, self-sacrificing love of the world. The Church is called to fulfill the Great Commission driven by love, directed by love and serving in love to reach those who do not know Christ.

What will it mean for our individual and corporate lives to truly love the world? What does it, and what should it, look like? Does the DNA of our congregations mirror God's passion for the world? May we in the Anglican Mission feel the incredible love of God for us and may we, like Him, **so love the world!**

*Cindy*

**Cynthia P. Brust** is the Mission's Director of Communications and Winter Conference Chair

# 100 Days of Remembrance

Shelly Miller



PO Box 3427  
Pawleys Island, SC 29585

[www.theamia.org](http://www.theamia.org)

Since April 7, citizens of Rwanda have participated in 100 Days of Remembrance, focused on the theme of Hope – Remembering While Rebuilding Ourselves and Building the Future. They are looking back to the tragic events of the 1994 genocide to ensure such a tragedy never happens again and looking forward with hope for a better future.

Antoine Rutayisire, Archdeacon of the Cathedral in Kigali, equates this time for Rwandans to the story of Joseph (Gen. 41:50-52).

“Very often we remember and become bitter, but Joseph named his sons with meaning: Manasseh – ‘because the Lord has made me forget the pain caused by my family’, and Ephraim – ‘because the Lord has blessed me in the land where I have known suffering’,” he explained. “Joseph remembered, but with the pain came the memory of the blessings from the Lord and that helped him to be good. When his brothers came to Egypt, Joseph treated them well because he had forgiven them.”

“When we remember our bad, hurting and painful past with our eyes fixed on what the Lord was doing for and through us, it helps us to be better, rather than bitter,” Antoine adds. “Remembering with our eyes fixed on the Lord helps us to forgive,

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**Overseeing Province:**  
The Province of the Anglican Church of Rwanda; The Most Rev. Emmanuel Kolini, Archbishop

**Chairman of the Anglican Mission and Council of Bishops:**  
The Rt. Rev. Charles H. Murphy, III

**Anglican Mission President:**  
The Rev. Canon Ellis E. Brust

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A brother and sister in Imasaka find new remains of family members and have prepared them for burial.



The color purple symbolizes mourning and grief in Rwanda.

although it does not force us to forget. The Lord taught us to forgive, but He calls us to remember and in remembering, to be good.”

Recently, a crowd gathered in Rwanda to

remember a good man named Silas. He was a husband, Member of Parliament and a Christian. More than half of the members of Parliament attended the memorial for his remains as Bishop Nathan Gasatura of the Butare diocese, challenged people to “dream for the future of Rwanda, its churches and genocide survivors in order to rise out of the ashes and doldrums”.

“Today, members of Parliament and others are coming into our churches,” declares Bishop Nathan.

As Rwandans complete the 100 Days of Remembrance (July 15), please pray for our brothers and sisters who have

unselfishly opened their hearts to us as members of the Anglican Mission. Your prayers will help support and encourage widows and orphans who still suffer, are weak in spirit and continue to bear the weight of incomprehensible loss. Prayers will also provide a source of strength for perpetrators and their victims’ family members as they walk through the arduous process of reconciliation.

“This is a time to remember and forgive; this is a time to remember and heal the past so as to look into the future with hope. We cannot drive into the future using the rear mirror of our past relationships,” declares Antoine.