



WINTER 2010 EDITION



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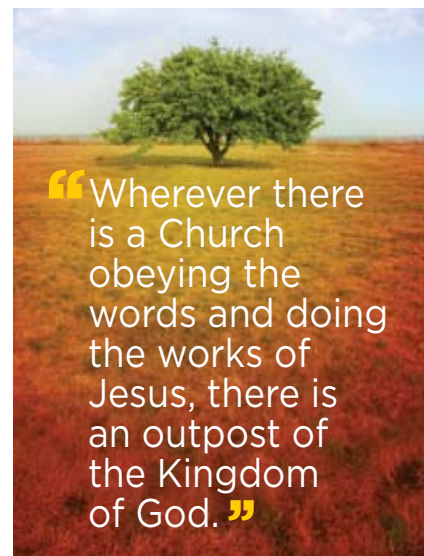
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Building Kingdom Outposts

by Cynthia P. Brust

These words attributed to John Wimber, the late founder of Vineyard USA, present a powerful challenge for theAM's missionary movement. As we plant churches across the depth and breadth of North America, we are in fact establishing missionary outposts in response to the Great Commandment and Great Commission. Jesus' incarnation, ministry, death and Resurrection ushered in the Kingdom of God, and He calls Christ followers to extend that Kingdom. In the Anglican Mission, we take this charge to heart. To fulfill theAM's vision, our leaders look for where God is moving and join Him in what He's already doing, aligning themselves with His will, purposes and actions...and a new community of faith is born.



Our focus is not only reaching those outside the church with the saving grace of God in Christ, but also making disciples...baptizing...teaching obedience to all that Jesus commanded. We also seek to model Jesus' ministry, relying on the power of the Holy Spirit to "do the works of Jesus." Effective outposts embrace a Kingdom mindset, Kingdom principles and undertake Kingdom ministry. Transformation results.

One of the greatest strengths of theAM is its unity in essentials and diversity in both expression and application. Kingdom ministry lived out in church planting does not have to be, and in fact should not be, dry or accomplished through rote programs. Rather this ministry can and should be compelling, engaging, creative, challenging, colorful and joyful.

The stories in this edition of the *Wave* underscore the life and vitality marking the Kingdom outposts that make up the Anglican Mission. We hope you will be both inspired and challenged to live out your unique Kingdom calling.

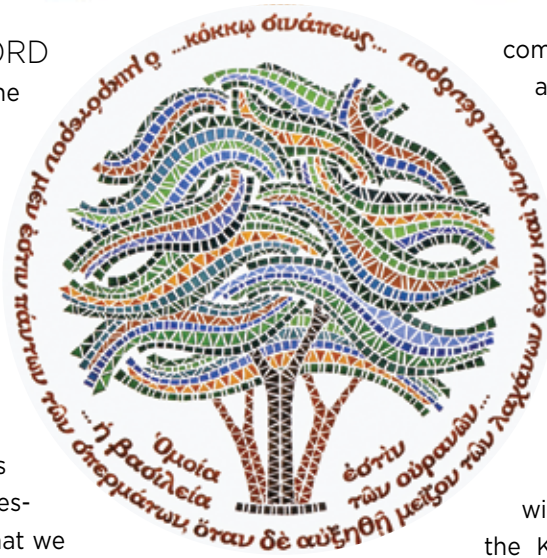
Stewardship of Our Lives

by Bishop Chuck Murphy

“STEWARDSHIP” IS A WORD almost guaranteed to make the average Christian uncomfortable. And yet, both the Old and New Testaments emphasize stewardship or management as a key component of being disciples. Everything that “is” was created by God, which makes Him the “owner,” and He charges us to be His managers or stewards — of the earth, of the Gospel message and of our very lives — all that we are and all that we have. We are called to “offer back to God the things that are God’s,” and these offerings are represented in our time, our service (talents) and yes, even our treasure including possessions and money.

Well, that sounds fine until we try to live it. Most of us know what we ought to do to be faithful Christians. The reality, however, is that we humans tend to do what we want to do. How does God deal with the fact that we lean toward “want to” over “ought to”? First, He established a covenant with Israel summarized in the Ten Commandments, but they did not make it out of the wilderness before they had disobeyed — they simply did not *want* to do what the Law said.

In what can be described as a hinge to the New Testament, the prophet Jeremiah declared God’s promise that He would make a new covenant with Judah...“putting His law in their minds and writing it on their hearts so that He would be their God, and they would be his people” (Jeremiah 31:31-33). This is a very different kind of covenant. The Ten Commandments are an external authority. Acknowledged external authorities — parents, society, civil laws and the Bible largely inform our understanding of what we ought to do (drive the posted speed limit and live by God’s standards). Through Jeremiah, however, God promised a covenant or authority that is internal. Our internal authorities are represented in such values as love,



compassion, sense of duty, desires and so forth that drive what we want to do. Thus there can be a constant pull and tug between what we ought to do and want to do.

A little over 600 years after Jeremiah, Jesus launched His ministry and fulfilled the new covenant. He declared that the Kingdom of God has broken in and that we now live within that Kingdom. Comparing the Kingdom to a hidden treasure and a pearl of great price, He indicated

that this “Kingdom” and “new life” will increasingly become a thing that we will actually want (like we’d want a treasure or a pearl). He thus illustrated that Kingdom life is something that will be both highly valued and diligently sought. He also noted that the Kingdom is like leaven, which changes the very nature of dough and like a tiny mustard seed which yields the “largest of garden plants.” In other words, Kingdom life is transformational.

The message for us is that God desires to put His Law in our mind and write it on our hearts — internalizing them such that we are transformed from the inside out, allowing the Holy Spirit to “incline our hearts” to be obedient and faithful. As we desire to be Kingdom people, that desire can be nurtured so that it takes root and grows to fruition like the mustard seed, and suddenly we realize that our “ought to” has been transformed to become our “want to.” Such transformation makes us faithful stewards, and we are compelled to give generously of our time, talent and treasure.



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

Artwork by Kirsten Malcolm Berry,
www.KirstenMalcolmBerry.com



NEW ARCHBISHOP ELECTED TO SERVE RWANDA

On September 17, the House of Bishops of the Anglican Church of Rwanda elected Bishop Onesphore Rwaje as Archbishop-elect of the Province and as Bishop of the newly formed Gasabo Diocese. He will succeed Archbishop Emmanuel Kolini and will be installed in his new office as Archbishop on



Bishop Chuck Murphy with Archbishop Kolini and Archbishop-elect Rwaje.

January 23, 2011. Prior to his election, he served as Bishop of Byumba Diocese and Dean of the Province. Bishop Chuck Murphy, who attended the House of Bishops meeting, noted that “the presence of the Holy Spirit was evident throughout the meeting” and that the Archbishop-elect received “overwhelming support” from his fellow bishops.

QUICKNOTES

Catch theAM on Facebook and Twitter

Visit our official Facebook page (The Anglican Mission) and join the growing list of people who “like” theAM. Also follow us on Twitter (theAMtweets)!

Have you created a video related to theAM ministry? Send it to us and it just might get posted on theAM YouTube channel: video@theamia.org

theAM Hosts a Series of Fall Leadership Retreats

This fall, the Anglican Mission held three retreats for leaders to share information as well as enjoy

fellowship and worship together. Mission Network teams met in Little Rock October 10-

13 with featured presentations by Bishop Chuck

Murphy, Canon Allen Hughes and Archdeacon HG

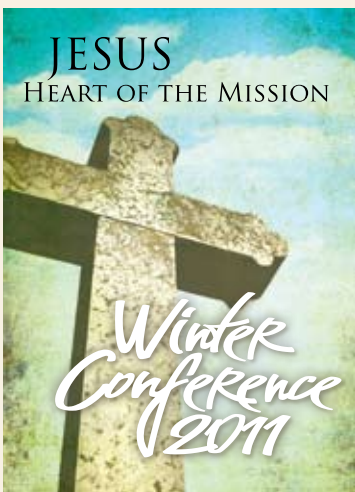
Miller. Our Missionary Bishops met for a retreat in Pawleys Island November 1-4, and Bishop Murphy hosted a retreat for Anglican Mission Presbyters November 9-11. Such gatherings enhance and strengthen theAM’s commitment to relational leadership and the steady flow of information.



Meeting of hearts and minds at the Presbyters’ Retreat.

New Leaders in Rwanda

The Rwanda House of Bishops unanimously elected the Rev. Emmanuel Ngendahayo as the Bishop-elect for Byumba Diocese. He will be consecrated on January 9, 2011. Bishop Laurent Mbanda was installed November 14 as the new Bishop of Shyira Diocese, and Bishop-elect Louis Muvunyi was installed on December 12 as the new Bishop of Kigali Diocese.



REGISTER FOR WINTER CONFERENCE NOW

**February 9-12
Greensboro, North Carolina**

Join us at Winter Conference 2011 where we will celebrate Jesus as the “Heart of the Mission!” Make plans to attend and experience challenging and inspirational teaching, practical workshops, encouraging fellowship, rich worship and more.

Plenary Speakers include: Bishop Chuck Murphy, Dr. Leonard Sweet, Dr. Ed Stetzer, Mrs. Kay Warren, Dr. Lyle Dorsett and Bishop Todd Hunter.

**Information and secure registration on our website
www.theamia.org/wc2011info**

CHURCH WHERE YOU

Immanuel Vancouver : Real God Real People

WHEN THE REV. SIMON NEILL, an unassuming Welshman, first put his feet on Canadian soil, he didn't realize that the visit would be a divine appointment leading to becoming pastor of Immanuel Church in Vancouver, British Columbia. God is using the rough and uncertain journey of Simon's past to lead those facing similar circumstances into a saving relationship with Jesus Christ.



Simon online in a YouTube post.

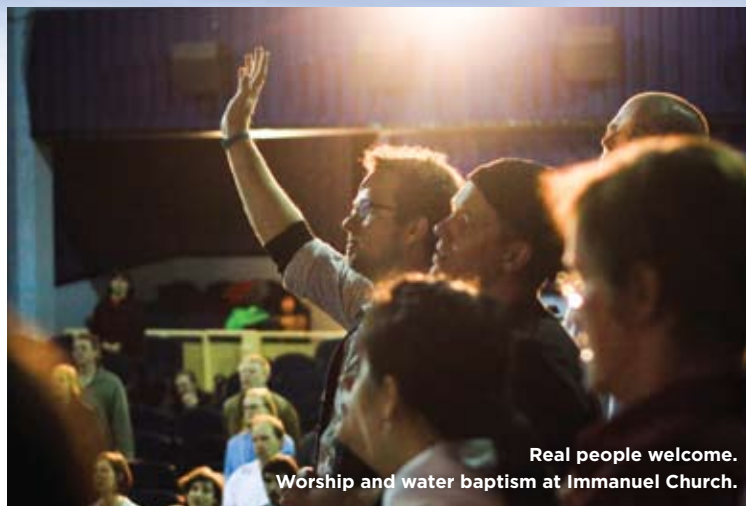
On Simon's first visit to Immanuel Church, the faith community met for Sunday worship at a dilapidated Salvation Army building with shopping carts belonging to the homeless lined up around its

sidewalks. The forty-five regulars were predominantly drug addicts and prostitutes. Some had rats living in their jackets and birds perched on the handles of their shopping carts, but Simon was up for the challenge. As a matter of fact, he just smiled when a fight broke out in the middle of his sermon that morning.

Simon grew up in a poor, rough area of South Wales, the son of an absentee father and emotionally unhealthy mother who were divorced when he was only seven. Moving from place to place and hanging out regularly in pubs, he dabbled in soft drugs and became a heavy drinker early on. The journey to find Christ began while attending the baptismal service for an older drug dealer friend.

"I was captivated by those guys talking about Jesus, so I decided not to go to the night club after the service and invited the elders of the church to come to my house to drink beer and talk. The God thing ruined my plans for a two week drinking binge in Ireland!" admits Simon.

Soon after his conversion, Simon discerned the call to pursue ordination in the Anglican Church and eventually grew a struggling congregation of fifteen people in the UK to one of several hundred. During



Real people welcome.
Worship and water baptism at Immanuel Church.

a period of transition, he found out about Immanuel Church at Winter Conference 2008 and accepted an invitation to become their pastor eighteen months ago.

Since moving from the Salvation Army location, 100 people now worship in the Rio Theater located in the hip, grunge area known as "The Drive." While the urban center attracts artisans to its eclectic cafes and bars, the darker underbelly remains unnoticed by most. The area is popular for gang recruitment and a hotspot for selling drugs and underage girls, but that doesn't frighten those leading Immanuel. Not surprisingly, their presence is a beacon of hope.

The Free Life Project, a new twist on bus ministry at Immanuel, functions in association with the Ministry of Family and Children and the local Police Department to reach at-risk kids on the street. After the sun goes down, hip-hop music blares on the street and teenagers



'RE AT Real Lives

by Shelly Miller

with tattooed arms and body piercings shake cans of spray paint to create graffiti. They gather around Immanuel's wildly painted, stripped out bus and engage in conversation with a small band of volunteers passing out candy.



As Simon sits on the concrete corner with a drug dealer and his runners (seven teenagers not yet old enough to drive) a gang boss pulls up in a tricked out Cadillac a few yards away to do business. The teens

twisting lollipops in their mouths stop talking to the volunteers as silence descends. The moment is a wake-up call for everyone.

"I guess there is an element of risk to what we do" explains Simon, "but each time we go out with the bus we are gaining their trust. That dealer actually said to me, 'This seems like a safe place, and these kids need a safe place. I'm going to tell them about you'."

While the team makes progress in building trust and relationship with those on the streets, the church continues to grow steadily in health and numbers, drawing



The Free Life Project bus ministry reaching at-risk kids.

a vibrant mix of young families, single adults and retirees into a relationship with Christ. Now less than one third of its current population suffers with addiction issues. On Easter, fifteen people received baptism in a hot tub placed among dumpsters in the parking lot behind the theater.

Derek Wong's mother is one of the fifteen. She invited Derek to watch an Olympic hockey game on the big screen with Immanuel in February 2009, and he has been attending the church ever since.

Derek doesn't call himself a Christian yet, but says, "The most positive aspect about Immanuel is probably the fact that it is so different. The diversity in the people makes it easy for anyone, no matter what background, to feel accepted. I can be contemptible, pessimistic, sarcastic, narcissistic or grumpy and people put up with it. They don't like it or enable it, but they show understanding, and that says a lot."

Jesus calls us to minister to those in need and living on the fringes. Immanuel Church models that simple truth through word and deed. Whether providing a loving and safe atmosphere at a movie theater church or hanging out with society's outcasts on city streets, they are true to their name Immanuel, declaring "God with us" wherever they go.



The Rio Theater

To learn more about Immanuel Church and the *Free Life Project* go to www.immanuelchurch.ca.

“For such a time

by Cynthia P. Brust

HOW THE MISSION CHATTANOOGA IS BUILDING

LATE ONE SUNDAY EVENING IN JULY 2009, Tim and Michelle Newton received a phone call from their pastor, the Rev. Chris Sorensen, who announced that he, his wife Angie and their two sons were moving from Connecticut to Chattanooga, Tennessee. Shaken by the unexpected news, they were stunned by his next words. “I would like you to pray about whether or not you are called to come with us.” By Thursday, the Newton family had decided to pull up stakes and move south too. Jason and Satoya Foster as well as Aaron Rauch received similar phone calls... with the same results. By August, the team had arrived in Chattanooga driven by a God-sized vision and committed to building a creative, socially conscious community of faith.

The Sorensens’ journey to Chattanooga began with a sense of holy dissatisfaction, knowing their time in Connecticut was drawing to a close. They prayerfully sought direction and were ultimately led to explore Chattanooga through a dream God gave Angie. Drawn for some time to Anglican liturgy and worship, Chris approached leaders in the AM, “dreaming with them about the concept of planting an intentionally multi-ethnic church in downtown Chattanooga.”

“Our vision was to serve students at the University of Tennessee Chattanooga (UTC), the growing artist population and urban poor.” This dream became reality when The Mission Chattanooga launched weekly services in late February of this year.

In the early stages of planning, Chris and the team were unaware that Congregationalist missionaries from

New England had established the Brainerd Mission in 1817 to minister among the region’s Cherokee and slave populations. It developed into a vibrant community where Whites, Cherokee and Blacks worshipped together, but was torn apart when the Cherokees were forced to leave their home in 1838 on the tragic Trail of Tears.

Only God could have orchestrated the juxtaposition of vision from 1817 to 2009. Similarities between the two

ministries are striking, but even more amazing is the fact that



The Mission Chattanooga team incorporates Whites, one South African, two Jamaican Americans and Angie Sorensen, whose bloodline includes Cherokee ancestors. Mission has come full circle in Chattanooga, inextricably linking these two groups in two different centuries.

From the beginning, the team was intentional about focusing on establishing community and relationships. The first step was acquiring a versatile building easily adapted for multiple purposes. “Location is key to mission,” Chris explains. “We are sandwiched between the tenth most dangerous neighborhood in the US and a thriving, trendy artistic area.” The Mission Chattanooga has drawn a cross section of society from successful business leaders to artists and musicians to those on the edge.

“Authenticity is very important to us,” Chris emphasizes. “A number of active drug users and those in recovery attend our services, and I celebrated my 17th year of sobriety on October 31.”



as this”

A CREATIVE, SOCIALLY CONSCIOUS FAITH COMMUNITY



Evensong worship.

The CAMPhouse (Coffee, Art, Music and Prayer) is a stylishly renovated warehouse in Chattanooga’s historic Southside area. The community of faith gathers Sunday afternoons at 5:30 for a “worship offering” called *Evensong*, followed by a community meal. At the core of worship and ministry is what Chris refers to as the “tri-fold gospel message — word, power and deed.”

Member Paul Downer articulates the appeal of this new work. “I think there is a restlessness in contemporary believers to reconnect

with an historically proven form of the Christian faith. For the spiritually thirsty, the clearest and cleanest drink is most often found in older, deeper wells,” he notes. “That is what the Mission Chattanooga is offering — an ancient Christianity that satisfies the most urgent of our contemporary needs.”

Sarah echoes this sentiment.

She had given up on church until she discovered The Mission Chattanooga. “I had become a borderline agnostic...I was lost,” she admits. “My experience of genuine love and acceptance here saved me.”



Aaron Rauch and Michelle Newton in coffee bar.



Creative fun in Craft Social Workshop.

Monday through Saturday,

Windfarm Coffee Bar, managed by barista and band member Aaron Rauch serves Land of 1000 Hills and “Counter Culture” coffee, as well as breakfast and lunch. Chris’ “office” is a sofa in the coffee bar, making him immediately accessible to church members as well as the community.

Art is not only showcased on the walls of the CAMPhouse, but local artists also rent studio space

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Identity Crisis

MY TRANSFORMATION FROM POSER TO AUTHENTIC SELF by LINDA STRICKLAND



I DENTITY CRISIS (noun) — “A psychosocial state or condition of disorientation and role confusion occurring especially in adolescents as a result of conflicting pressures and expectations and often producing acute anxiety.”

I grew up in a home where I knew I was loved, but my family had issues. My father was a pastor of a church, and my family lived in the proverbial glass house. Although my parents are wonderful people, at a critical time in my life they were struggling with some things. At the top of the list was how to live and raise five kids within that glass house.

Under the pressure, they developed a motto that my family lived by: “Worry about what other people think.”

So at a very young age, I learned to be a poser: someone who habitually pretends to be someone they are not. I would think, act and be exactly what was expected of me. As a result, and for survival, I have lived in a false self my whole life, working myself to death to please others.

As Christians, we should know that our true identity is in God. We are born in the image of God, but we are separated from God. This goes all the way back to Adam and Eve. Following their disobedience, Adam and Eve were cast out of

the garden, but more importantly, they were separated from God. Being outside of that intimate relationship caused them to lose their identity, and they no longer knew who they were or what their purpose was.

In addition to the power of sin, our true self — the one God created us to be — is stifled when we feel lonely and rejected. And for survival, a false self emerges.

One of the ways this can happen is through our family of origin. Family systems are like mini-societies, operating with rules and structural laws. Eighty percent of a person’s beliefs and values come from their family of origin. These rules, beliefs and values can be healthy or they can be shaming, abusive and damaging to a child, and can actually alter the child’s original identity.

Another way this can happen is through the environment. Even if a home is filled with love, children can experience rejection and wounding from people outside their families. Children are now going to school at three or four years old, and so they are exposed to the world at a very early age. A lot can happen outside the home where there are many competing voices telling them what to think, how to feel and who to be.

So whether these first feelings of rejection and self hatred come from within the home or from the outside world, they can silence the inner voice of wisdom. The child will then reject the true self, allowing the false self to develop.


A few years ago, and through a series of events, the Holy Spirit began igniting the passion of my true self by speaking truth to me. As the lies and shame were exposed, my false self began to crumble, revealing my true and authentic self.

Through this extraordinary healing, I now understand the true source of my identity. It’s not my parents, my church, my husband, my son or my friends. It’s in the One who has my name engraved in the palm of His hand, my heavenly Father.

“See, I have engraved you on the palms of my hands.” (Isaiah 49:16)

Linda Strickland is Associate Director of Ministry at Christian Healing Ministries in Jacksonville, Florida, and will be presenting two workshops at Winter Conference 2011 — one on “Identity Crisis” and one on “The Power of the Family Blessing.”





Evensong Rising
worship band
founder Pastor
Chris Sorensen

Behind the Music

by Andrea Bailey Willits

STEP INSIDE the worship service, and you're greeted by a rhythmic blend of reggae, soul and rock, accompanied by distinctive vocals and a hint of Celtic instrumentation. It's not like anything you've ever heard before, but the ancient words seem to whisper to your soul. No matter what kind of day you've had, you're drawn almost instantly into a sacred place.

That's the hope of Evensong Rising, a worship band founded by Pastor Chris Sorensen that's pioneering an ancient-future worship revolution in the United States and beyond. Their atmospheric blend of ancient lyrics and modern melodies sets them apart and seeks to usher listeners into the deeper presence of God. Over the past eight years, the band has played together, recorded six albums and taken their "worship services" on the road.

Few people know that Evensong Rising dates back to historic Stanwich Congregational Church in Greenwich, Connecticut. When Chris, then associate senior pastor, founded the seven-member band in 2002, his goal was simply to provide worship music for Evensong, a new young-adult worship service. The name Evensong Rising seemed an obvious choice.

Evensong quickly became the church's best-attended service, mainly because of its moving and mystical worship experience. The band's songwriting stood in stark contrast to the washed-out words of many modern worship songs.

"One of the things we were drawn to early on was the mystery and transcendence of the ancient church," Chris explains. The band dug deep into the hymns and liturgy of the early church fathers to usher post-modern worshippers into God's presence. Then they set centuries-old lyrics against a backdrop of haunting instrumentation and diverse modern genres ranging from reggae to bluegrass.

"I believe that modern worship needs an influx of depth," Chris says. "The old hymns had a richness that many modern worship songs lack."

Today, the band reintroduces the global church to many of these long-forgotten elements of worship. Infusing modern musical expression with the ethereal beauty and meaning of centuries past, Evensong Rising delivers a forward-looking musicality that echoes the ancient. They also continue to minister in the local church setting. When Chris entered the

priesthood and planted a church in Tennessee, four of the band members joined his team. Evensong Rising now plays weekly at The Mission Chattanooga and recently completed their sixth album, also titled *The Mission*.



It's an exciting new season in the life of the band. The group of five is forging ahead on their mission to transcend musical boundaries and bring spiritual awakening.

One thing won't change: The band will continue to challenge listeners to deeper faith and humanitarian action.

"As people experience God through the worship led by our band, we hope that they are set free by Christ and that they grab hold of that freedom and use it to set others free around the globe," Chris says.

Andrea Bailey Willits is a freelance writer in Nashville.

EvensongRising.com Find the latest record from Evensong Rising in any Christian bookstore or online store, including iTunes.

Looking Back to Move Forward

by Shelly Miller

WHEN JESUS CALLED the Apostles (Mark 3), he chose hardworking, ordinary men of the marketplace, not religious leaders. They ate meals together, talked about their passions and learned from Jesus through word and deed. Jesus spent time with the Apostles before sending them out to do the work of ministry because who a person is, is just as valuable as what he or she does.

Learning from Jesus' model, the Anglican Mission is implementing the resources of *Leader Breakthru*, developed by Terry Walling, to invest in the personal development of clergy and laypeople. Because the Mission places a high value on the worth of individuals and their unique contribution, Mission Networks are hosting *Focused Living Retreats* that give people the opportunity to concentrate on values, purpose and vision, using the tool of a personal timeline to bring clarity about calling and future direction.

"*Focused Living* helped me to come back to a place where I could see how God has shaped me and what my subsequent values are...how God has gifted me and where those gifts lead in ministry," the Rev. Phil Eberhart explains. "It is a process of looking back in order to look forward and move ahead. These were the keys to navigate through one of the most difficult and painful transitions in my life."

Clarity is one of the key outcomes of the retreat which leads to hope and gives courage to respond. Walling explains that there is incredible power in clarity. "We crave certainty, but God wants to give us clarity that propels us to move forward. He loves us enough to tell us part of the story, but not all of it."

Brenda Edge, a layperson at St. Andrew's Church in Little Rock, Arkansas, was one of 80 people to attend their retreat. "When I picked up my timeline to sit in solitude and pray over it," she notes, "God revealed how two parallel passions to minister to women could be brought together. It wasn't until I put it altogether and prayed about it that I got clarity."



Terry Walling unleashes the leader within using the humble Post-It™ note to create a timeline.

Along with clarity, the peer coaching that happens within the safe "table communities" is powerful. As people sit alongside new and familiar faces, God uses those in close proximity to speak into the lives of one another.

For Bishop Philip Jones, the experience has been new and affirming. As he and wife Claudia spent a day doing their timelines, they received new insights as well as affirmation about how God is using them individually and as a couple. "I am so grateful for the insight personally and am excited to see people affirmed in who they are as they find their unique contribution, all centered around

what God is doing."

Whether someone is a homemaker leading a family or a pastor guiding a congregation, the process of looking back through a *Focused Living Retreat* helps to illuminate the future. TheAM is helping people in all stages of life access fulfillment in their calling, because Jesus cares more about a person than a position.

For more information about Leader Breakthru go to www.leaderbreakthru.com.



Some of the youth that Satoya and Jason Foster have grown to love.

THE MISSION CHATTANOOGA

Continued from page 5

in the building. Instructors teach a variety of classes including Zumba, Pilates, ballet and yoga at affordable rates, and monthly “Craft Social Workshops” offer participants the opportunity to release and express their artistic side. Michelle Newton who directs this ministry insists that everyone has creative ability. She designs monthly projects ranging from paper making to designing scarves from “upcycled” old T-shirts.

Music is central to the life of the CAMHouse as a venue for concerts, live performances, “open mic nights” and song writing guilds. In Chris’ words, “Music provides the soundtrack for the story that is being written into this community.” In a bright sunny space hidden away upstairs, the Prayer Loft provides a private retreat for praying and seeking the Lord.

Each activity is designed to connect, build relationships and pour life into downtown Chattanooga. As these relationships are built, the Mission staff is able to identify new ways to serve, and this high profile community involvement is missional. As a local artist expressed it, “I’m coming to visit your worship service because if the service is half as good as the coffee, it has to be something special.” Another visitor who wandered in asked Chris if the CAMHouse is a church. “A building can never be a church,” Chris responded, “because a church is people. But the CAMHouse is operated by our church as a gift to this community.” Mission is not confined to the CAMHouse. Satoya and Jason Foster head up the Urban Youth Ministry, partnering with Young Life, while Brian Hazelet, who relocated from New York, is assisted by Angie Sorensen in ministering to the students at UTC.

A foundation for mission in Chattanooga was laid 198 years ago, and now Chris and his team, alive with vision, contagious energy, passion and creativity, have been called to a neighborhood and city in need of God’s grace...for such as time as this.

For more information, visit www.missionchattanooga.org and www.thecamhouse.com.

EDITOR’S CORNER

JOIN THE DANCE

Living as Christ followers is a journey of faith in which we seek God’s Kingdom, grow to know Him more and more and develop intimacy with the Lord, deepening our union with Him. This is a journey of spiritual formation on the road to transformation. In his book *Invitation to a Journey*, Richard Mulholland writes, “Spiritual formation is being conformed to the image of Christ for the sake of others.”

The challenge for most of us is not the “what” of spiritual formation, but rather the “how.” First we must understand that spiritual formation happens daily...not in a day. Next we need to be clear about who does the work. Richard Foster encourages us to learn how to do things God’s way and on His terms rather than our own. “The contrast between God’s way of doing things and our way is never more acute than in this area of human change and transformation,” Foster writes. “We focus on specific actions; God focuses on us. We work from the outside in; God works from the inside out. We try; God transforms.” Let’s be sure we understand the proper order of this process — God initiates, and we respond.

Steve Summerell, adjunct professor at Fuller Seminary’s California Coast Campus, suggests we think of spiritual formation as “God inviting us to dance with Him.” According to Steve, our active role is “to join him on the dance floor and let Him lead.”

May we in the AM learn day by day to dance with God...for the sake of others.



Cindy

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

PARTNERING WITH OUR HOME IN RWANDA

by Susan K. Grayson



PO Box 3427
Pawleys Island, SC 29585

www.theamia.org



“I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you.”

John 15:12, NIV

Archbishop Emmanuel Kolini and Bishop Chuck Murphy have been stepping out in faith together since before 2000, modeling “long obedience in the same direction” as they continue to pioneer the way forward for 21st century Anglicanism as well as long distance relationships. Such relationships bind the AM and the Province together...12,000 miles apart...one church, two continents, three countries and seven time zones from the US east coast.

Over the past ten years, strong friendships have been established as Rwandan leaders have traveled to North America and Anglican Mission leaders have traveled to Rwanda. Sister-to-Sister Partnerships (S2S) have developed as a way to help foster these relationships, a grassroots system that Archbishop-elect Onesphore Rwaje encourages: “I heartily support this system which was inspired by the Holy Spirit.”

After years of written and telephone communication with brothers and sisters in Rwanda, making eye-contact on a first-time visit is indescribable. We have much to learn from our brothers and sisters in Rwanda who model Godly love and innovative leadership. A land of contrasts, Rwanda is a beautiful mixture of rural and urban, mountains and valleys, monetary poverty and spiritual richness. Women carrying enormous and heavy baskets on their heads while carrying babies on their backs

as they walk up, down and around the red mountain roads evoke an analogy of all they must carry in their hearts.

The joy we receive by being in partnership with our brothers and sisters in Rwanda is a gift of love from the Lord. Sister to Sister collaboration, children becoming pen pals, bishops in prayer partnerships, and Provincial staff working with Anglican Mission staff are witness to our Biblical concept of side-by-side leadership. Hebrews 10:24 declares, “Let us consider how we may spur

one another on toward love and good deeds. Let us not give up meeting together but let us encourage one another.”

As we continue our journey together, thankful to be a missionary outreach of Rwanda, we can expect our faith to be strengthened and our world expanded. Together in Christ, we are being used to help build up the Kingdom of God.

Susan Grayson serves as the Chairman’s Chief of Staff.



Beautiful land of mixture: Two friends carry goods from the marketplace atop their heads as they walk along a dusty road in Rwanda.