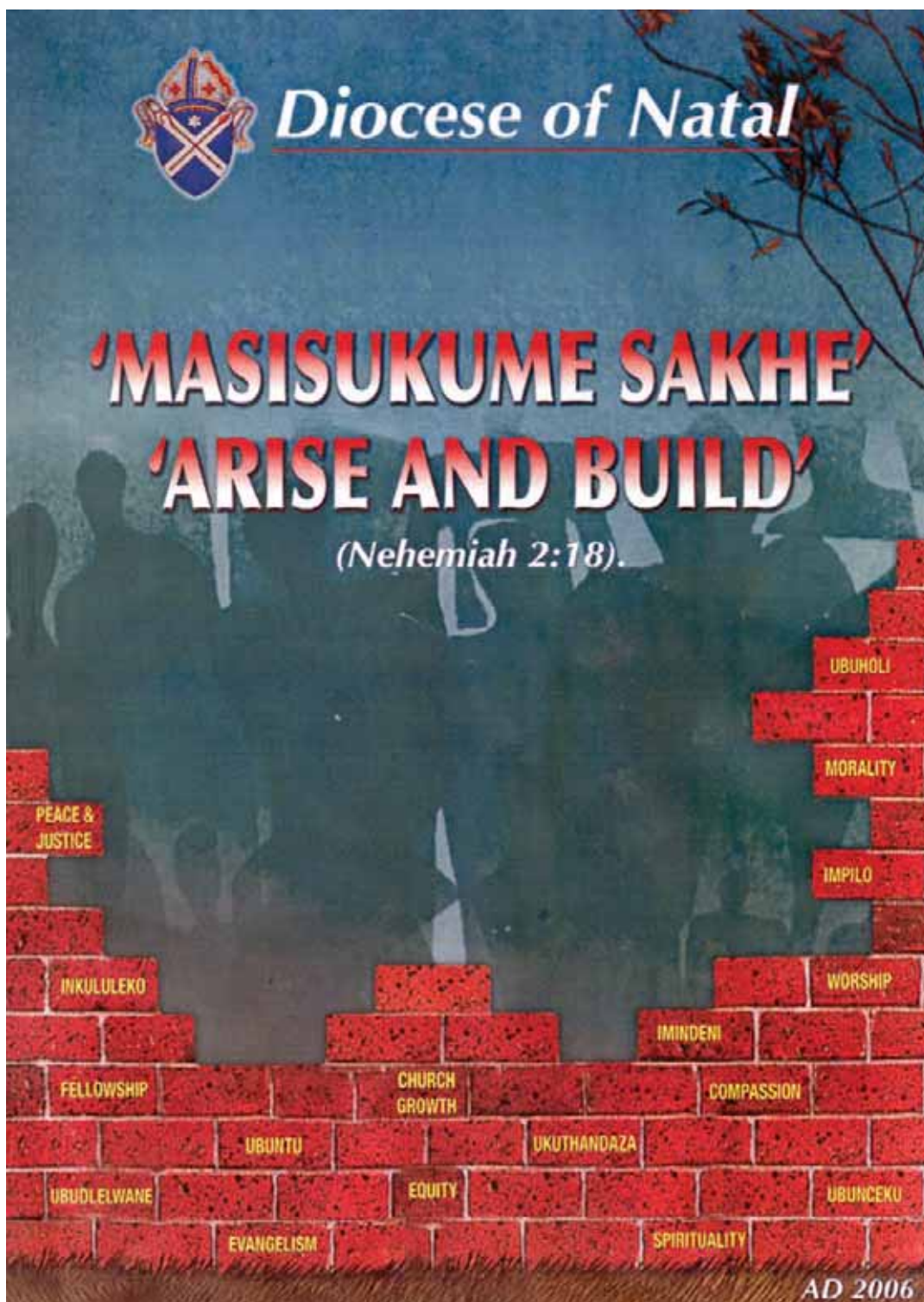
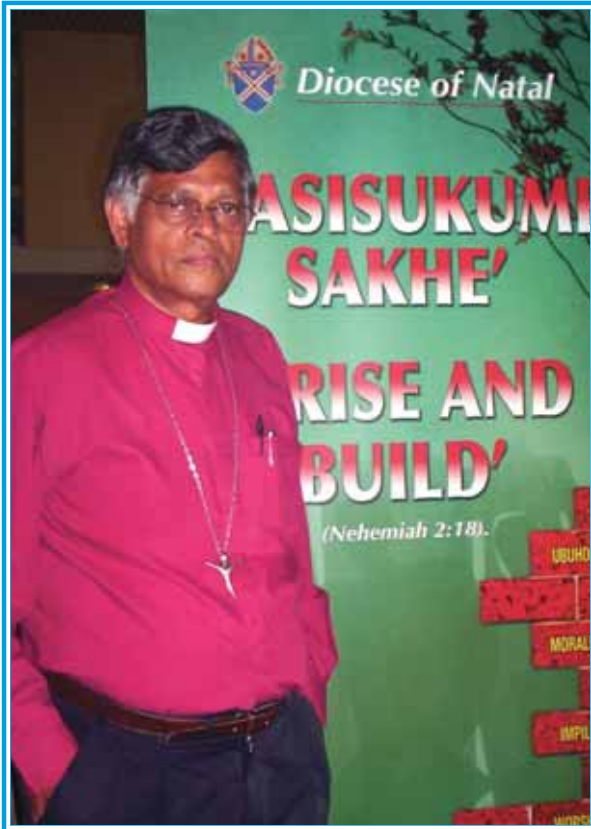


# NATAL ANGLICAN NEWS

## SYNOD REPORT EXTRA

“A fresh look at mission”





Dear friends,

Easter greetings!

This special edition of Anglican News is dedicated to covering material from the Clergy Synod which was held in January at the Edgewood Campus of the UKZN in Pinetown. This was a very stimulating and challenging time together where I launched the vision for the Diocese based on the theme Masisukume Sakhe/Let us Arise and Build!

By now you should all have either seen the posters or heard of this theme from your priest or through the Lent Course which was kindly produced for us by the Revd Prof Ron Nicolson. There are already exciting reports coming in from different parishes and regions on how this theme is being used to develop and enhance their own visions to grow the church and transform their communities.

The call to Arise and Build is not intended to replace the visions of individual parishes but to provide a strategic framework for action within the Diocese of Natal based on growing the church (both quantitatively and qualitatively) and rebuilding the broken walls of our communities through transformational mission. This call is based on the commitment of the people to rebuild the broken walls of Jerusalem after Nehemiah re-conscientized them on the brokenness in their midst.

It is therefore primarily a lay-led initiative to restore and rebuild authentic communities based on the *shalom* (peace) of God's rule and reign. This shalom encompasses the complete well-being of relationships incorporating fullness of life, the fertility of the land, the blessings of God and the joy of community.

This is an all encompassing vision and it is not intended to end with Easter but to provide an on-going strategic focus for our Diocese for the next three to five years. It is primarily aimed at moving us from a 'maintenance' to

a 'mission' focus as we seek fresh ways of being and doing church in both the rural and urban areas of the Diocese. This will require a willingness to take risks and we have pledged our support as bishops for fresh initiatives of church planting and ways of being church in our changing society. I therefore feel it is imperative that this message is spread as widely and diversely as possible to ensure that all the members of the Diocese – both clergy and lay – understand and engage in the summons to Arise and Build!

For this purpose CD discs with all the information from Clergy Synod have been produced and are available for a nominal amount from the Diocesan Office. A DVD of the key addresses by Dr Makhosi Nzimande and Bishop Graham Cray, our two guest speakers, has also been produced and is available from the Diocesan Office in Durban for R 50.00 per copy. Copies of the book *Mission Shaped Church* which much of Bishop Graham's addresses were based on can also be ordered from the office at a cost of R 70.00 per copy (this is a subsidised price). I would like to encourage you to make use of these resources as well as those you already have in terms of your parishes and communities to join in this great work of building God's kingdom and to commit yourselves like the people of Jerusalem to the common good!

Finally, I am pleased to announce the appointment of the Venerable Dr Nkosinathi Ndwandwe as Canon Missioner for the Diocese of Natal to coordinate the mission focus on this vision (see p.7 for more details on the goals and objectives of the Canon Missioner's position).

With best wishes for a happy and blessed Easter! Christ is risen!

## Pledge from Bishops...



In response to our Clergy Synod on the theme 'Arise and Build' at Edgewood Campus over the past week, we, Bishops Rubin Phillip and Funginkosi Mbhele do hereby pledge our support to leaders (both lay and ordained) who are prepared to take the risk of taking the gospel into places we haven't been before, and in shapes and forms that haven't been used before.

Our support will be expressed in tangible ways to help resource people for fresh expressions of Church which integrate the social and spiritual dimensions of the gospel enabling the transformation of our Church and society.

We will endeavour to be open and transparent in all our interaction with leadership in modelling the honest communications we value in our Diocese. We will stand with you in taking risks and in responding to the inevitable opposition which will be experienced in your parish and in the wider community.

By the love and grace of God

*Bishop Rubin Phillip*

*Bishop Funginkosi Mbhele*

\*Bishop Elijah was on leave and not present at the Synod

## 'Masisukume Sakhe/ Arise And Build'

### A Framework for Holistic Mission for the Diocese of Natal

— A study by Frank Kantor

#### **Background**

In 2003 the Diocese of Natal celebrated its 150th anniversary under the theme of 'Life in all its fullness'. In 2004 we celebrated the 10th year of our young democracy in South Africa amidst much political hype and fanfare. Both of these milestones provided an opportunity for praise and thanksgiving to God for His love and faithfulness to us as citizens of South Africa and the sheep of His pasture in the Diocese of Natal. However, they also provided an opportunity for us to honestly reflect on the current realities of our country and province, and the role of the Church as the agent of God's Kingdom in transforming our society in the post-apartheid era.

These reflections (which took place at various levels and fora) revealed disturbing trends and realities related to the well-being of our people where deepening poverty and inequality coupled with the devastating impact of HIV and AIDS have robbed millions of the quality of life which democracy promised and the fullness which Christ came to give. In the midst of this crisis, the church has been grappling with its role in the new dispensation in South Africa and has largely shifted its focus from the social to the maintenance aspects of its ministry (leaving the issues of social engagement and transformation to the newly elected government).

Sadly, this approach has witnessed the steady demise of the prophetic voice of the church on the new issues of social, economic and environmental justice in our country, as well as the moral decay of our institutions and society. This withdrawal from society has also resulted in the re-emergence of an unhealthy dualism between the secular and sacred, and between the spiritual and social dimensions of the gospel in many churches.

In seeking to respond to these developments in our society over the past ten years, Bishop Rubin convened a Think-Tank two years ago comprising academics, professionals and the leaders of ecumenical agencies in our Province to reflect on the role of the Church in the new dispensation in South Africa. This process is on-going, but a discussion document has been produced based on these reflections which point to the critical role the Church is called by Christ to play in seeking to transform our society in accordance with the values and principles of God's rule and reign.

#### **Parish Charter**

2004 also witnessed the launch of the Parish Charter in the Diocese of Natal with its twelve focus areas (or affirmations of a healthy parish). Most parishes in the Diocese participated in the twelve-week process during which these Affirmations were presented using the content of the worship, the Sunday sermon, the Sunday school lesson, and small group meetings for Bible study and discussion to ensure that each of these Affirmations were understood by everyone in the parish.

Alongside this emphasis on understanding the Affirmations, the Parish Charter process required parishes to conduct a self-audit using the Parish Health Survey, which was part of the resource material provided. This survey, which was designed around the twelve main categories of the Charter, provided a way for parishes to measure their performance according to the perceptions of their members. This offered a point of comparison with the ideal of healthy parish life, as expressed through the Affirmations.

A general trend to emerge from these Survey questionnaires was that parishes perceived themselves to be stronger in terms of their inward/maintenance ministries than their outward/mission activities. This in many ways reflects a national trend in the Church in the post-1994 era where the Church has retreated from the marketplace to the safety and comfort of its denominational/church structures with a focus on pastoral as opposed to prophetic ministry.

#### **Theme for Clergy Synod**

Based on these reflections (and his meditation on Scripture over the past few months), Bishop Rubin has chosen 'Arise and Build' as the theme for Synod and as the strategic focus for the Diocese for the next few years. This statement is based on the response by the remnant of Jewish people living in Jerusalem to the summons by Nehemiah to rebuild the broken walls of the city destroyed by the Babylonians many years before. The surviving remnant was a demoralised and destitute group of people with no civic or religious life whose temple and other community symbols and structures had been destroyed. As vassals of Assyria, they had lost their economic, cultural and religious identity, and their lack of security left them vulnerable to hostile groups around them and to the ridicule and taunts of their unsympathetic neighbours.

Nehemiah returned to Jerusalem from exile together with Ezra the scribe (and those living in exile whose hearts were stirred by the Spirit of God to rebuild the house of the Lord and the broken walls of the city). Their vision however, was not simply to rebuild the walls and the temple in Jerusalem, but to see the restoration of Shalom - the well-being of community in its spiritual, social, economic and ecological dimensions. Nehemiah proceeded to motivate the discouraged remnant with a compelling vision of transformation by helping them to see their current reality ('You see the trouble we are in: Jerusalem lies in ruins and its gates have been burned with fire'), and God's desired future for them ('Come, let us rebuild the wall of Jerusalem and we will no longer be in disgrace.'). The people were encouraged and motivated to build in response to his charge, and spontaneously responded by saying: 'Let us rise up and build, and strengthened their hands to accomplish this good work (2:18).

God is likewise calling us as His people in the Diocese of Natal to 'Rise up and build' the broken walls of our communities and the church as the instruments of his healing love and grace. Many of the communities we serve have been ravaged by poverty, HIV/AIDS, violence and by sinful habits and practices. They have lost hope in the government's ability to deliver essential social services at the local level and are becoming increasingly disillusioned with democracy and what it promised to deliver. Growing inequality (which is reflected in the rich becoming richer and the poor becoming poorer in South Africa), coupled with the loss of morality and ethics in our public and private lives, now poses the single greatest threat to our young democracy.

It is in the midst of the social and spiritual breakdown of our communities that God is calling us to this participate in the good work of building His kingdom in our province through transformational mission which addresses the needs of the whole person. This we are called to do in the power of the Spirit and in community with other believers to witness to the death and resurrection of Christ in word and deed in a holistic manner. By so doing we seek to integrate the so-called 'social' and 'spiritual' dimensions of the gospel in a way which points to the Shalom of God's rule and reign in the earth - dwelling at peace with God, creation, our neighbours and ourselves!



Frank Kantor, who provided this study material, was also responsible for the hi-tech facilities of amplification and computerised projection which facilitated discussion, and Mfana Vilikazi videoed the whole proceedings to be made available on a DVD.

## “Mission-shaped Church” A summary of Bishop Cray’s message

“It is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world” (a quotation from Tim Dearborn) aptly expressed the strong reminder brought to us by Graham Cray, that all our thinking about God and about the shape and purpose of the Church needs to be shaped by a mission mindset. In the words of eminent missiologist David Bosch “There is Church because there is mission, not vice versa.”

Bishop Graham emphasised that it is in the very DNA of the Church to be a missionary community because “God is a missionary.” We would not know God if the Father had not sent his Son in the power of the Holy Spirit. What this means for us as a Church is that we do not decide on our own mission, but, always, we participate in God’s continuing mission in the world, which is that of bringing all creation to its intended destiny (Col 1:20).

No church, then, can claim to be fulfilling the purposes of God if it serves only itself. As Christians and as Church we are always called to mission. This is more evident than ever in a world of increasing change, complexity and diversity. The Church cannot comfortably stick to fixed traditional forms, thinking that what was appropriate for a previous generation will work for tomorrow’s generation. “God is on the move and the Church is always catching up with him. We join his mission. We should not invite him to join ours.”

A major implication of this is the call to take culture seriously; not only national culture, but the many sub-cultures that make up our world. Firstly, we would be wise to recognise that we have our own “church culture” which we feel at home in, but which others may find confusing or off-putting. Because culture shapes the way we think and act it is largely invisible to those who are in it, yet a major obstacle to those outside its sphere.

Mission is largely about translating the Good News of Jesus from one cultural expression to another. From the very birth of the Church at Pentecost, it has been the work of the Spirit to empower the Church to preach and embody the Gospel in ways that are appropriate to a wide variety of cultural contexts. This is not the work only of a few “specialist” missionaries, but a challenge facing every Christian community as it seeks to interact with all those within its context.

Because there are so many different cultures and sub-cultures in our society, we will need to be flexible and inventive in the way we communicate and embody the gospel, and alert to the fact the church may need to take many and different forms in order to reach these various contexts. It is rightly said that “the gospel can only be proclaimed in a culture, not at a culture.” In this modern world you no longer need to travel to distant lands to engage in cross-cultural mission. We need to be alert to the truth that whenever the Church embraces this call to culturally relevant ministry, there is a cost to be paid. All too often the Church has asked those on the receiving end of mission to pay the price and adopt the prevailing church culture if they want to belong. The model of the New Testament, however, is the other way round – the missionaries were the ones to make the sacrifices and pay the price of identifying with the cultures they sought to reach (1 Cor. 9:19-23).

This is a difficult process, because the Church is called to both lovingly identify with the culture in which it seeks to make Christ known, and, at the same time prophetically challenge those elements within the culture that are resistant to the Lordship of Christ. For Jesus this meant being willing to embrace the cross, and it will mean something similar for any church that follows in his footsteps.

To embrace the cross is equally, however, to embrace the resurrection and, ultimately, the hope of the promised new heaven and new earth. The ministry of the Holy Spirit is not only to draw us to the cross, but also to lead us into the glory that God has in store for us, opening new horizons, fostering anticipation and summoning us to live adventurously in response to the hope of the gospel. In our day we need a baptism of imagination to be alive to the new ways in which the Spirit is prompting us to fulfil our missionary calling.

Lesslie Newbigin says: “The church is the pilgrim people of God. It is on the move, hastening to the ends of the earth to beseech all men to be reconciled to God, and hastening to the end of time to meet its Lord who will gather all into one. Therefore the nature of the church is never to be defined in static terms.” In its many cultural expressions the church represents a foretaste of the coming kingdom.

The challenge to us, then, is to look at our communities with fresh eyes, recognising existing and emerging cultures where we have no voice. A huge part of this is to take note of the various expressions of youth culture and to explore what the Church of Jesus might look like within those seemingly alien cultures without placing any unnecessary preconditions in the way.

Not least this will mean granting significant leadership and discretion to leaders under the age of 30, giving them space to experiment and sometimes to fail. For each parish this is a call to embrace the missionary heart of our faith and to willingly explore all sorts of potential “fresh expressions of church” as we “think outside the box.”

by Archdeacon Rob Taylor



\* The Right Reverend Graham Cray is the Bishop of Maids tone and the Bishop for Mission in the Diocese of Canterbury. He is married to Jackie and they have two daughters, Catherine and Sarah.

Before becoming a bishop he was principal of Ridley Hall, Cambridge, a Church of England theological college, after fourteen years as vicar of St Michael-le-Belfrey, York, where he worked with and then succeeded the late Canon David Watson.

His special concerns are the engagement of the Gospel with contemporary culture, youth ministry and the theology of renewal. He has been chairman of the Greenbelt Festival and is currently chairman of the Soul Survivor Trust and a member of the Council of the Evangelical Alliance.

Bishop Cray chaired the working party which wrote the Mission Shaped Church report on church planting and fresh expressions of church.

Recent publications include:

‘Postmodern Culture and Youth Discipleship’ Grove Pastoral Series 76, 1998

‘The Eucharist and the Postmodern World’ in ‘Mass Culture’ Ed. Pete Ward, BRF, 1999

‘The Toronto Experience In A Consumer Society’ in ‘Christ and Consumerism’ Ed. Bartholomew + Moritz Paternoster 2000

‘A Theology of the Kingdom’ in ‘Mission As Transformation’ Ed. Samuel + Sugden Regnum 1999

(1988 journal article republished in a book.)

‘Wholy Holy’ in ‘Beholding the Glory. Incarnation Through the Arts’ Ed. Jeremy Begbie DLT 2000

‘Being Culturally Relevant’ Graham Cray Paul Simmonds, Administry 2000

‘Youth Congregations and the Emerging Church’ Grove Evangelism Series 57 2002

‘Obeying the Truth in a Network Society’ in ‘Fanning the Flame’ Ed. Gardner, Wright + Green, Zondervan 2003

‘Mission Shaped Church’ Church House Press January 2004



Invested with the honourific mantle of a traditional thanksgiving blanket.

# Biblical Expositions of The Book of Nehemiah.

At the recent clergy synod held at Edgewood Campus, Pinetown, the clergy were treated to an eloquent exposition by Dr Makhosi Nzimande of the book of Nehemiah in keeping with the synod theme and vision of the diocese, “Masikusume sakhe – arise and build...Towards a Mission-Shaped Church.”



“Send me...to the city of my ancestors’ graves” (Neh.2:5)

Dr. Nzimande began by mapping out the historical context of the book of Nehemiah, whereby Jerusalem was lying in ruins and the people were in exile. Nehemiah’s conviction of rebuilding the broken walls of Jerusalem was grounded on his reflection on the history of the Israelite nation and keeping the memory of Jewish religious observance alive.

We were challenged firstly as individuals to be willing to be sent to redress the ‘broken walls’ of our society; secondly, as a diocese to reflectively examine our history in order to carry the vision of rebuilding our regions, parishes and congregations. She added that “the joy of rebuilding can only come if we assess our own personal roles in the destruction itself.”

“Let us arise and build” (Neh. 2:18)

Dr. Nzimande then focused on Nehemiah’s profound sense of imagination, vision, and mission in order to accomplish the work of restoration in a situation where the Jewish religion and temple were destroyed - the very source of their spiritual existence! It was their strong sense of community which enabled them to succeed in the process of rebuilding.

We were therefore, challenged as a diocese to produce strong and effective leaders of the calibre of Nehemiah who are visionary, imaginative and possessing a strong sense of mission, grounded on personal and spiritual maturity. Dr Nzimande emphasized the value of ubuntu (communal effort) as the hallmark

of the diocesan theme of “Arise and build”.

“So they finished rebuilding the walls of Jerusalem” (Neh.6:15)

The final exposition was more interactive and focussed mainly on the challenges that Nehemiah and his team faced after the walls were completed. These challenges were, among others, the thorny issues of divorcing foreign wives and the quest for a pure Jewish identity.

She alerted us to the challenges we face in our own context such as the equally thorny issues of race, class, gender, ethnicity, violence against women and children, listening to the voice of the youth and valuing the humanity of others, particularly those on the fringes of society. Dr Nzimande also highlighted the need to break the cycle of economic dependency in the struggle for justice, moral formation and regeneration.

## Fr Moses Thabethe and Fr Patrick Nene

\*Dr Makosi Nzimande was born and raised in Umlazi Township, Durban where she received her primary and secondary education. She holds a Bachelor of Arts (Arts) degree in Biblical Studies, History and Zulu Linguistics, a Bachelor of Arts (Honors) Cum Laude degree in Biblical Hebrew, New Testament Greek and Biblical Studies, a University Higher Education Diploma from the University of Durban-Westville. (now University of KwaZulu-Natal) and a Doctor of Philosophy in Biblical Interpretation (Hebrew Bible and Postcolonial Biblical Interpretation) from Brite Divinity School, Texas Christian University, USA. She also studied New Testament Greek, Liturgical Inculturation and Worship at Westcott House, an affiliate of Cambridge University in the United Kingdom.

Dr Makhosi has lectured in Biblical Studies Teaching Methodology at Edgewood College of Education and at the University of Durban-Westville (School of Education and Faculty of Theology). She also has served as a parish councilor, Synod representative, regional representative, and youth leader at the Parish of St Philip, Enwabi.

She has also worked as a field organizer for the Diakonia Council of Churches where she coordinated and supervised Leadership Exposure-Encounter Programs for clergy, and placements for theological students primarily aimed at encouraging harmonious racial interaction and at exposing clergy to the socio-political and socio-economic realities in the province of KwaZulu-Natal, especially in Durban and surrounding areas.

In 1998 she represented South Africa at Consultation on Violence and Peace at Boston, Massachusetts, as part of the Violence.



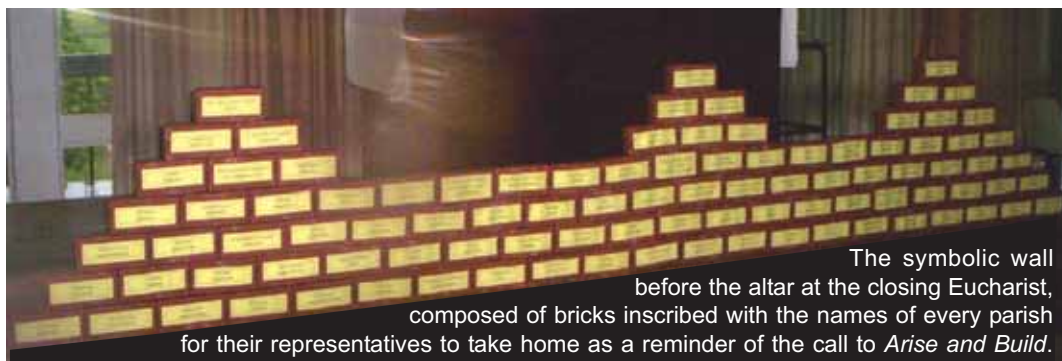
The speaker being traditionally honoured with an oriental shawl.



Two Doctors of Theology share a joke – no doubt in New Testament Greek or Biblical Hebrew?



“Mission-shaped church” contains the full report of the Commission chaired by Bishop Graham and can be ordered from England through the Diocesan Office.



The symbolic wall before the altar at the closing Eucharist, composed of bricks inscribed with the names of every parish for their representatives to take home as a reminder of the call to Arise and Build.

This special extra edition of ANGLICAN NEWS was edited and produced by Canon David Jenkins, who also took the photographs, assisted by Sera Watkinson and Leigh Glaus and printed by The Natal Witness Pietermaritzburg. It is published by the Diocese of Natal, Private Bag 899 Pietermaritzburg 3200, and is now available on the internet [www.anglican.co.za](http://www.anglican.co.za) through CYBERSMART.

## “What this time in Synod has meant to me”

PAUL MOSDELL: God is a God of mission; Incarnational concept of mission; shift from teaching/ pasturing to prophecy, evangelism; warning that my ideology can taint the mission that God has given me (e.g. the exclusion in Nehemiah of the “other”); my role is to seek His will [prayer], act upon it and to keep re-assessing in the way I think He is leading me; always remain open to new expressions.

JAMES WYLIE: *The need to nurture and grow existing church community, helping to create a mission- shaped awareness and helping people to encounter Christ.*

WHERE THEY ARE: willingness to seek new possibilities, movements of the Spirit without knowing where it will lead; the importance of nurturing my own relationship with God though disciplines of “prayer” in all its diversity; need to continually share the vision, teach & lead.

MAY LABAN: *God gives the growth therefore expect great things and attempt great things for God; take the gospel to the people.*

LLYOD SMITH: A fresh approach to church shaped mission under God; encouragement & challenge to realise a fundamental shift from maintenance of status quo to being mission focussed.

DEBORAH DONNELL: *For the first time being presented with a theology of mission that is not arrogant, manipulative and exploitive. That the heart of gospel is not about liberal, evangelical, charismatic theologies, but just about God and following that call of God; affirmation of what I have believed so strongly, but never before put into missiological framework.*

SIFISO DUBE: “In the process of growing the church one needs to do a proper inspection of what or which areas would need to be focused on..... to assure the people about the presence and affirming guidance in the context in which they find themselves.”

O.B. MNGOMEZULU: *“The commitment required in God given mission, which is risky”.*

NO NAME: Addresses and interaction challenging and exciting.... “the opportunity to widen my awareness of the church in a changing society & to expand my vision for the local worshipping community” challenge of different ways.... “to celebrate the reality of God.

IVAN GUNKEL: *“New expressions are not a threat to the traditional church...may enhance for/ within a particular culture” “new does not mean abandonment.... But a call back to our core purpose – mission”*

SIPHO ZULU: I have a role to play starting from my parish...working as a team... putting God first and Love... create space to be inclusive of those with different views & appearance, be gender sensitive.

NICHOLAS KERR: *“God is a missionary.... Past/ present ways of doing church are not working so well - we need to be creative in imagining the future shape of church.”*

NKOSINATHI NDWANDWE: “.....we need to be in step with the Spirit ...to understand and be part of what God is doing in His church.”

VICTOR MAKHUBU: *“Who am I...the broken identities” “... the great need to build the walls of division between those who are holy and those who are not holy” Learn more about transformation and servant leadership; without effective leadership the broken walls cannot be rebuilt. “Prayer is the centre of all we do.”*

THAMI TEMBE: “the church is not static”..... many people and many clergy are wounded “ people can not heal themselves before they open themselves to the working of the Holy Spirit of God” Church needs rebuilding & new ideas to make it grow in the love and understanding of God. The community of believers will be the foundation of the church rebuilding when we know what needs rebuilding.

THOLI ZUNGU: *“to have a vision/ planning and allow it to grow.... To take risks i.e. think outside the box & look beyond boundaries.”*

BONGINKOSI MKHIZE: “Jesus Christ’s authority supersedes authority of the church.. Jesus sends disciples to bring the gospel to the world. The mission must be Incarnational [embodied in culture, encounter with people as it is an exchange of learning]; the power of the gospel transforms communities, lifestyles and behaviour. The missionary church must point people beyond itself. It is based on faith sharing and making disciples”

KEVIN REDDAIR: *“A deeper understanding of concepts e.g. cultures... a sense of developing understandings, increasing awareness, improving ministerial direction. “found sessions to be inspirational - challenging - refreshing - threatening and enlightening. Offered me renewed hope...”*

NDABEZINHLE SIBISI: “about the significance of being where people are, to be like them & share their aspirations. To have a `hopeful imagination` & to work towards being a church that is missionary inclined.”

DENNIS GAMA: *1st “the motivation of Neh 2:18 means biblical scriptures can be the basis of our teachings” “prayer & fasting is the answer to everything”; “ that in life one needs to organise a team ... to succeed”. Listening is a key + involving others and to delegate - whilst “monitoring and [overseeing] as a parish rector” “One needs to be a mission- shaped person to develop a mission - shaped parish [church]” “I have learned that in whatever project ... put God first in order to succeed & make the difference.”*

THAMI SHANGE: “I learned to be embracing i.e. catholic and evangelical. I was affirmed re mission- shaped church.

MIKE SKEVINGTON: *“A deeper more passionate understanding and commitment to being a `mission-shaped church` and a challenge to express church in ways that are `culture current`.”*

RONALD NIC ROLSON: I see Neh & Ezra as texts of difficulty [conservatism, authoritarianism, nationalism, racism etc] but “they remind me of the need for hope, for commitment, for prayer.” Re mixed economy: I was reminded of the value of a mixed approach, of various strands of liturgy and `church` existing in interdependence; the idea of churches in different contexts; the reminder that church exists to co-operate with God in His mission.

AARON NGCONGO: *I have learned that I have responsibilities to arise and build and that “God chooses His workmen.”*

PETER GUNNING: Not to impose your ideas but rather discern how, where & why; not to operate on a `come to us` model but an Incarnational ` we will go to you`; mission>community> worship and do church as you can not as you cannot; accept our diversity & celebrate; evangelism = dying; entrust ministry to young people; consider claims of fund- raising.

MARTIN TIFFLIN: *“Be courageous and take risks”.*

M. J. VILAKAZI: “Not to be afraid to take a risk.” “We need to move from maintenance to mission ... this involves a new attitude, a change of emphasis, to move to where people are.. a servant attitude and reliance on God’s Grace”.

DUMSANI SHEZI: *“New approach on inculturation; expressions of church & characteristics of church in changing cultures. “How to be an effective leader” with ref. to Neh.*

IVAN RUITERS: More important to go and meet people where they are... taking Christ to the world. Church’s purpose is mission not a heritage site.

ROB TAYLOR: *Look afresh at church & see it as a missionary community “living in the light of God’s inbreaking future rather than as a custodian of the past ... rethink my ministry and parish priorities”.*

EDDIE SCHROETER: “We have had the privilege of two excellent, lively and passionate speakers. “Dr Makhosi’s insightful commentary on Nehemiah” and Bishop Graham, who “has thrown down the gauntlet with lots of fresh and for some controversial, expressions that I can and do identify with as necessary for our day and age and context.”

ROD VAN ZYLEN: *“If I have learned one thing it is : God can be worshipped and served in so many other ways than trying to do it all on Sunday!!”*

CLEMENT ZULU: “Maintenance ministry will not grow the parish.”

ROB JOBLING: *“I have been given a totally new focus on mission...by turning the principle of “mission” on its head Bishop Graham has given me a whole new way of thinking.”*

CIERIGH SAMAAI: “The realisation that expressions of church are as diverse as human culture and that the more we are able to embrace these the fuller our expression of the Body of Christ is.”

JOHN MONGOATO: *“I have learned that God though the Holy Spirit is sending us to rebuild the souls of people who are broken- hearted. also I have just realised that God has given me the same vision and mission he gave Nehemiah of rebuilding the church .”*

JOHN GREEN: “that I must be open to new expressions of the church”.

TSIETSI SELEOANE: *“God meets with us where we are at.... The parish need to make sacrifices to reach the unreached”.*

MARTIN BROWER: “One line that was spoken, revealed a very different approach to a `problem` I thought I had. “Don’t see Pentecostals as a problem but a challenge. Be ahead of them not behind them.”

THULANI GOGÉ: *“I have just learnt that evangelism is more important and you can do [it] anywhere and anytime.”*

LIN VILLIERS: “This week has been a most incredible experience for me...there has been so much rich and deep teaching...”

# AIM of the SYNOD

## To motivate the Diocese to focus on and engage in mission

1. To promote church growth in the Diocese through mission and evangelism in accordance with the Parish Charter.
2. To develop mission-shaped congregations.
3. To develop Mission Teams in each parish with the assistance of Archdeacons:
  - a) identifying those with specific gifting for mission;
  - b) helping parishes to create strategies for doing innovative, culturally-relevant mission;
  - c) providing resources, training, and support to empower Local Mission Teams.
4. To develop visionary and mission-focussed leadership for transforming Parishes and Communities.
5. To hold Regions and Parishes accountable to these mission objectives.



At the conclusion of Synod it was announced that The Revd Dr Nkosinathi Ndwandwe was to be appointed to the new post of Diocesan Canon Missioner.

Canon Nkosinathi Ndwandwe was awarded a Doctor of Divinity degree in 2001 by the University of Pretoria, based on his research in the field of hermeneutical interpretation of the First Epistle of John in a Zulu context. After completing a bachelor's degree in theology in 1989 at UNISA he did an honours degree at the University of Zululand in 1991, followed by a Master of Divinity degree at Pretoria University. At the same time he successfully built up the parish of Holy Cross, Empangeni into a thriving, totally integrated congregation even before the advent of the "New South Africa".



## An invited observer's Summary of the Synod

The clergy synod was called because of a vision that Bishop Rubin has been grappling with for many months. So many facets of church life - some hanging heavily on his heart, some like bricks, building up, all needing attention. Worship and Church growth, compassion and equity, evangelism and peace & justice, spirituality and morality, fellowship and ubuntu these all made the broken wall which the Bishop was asking the clergy to "Arise and Build".

"Come, let us rebuild the wall..." Nehemiah [2 v 17] and the Bishop's Charge was not only challenging but he had also responded to the vision by asking Dr Makhosi Nzimande to give three Bible expositions on Nehemiah, and Bishop Graham Cray, who is Bishop of Maidstone in Kent and also Bishop for Mission in the Diocese of Canterbury, to lead us "towards a Mission-Shaped church". Bishop Rubin's particular reason for asking Bishop Graham to address this clergy synod was because he had chaired the working party which wrote "Mission Shaped Church".

Each morning started with the Eucharist and a homily, then after breakfast Makhosi's expositions on Nehemiah. As the Bishop said she had obviously lived, eaten and perhaps even slept with Nehemiah so obvious was her involvement with this Governor who had a deep concern for the rebuilding of the wall of Jerusalem. Thus we were given a framework to look with new eyes at, particularly, the socio-political realities of the parishes and prayerfully examine the brokenness within ourselves, our congregations and our environs - all the areas where rebuilding is required. Perhaps even to break down in order to rebuild on a solid foundation.

In his first address on a Mission-Shaped Church Bishop Graham's enthusiasm for the Mission of God was exciting and his assertion that he was passionate about Jesus gave us the motivation to look carefully and prayerfully at our response to Bishop Rubin's call for us to "Arise and Build". Mission begins with God, 'God who crosses boundaries, God who is the fountain of sending love, the God who sent the Incarnate Son into the world, God becoming (hu)man.'

Quoting John 12v 24 'a grain of wheat... must die if it is to bear much fruit' Bishop Graham emphasised that "the church must always be willing to die to its own cultural comfort in order to live where God intends it to be." This resultant church planting process - and planting not cloning was emphasised! - requires growth within its context. God gives the growth; we need the discernment to see whether it's a weed or what

God wants to grow.

Bishop Graham's central focus was towards a 'mission-shaped church' - addressing church 'planting' per se and also "fresh expressions of church in a changing context". An anchor point was that "mission has its origin in God." As David Bosch writes "in creation God was already the God of mission, with His Word and His Spirit as missionaries." Quoting from 1 Cor. 3:5-9 Bishop Graham suggests Paul, who identified himself with those to whom he wanted to take the gospel, gives a Botanical model of church - Paul planted, Apollos watered but its God's field and God gives the growth...and the outcome cannot necessarily be predicted.

There was the delightful story of Father Damien, an Anglo-catholic priest, seeking to find 'new, flexible and appropriate ways to proclaim the Gospel', with the manager's agreement, regularly celebrated the Eucharist in the foyer of a supermarket!

A philosophy of 'come-to-us' is not only inadequate it can also result in the marginalizing of the church. Quoting Eddie Gibbs, Bishop Graham said 'the church must be not only inviting but infiltrating the groups it seeks to introduce to the Saviour' church must be where the people are - that means laying aside prejudices and preferences, the church cannot simply adhere to fixed traditional forms nor be self serving; to be responsive to the Spirit "in all that [the Spirit] is doing to fashion a genuine presence of the new within the midst of the old" (Bauckham & Hart)

'Only in Christ does completeness, fullness dwell. None of us can reach Christ's completeness on our own. We need each other's vision to correct, enlarge and focus our own; only together are we complete in Christ.'

Quoting Andrew Lincoln, Bishop Graham said that Christians are "members of the group that embody God's purpose for the cosmos" - we are called to see Christ embodied in every culture and his enthusiasm was contagious as he reminded us that 'ministry is building up the body of Christ for its mission to embody Christ in the world.' Eddie Gibbs wrote of 'the ministry training that I received was for a world that no longer exists' - this could be true of a priest, a layperson, a whole congregation! We are, however, free to change, to acknowledge where we are and to step forward in Christ - to learn to think 'out of the box! A story of Vincent Donovan's, an American catholic missionary, working among the Masai was of the cultural challenges that arose over taking communion; the men and women did not eat together but the converted

Masai understood 'that the change of their beliefs included that Christ made different kinds of people one, because they were equally loved' and so they decided that they could eat together.

For that Ephesian experience 'leadership is at the leading edge modelling engagement with culture in the name of the Gospel' And it was leadership, imagination, vision and a deep sense of mission that was shining through in the stories Bishop Graham told of Soul in the City mission undertaken by young people to serve the churches of London in their mission to their communities.

He also reminded us that Jesus Christ is "not some titular chairman of the board who is given nodding acknowledgement while others run His organisation" - at the heart of leadership we need to find out what and where the Leader is leading, and in following Christ leaders must 'have the courage to go with [people] to a place that neither you nor they have been.' There is only one, permanently resident leader of the local church. He is called Jesus! - we're in Him, sharing the shepherding but we are NOT Him!

It's our DNA that makes each one of us unique and in this presentation of Bishop Graham's, in his Jesus-centred unique way, he helped us consider what the DNA is of each of our churches, is it the DNA of a mission-shaped church? It is "of the essence (the DNA) of the Church to be a missionary community - there are many shapes of churches but only one DNA! He also gave a warning that 'like the fruit of the Spirit where there are nine virtues but only one fruit' there are five values for a missionary church and they are only complete together." *The Ephesian letter is a celebration of the union of irreconcilable entities brought about by Christ's death* "In our own day the Ephesian moment has come again!"

In one homily Bishop Funginkosi reminded us that like a novel being written when the author is creating the characters, knowing what they will face and working through the trials and triumphs with them so too Creator God is with each priest as she or he proclaims afresh the grace and truth of Christ to this generation. In another homily Bishop Funginkosi reminded us that each language has a reservoir of its own wisdom and there are proverbs in the Bible as well as the Zulu language that warn that 'the sluggard craves and gets nothing' "We have to do something to get something", the measure you give is the measure you get ... and more; once we do something for the Lord we'll get and be given more. The

most important gift we can give is none other than Love. 'God loved me, loved you, before we knew it.' And that love has to be given out as priests teach their congregations and meet their needs then God will give them more and there'll be the support of Bishop Funginkosi!

In concluding, on the last morning, Bishop Rubin exclaimed "What a week! Wonderful days!" and quoted from Ecclesiastes but also reminded us that there was a time to break down and a time to build up; sitting at the feet of Makhosi and Bishop Graham and as we shared in groups had been a time for new learnings for our diocese, a time of great and wonderful learning in a new and fresh way, a time of great fellowship, finding each has so much to give and each has much to learn as we grow and study. It has been a time of walking with God, a time of sharing different expressions of liturgy, of spontaneous singing and a variety of ways of worshipping held together in our love for Jesus Christ; a time of energy, enthusiasm and excitement, of fellowship and worship.

But Bishop Rubin also said it was a time to break down as well as build up, not bemoaning or blaming the past for it is not of God to be involved in negative thinking but it is of God to build which was not done before because of our brokenness. He called on us to Arise and Build, all of us, to please own it - to take this 'baby', its our baby, grow it for God's glory and God's kingdom. As we own this initiative we must pass it on to our people, a baby needs nurturing, not just bottled milk - our milk flowing from our hearts and minds. What God has given us has to grow. Like bringing up children its hard work and we are stewards as well as receptors of the Holy Spirit. Often the external obstacles are easier to cope with than the ones in our hearts but we can overcome with the grace of God and the help of the Holy Spirit.

On entering the makeshift 'chapel' Bishop Graham remarked that the text seemed to have changed to Joshua and the walls of Jericho as the brick 'wall' with its parish names, was a broken wall to be completely demolished as a brick were given to each Rector by Bishop Rubin who said it was to be a reminder for us and our congregations to build, to together grow God's church in this diocese.

Then, movingly, came the Pledge from Bishop Rubin and Bishop Funginkosi to support "leaders (both lay and ordained) who are prepared to take the risk of taking the gospel into places we haven't been before, and in shapes and forms that haven't been used before."

Naureen Cray