

FURTHER PRAYERS

At the end of the year that saw the culmination of the Make Poverty History Campaign a prayer linked to Luke 4:16-21

Jesus, living Word of God,
Your promise of good news is timeless,
You offer it to renew our world today;
You offer release for those imprisoned by debt and poverty,
Life for those who know despair.
Provoke us by your Spirit, so we no longer linger and delay,
Quicken us with the vision of a world transformed,
Challenge us to make hope real for all,
So that God's kingdom may be celebrated in our time,
And poverty be turned to history. Amen

*Clare Amos in 'Transmission', Summer 2005
(See a longer meditation on this theme on the website)*

God of justice,
God of the poor,
Give us hunger to act justly
to love mercy
and to walk humbly with you. Amen

USPG Prayer Diary, Summer 2005

Our parent in heaven
Sacred is your name
Bring us your chiefly rule;
May it happen in the way that is to you good;
May it happen in the same way on earth as in heaven.

*Extract of The Lord's Prayer,
[translated from the Maori language]*

The Prayer Stool

This prayer by Graham Kings was used in an act of dedication at the end of the World Mission Conference in November 2004. See further prayer resources from international mission gatherings on the website.

I leave aside my shoes, my ambitions;
undo my watch, my timetable;
take off my glasses, my views;
unclip my pen, my work;
put down my keys, my security;
to be alone with you,
the only true God.

After being with you,
I take up my shoes to walk in your ways;
strap on my watch to live in your time;
put on my glasses to look at your world;
clip on my pen to write up your thoughts;
pick up my keys to open your doors.

PRAYER FOR THE WORK OF THE ANGLICAN COMMUNION OFFICE

Based at St Andrew's House in London, the Anglican Communion Office is the Secretariat to the Instruments of Communion, organising the meetings of the Anglican Consultative Council, the Lambeth Conference and the Primates' Meetings. Its main departments deal with Communication, Ecumenical Relations and Mission and Evangelism across the Communion, but it also supports the wide variety of Networks sponsored by the churches of the Anglican Communion.

Please pray for: Kenneth Kearon, Secretary General, and the staff and volunteers who support the life of the Anglican Communion.

Lord God, Saint Andrew brought new disciples to hear the teaching of your Son, Jesus Christ: bless the work of the Anglican Communion Office as it seeks to serve the Anglican Communion, and lead us into that fullness of common life which is your will for us. Amen.

FURTHER RESOURCES FOR ST ANDREW'S TIDE

There are a variety of other down-loadable resources on the PWM website:

The story behind St Andrew's Tide; sermon outlines; liturgies with global themes; information of the Archbishop's visit to Burundi; and a *Make Poverty History* meditation.

This leaflet can also be down-loaded, as a PDF or text only document, from the website or requested as an email attachment.

**Website: www.pwm-web.org.uk
Email: pwm@c-of-e.org.uk**

WORLD MISSION CONFERENCE 2006

PWM and the mission agencies are planning a World Mission Conference at the Hayes Conference Centre

October 30th-November 2nd, 2006

The aim of the conference will be to listen to and learn from our partners in other parts of the world church.

A conference for representatives from parishes, dioceses and the mission agencies.

More information will appear on the website from January 2006 or from the PWM Office.

Produced with the help of the World Mission Agencies of the Church of England which come together with the Archbishops' Council in



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praying for world mission

St Andrew's Tide

MESSAGE FROM THE ARCHBISHOP OF CANTERBURY

One of the most important political events of the last year was the G8 summit in Scotland. The outcome of it all is still far from completely clear. But what the event did was to make visible the level of passionate concern among ordinary people in this country about poverty. The churches played a deeply significant role in this, and I hope we are all still fired with the same concern. Just after the Summit, my wife and I spent a week in Burundi, the third poorest country in the world, just emerging from years of terrible civil war. What we saw gave us a great deal of hope. The commitment of our own church and other churches to the process of reconciliation and reconstruction was very much in evidence. But so too was the first-class practical work being done by the Mothers' Union and kindred bodies in training and literacy work. It was a reminder that what finally makes the difference in bringing peace and stability to a country is not simply international policies but the dedicated local work of people who are *trusted*, who know the language and context of those they work with. Jesus Christ displays to us a God who can be trusted because he speaks our language. And all of us engaged in God's mission are in the business of making ourselves trustworthy, showing we are ready to listen, to understand people in their terms, not just our own, to be alongside others in their need. Let our prayer at this time be that our trustworthy God makes us more and more trustworthy, so that those with whom we work and for whom we pray may find for themselves the God whose promises never fail.

+ Rowan Cantuar :



partnership for world mission

THOUGHTS ON ST ANDREW

Isaiah tells us that the messenger coming over the mountains brings good news – that is why even his feet look so beautiful. Andrew's feet (beautiful or not) followed in the footsteps of Jesus Christ, who was anointed to bring good news to the poor. Andrew met Jesus, the Lamb of God, and told his brother Simon Peter all about him. With the other disciples they were sent down from the mountain by Jesus to proclaim the message. Andrew did not let the task overwhelm him but took a first hesitant step towards helping the poor when he brought a boy with five loaves and two fishes to Jesus. According to tradition, Andrew later preached the gospel in Greece, and he followed his master to the end when he was crucified there.

Isaiah's sentinels see plainly the return of the Lord to Zion. Andrew did not merely recite the message given to him; he took trouble to understand the significance of what he was talking about. He was one of those who quizzed Jesus further about his predictions regarding the temple and the end times. According to John, Andrew perceived before Peter did that Jesus was the Messiah. When Philip was approached by Greeks asking to see Jesus, he consulted his wise friend. Andrew grasped the prophetic meaning of the event and took Philip to report it to Jesus, who declared that his hour had come.

'All the ends of the earth shall see the salvation of our God,' promises Isaiah. But how is this to happen, asks Paul, without someone being sent to proclaim him? To carry the good news across mountains, whether literal or figurative, needs a spirit of adventure; the kind of spirit that led Andrew to leave his nets and follow Jesus. God's mission is not born of a spirit of fear but of joy, which breaks into singing. Joy because the Lord has acted on behalf of his people to save all – Jew and Gentile, rich and poor, male and female – without distinction. In the upper room along with the others, Andrew was released from fear and empowered as a witness to Jesus Christ. The power of the Holy Spirit reached down to Andrew's feet, feet that had been washed by Jesus, and made them 'swift and beautiful' to spread the good news.

*Kirsteen Kim, Tutor & Mission Programme Coordinator
United College of the Ascension*

OPENING SENTENCES

Sisters and brothers, we will take the risk
of seeing our world through the eyes of God

With God's help, we will.

Will we hear and taste and smell the poor of the earth
And walk towards the Christ who is already there?

With God's help, we will.

Will we so believe in the grace of God that
We can dare to feel the longings of the people
Mingled with our own frailty?

With God's help we will.

We are not alone.

*Dorothy McRae-McMahon
in 'Liturgies for the Journey of Life' SPCK (with permission)*

COLLECTS FOR ST ANDREW'S TIDE

Almighty God

who gave your apostle Andrew
grace to believe in his heart
and to confess with his lips that Jesus is Lord;
touch our lips and our hearts that faith may burn within us,
and we may share in the witness of your Church
to the whole human family;
through Jesus Christ our Lord who lives and reigns with you
and the Holy Spirit, one God,
now and for ever. Amen.

Anglican Church of Canada, 1985

Jesus, when you call,
may we like Andrew leave our nets,
our home, our everything, to follow you. Amen.

A New Zealand Prayer Book, 1989

MEDITATION ON THE THEME OF WORLD MISSION

At Advent 2005 the 'year of Mark' begins in the Common Worship lectionary. Throughout most of 2006 it is Mark's Gospel which will provide the Gospel reading for Sunday worship. What singles out Mark among the Gospels is a compelling sense of movement. Jesus invites us to join him on a journey – and to encourage others to participate too. Mark is a profoundly missionary book. The three reflections and prayers highlight themes linked to mission at the beginning... the middle... and the end of Mark's Gospel.

The Beginning Of...

Mark throws us straight into his story. There is no time for accounts of Jesus' birth. He is so anxious to start sharing Jesus' good news that he hasn't even stopped to include a proper verb in the opening line of his book. The word 'immediately' comes again and again through the first chapter of Mark. Are we as gripped with the urgency of the message of the Gospel and the need to share it?

God of passion and power,
Insistent, immediate,
Challenging, compelling us with your story's breathless beginning.

Walk us into the wilderness
To hear your voice where silence reigns.
Give us insight, the vision beyond all seeing,
So we may look upon heavens torn open
And know that the time of good news for all creation
Is always now.

[links particularly to Mark 1:1-15]

On The Way

Mark's Gospel has often rightly been called the Gospel of the Way. The word 'way' (odos in Greek, sometimes translated into English as 'path' or 'road') appears at key points in his story e.g. 1:2-3; 10:32; 10:52. Jesus both travels on the way with his friends, and (as John's Gospel makes explicit) is himself 'the Way'. In chapters 8–10 of Mark's Gospel the 'Way' assumes particular importance as Jesus seeks to teach his friends what it means to follow him on a path that will lead to the cross.

Jesus, fellow traveller and friend,
you step out boldly on your journey,
chiding our fickleness and fear.
As you mark out the road ahead,
consecrate us as your companions,
so that we keep you in our sight,
as our pattern and guide.
Teach us to tread your path of service,
granting us courage to follow you,
even to the foot of the cross,
to the place where, in pain,
the glory of your way is revealed.

[draws particularly on Mark 10:32-34]

The Unfinished Sentence

One of the great puzzles of Mark's Gospel is its apparently unfinished ending. What is set out in our modern Bibles as Mark 16:9-20 is clearly a later addition – and the original Gospel seems to have ended with verse 8, 'They said nothing to anyone for they were afraid.' In Greek that sentence concludes with the little word gar = 'for', which never normally ends a sentence, let alone a chapter or a book! But perhaps that is the message that Mark wants to give us – that the resurrection of Jesus doesn't mean there is no longer anything for us to do. Is he telling us that it is our role to complete the sentence, and live out this resurrection story which has no end?

Lord of the unfinished sentence,
The grammar of your resurrection is irregular,
Your syntax is demanding.
Help us to translate your language of love,
Into the story of our own lives.

*[Clare Amos, who works for both USPG
and the Anglican Communion Office]*