

Conference on World Mission and Evangelism
Moving in the Spirit: Called to Transforming Discipleship
8–13 March 2018, Arusha, Tanzania

Handbook



**World Council
of Churches**
Publications

Conference on World Mission and Evangelism
Moving in the Spirit: Called to Transforming Discipleship
8–13 March 2018, Arusha, Tanzania
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FOR UPDATED INFORMATION ABOUT THE CONFERENCE VISIT
<https://www.oikoumene.org/en/what-we-do/cwme/Arusha-2018>

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Foreword by the General Secretary of the WCC

Welcome!

The call to follow Jesus Christ has always been a call to transformation. The first followers of Jesus Christ — after being transformed again and again in the dramatic realities of the life, death, and resurrection of Jesus Christ — were asked to be disciples by making disciples. This call is focused in the “great commission” (Matt. 28:20). Nothing remained as it was and nobody remained who they were or where they were when they followed the call of Jesus Christ to share the gospel.

The gospel is always to be shared as a message of surprising and sustainable joy coming from God and given to “all the people.” The God of life transforms through creating, saving, liberating, and giving life — from the beginning to end of the world, every day. The one God, the Father, the Son and the Holy Spirit are doing this in the fellowship of the holy Trinity, in the relationship of love. The church is called to participate in this transforming fellowship of love, to be one, so that the world may believe. Unity and mission are always related.

If we are moved by the Holy Spirit in the work for transformation of the world, then we will experience also the transformation of ourselves. The disciples of Jesus Christ cannot pull back from the realities of the world. It is there — in the real challenges in “real time” here and now — that the world needs committed disciples working for transformation in love.

Transformation happens through the encounter with one another. There is a potential for transformation for every human being when we live in open and mutually accountable relationships.

Transformation has been the ambitious objective of the World Council of Churches (WCC) through its first 70 years. We have been seeking the change of love that promotes justice and peace. We are striving toward the life-giving unity that God has created us for as human beings and as churches.

Transformation has also always been the ambitious objective of the mission movement. The mission of God is one of transformation, not of division. Therefore, we are called to contribute to transformation in the world toward faith, hope, and love — together. Today there is an opportunity to find new expression of our unity in our participation in the mission of God. The Commission on World Mission and Evangelism is working to combine these two objectives of mission and unity. That is also why so many of us have gathered together from different churches and partners in mission in Arusha.

Since the 10th Assembly of the WCC in Busan, Korea, in 2013, we have been together on a Pilgrimage of Justice and Peace. The terminology of

“discipleship” brings a fresh and challenging dimension to our reflection and practice of being “pilgrims.” We are not moving as pilgrims just to move. We are moving to make a difference, to bring transformation — hence it is a Pilgrimage of Justice and Peace.

The greatest temptations for any human being, but also for any religious community, are to be self-focused, self-oriented, and therefore also selfish. This can also happen when we focus on ourselves as disciples. It is in service, in diakonia, for the other that we also find our own transformation as churches and disciples happens.

The WCC marks and celebrates its first 70 years in many ways. This Conference on World Mission and Evangelism is one of the great landmarks in this pilgrimage this particular year. We are honoured by the presence of all of you in Arusha, as you have accepted the invitation to work with us and one another to find the way forward for the mission of the church in our time. It is a privilege to welcome you to work together for this holy purpose.

With expectations and love,

Rev. Dr Olav Fykse Tveit
General Secretary
World Council of Churches

Welcome by the Moderator of the CWME

Karibu!

As moderator of the Conference and Commission on World Mission and Evangelism (CWME) of the WCC — particularly on behalf of Rev. Dr Janet Corlett, vice moderator, and Rev. Dr Jooseop Keum, director — it is my honour and privilege to welcome you all to Arusha and to the conference, known widely as the World Mission Conference. The CWME commissioners and staff have devoted much thought, prayer, and work in the planning of this event. As moderator of the CWME, I can assure you that we have worked hard and done everything possible to make this conference a meaningful and spiritually rewarding encounter.

As you are well aware, holding the Conference on World Mission and Evangelism has been an enduring and rich tradition the CWME inherited from the International Missionary Council (IMC) born out of the first World Missionary Conference in Edinburgh in 1910. Ever since the historic integration of the IMC with the WCC in 1961, the CWME has had the mandate to organize the Conference on World Mission and Evangelism between the WCC assemblies, roughly once every decade. The last conference organized by CWME was held in Athens, Greece, in 2005. The centenary conference of Edinburgh 2010 was organized by various global ecumenical and mission bodies as a common event to bring healing and unity in mission. From this perspective, the Arusha conference assumes huge historic significance as it marks the continuation of the rich tradition from Edinburgh 1910 as the 14th World Mission Conference. In Arusha, we will work together on various concerns around mission thinking and actions and seek novel ways of being faithful to God 's mission in today's context.

The Arusha conference is also important because it is designed as an African mission encounter. The last time the IMC convened in Africa was in 1958 in Achimota, Ghana. Six decades later, the Conference on World Mission and Evangelism is returning to Africa, where the centre of gravity of world Christianity is now felt and where the Spirit is moving vibrantly. Therefore, the theme — “Moving in the Spirit: Called to Transforming Discipleship” — has distinct African implications that we want to explore and learn from. The Arusha conference, we hope, will be truly an African encounter with the rich African resources, both theological and cultural.

World mission conferences are opportunities for the global church and mission bodies to live out the high priestly prayer of our Lord and liberator Jesus Christ “that all may be one so that the world may believe” (John 17:21). Churches have the opportunity to come together, to express their unity in witness. This was precisely the expected goal of the integration of the IMC with the WCC decided by our forebears of 60 years ago, that unity and mission will belong together in the WCC. We hope that our reflections and prayers together around the theme of “Transforming Discipleship” will lead us into a Spirit-led Pilgrimage of Justice and Peace in which we will ourselves be transformed — and where, through us, the world we live in will also experience radical transformation.

My particular wish is that we all come together to this event with our ecumenical heart and commitment to discern and learn together what God’s mission is today. Let us be ready to listen to and share with our sisters and brothers from all the corners of the world. Let us tune ourselves to the rhythm of the Holy Spirit so that we can be inspired and empowered by the mission of the Spirit. I regret the limited number of participants because of financial reasons, but I am sure that there are people and contexts, particularly our mission communities, behind us, and we will, throughout the conference, share their stories, struggles, and hopes for life and bring the outcomes back to them.

Let us enjoy the conference, actively participate in the programmes, and build up a community of transformation in mission! CWME is deeply grateful to all of you for accepting our invitation and for joining us in this missional pilgrimage — “Moving in the Spirit: Called to Transforming Discipleship”!

In God’s mission,

Metropolitan Dr Mor Geevarghese Coorilos

Moderator

Commission on World Mission and Evangelism

Welcome by the Presiding Bishop of the Evangelical Lutheran Church in Tanzania (ELCT)

Dear Brothers and Sisters in Christ,

It is my honour and privilege to welcome you to Tanzania to participate in this important Conference on World Mission and Evangelism taking place in the Arusha Region under the theme “Moving in the Spirit: Called to Transforming Discipleship.”

At the outset, may I extend our word of welcome, “*Karibu*,” to Africa and Tanzania in particular. We are grateful that the WCC agreed to our invitation to host this world conference in Tanzania. We also note that this is the second conference to take place in Africa, after the one held in Achimota, Ghana, in 1958.

We are blessed to host delegates from all over the world: from mission or church councils, including representatives sent by the member churches of the WCC, and from the Roman Catholic Church and its affiliated bodies and wider mission networks, in particular linked to evangelical and Pentecostal/charismatic churches and traditions. We welcome all of you to worship, reflect, deliberate, and celebrate God’s mission at this crucial moment in the world, when humanity still continues to violate God’s creation, justice, and peace. As the world enters the fourth industrial revolution, we need to ponder these two questions: Where is the place of Spirituality? How will our missional pilgrimage address this era?

We are aware that the CWME reflected on the four basic aspects of this conference: that is, its missional, ecumenical, African, and youthful character. In its deliberations, the commission strongly expressed the need for the conference to reflect missiologically — in an African and ecumenical context — on the signs of the times in our world today. This is a world in which God is active and present, bringing completion to God’s creation. It is my hope that this environment is conducive enough for you to meet the conference objectives.

Looking at the content of the conference, I see crucial issues that will need our bold deliberations. I, therefore, would like to share with you the word of God to remind us of our kind of discipleship: “For God has not given us a spirit of fear and timidity, but of power, love, and self-discipline” (2 Tim. 1:7, NLT). I hope that we shall be vigilant in addressing global issues that threaten life in the world today.

A transforming discipleship calls us to leave our comfort zones and be ready to carry the cross. Fear and selfish interests can be serious obstacles to a truly transforming discipleship. Jesus, the master of the cross and resurrection, teaches us what it means to be transforming disciples, as he says: “If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it” (Mark 8:34-35).

Our Local Host Committee and the Conference Preparatory Committee of the All Africa Conference of Churches (AACC) have worked together to ensure the conference embraces the African context. A joint process by the Conference Planning Committee and ELCT staff was crucial in preparing ground for the practical realization of this conference. There are efforts still going on to ensure that the delegates are as comfortable as possible. So we shall appreciate feedback from you in order to continue improving the environment.

Tanzania is a country with great and beautiful flora and fauna. There is much to see, to hear, to taste, to touch, and to learn. You are invited to experience this beauty by visiting places. We have planned church visits for you to experience the life of the church and the community.

May God bless this conference! Welcome brothers and sisters!

Asante Sana.

Bishop Dr Fredrick O. Shoo
Presiding Bishop
Evangelical Lutheran Church in Tanzania

Introduction

At the time of registration at the conference, you will receive several publications. A Welcome Kit has been prepared in Arusha by the Local Host Committee. The Spiritual Life Committee has prepared the *Conference Spiritual Life Resources* book with Bible studies, the outline of daily common prayers, songs, and the text for the Stations of the Cross. In addition, you will receive the *Resource Book* which carries the study materials for the conference from the CWME working groups and regions. There is also another resource book prepared by the African sisters and brothers, *From Achimota to Arusha: An Ecumenical Journey of Mission in Africa*. Lastly, this Conference Handbook has been prepared to help you during your time in Arusha and in your participation in the conference.

We shall be together in Arusha for a week, participating, receiving, and sharing in a rich and varied programme based on a vital and urgent theme for our time. There will be about 900 participants, staff, stewards, guests, advisors, GETI (Global Ecumenical Theological Institute) students, and journalists, as well as the Local Host Committee and churches, all coming from widely different situations and with diverse expectations. We hope the Conference Handbook may provide useful information and advice on how to participate fully in the conference in order to achieve the aim and objectives set out by the CWME:

Aim: To empower participants to move together in the Holy Spirit to the calling to participate in God's mission and commit to transforming discipleship in Christ in today's world.

Objectives:

- To enable the conference to be a living community of transforming discipleship.
- To inspire participants with new vision, energy, and learning of God's mission today.
- To experience transformative spiritual empowerment that leads to the renewal and transformation of the churches, mission, community, and society.
- To ensure safe spaces where reflections and stories can be heard and dialogue can take place.

- To give impetus for ecumenical mission and evangelism in thinking and action.
- To celebrate our unity in the triune God and our God-given diversity.
- To enable participants to commit themselves to be transforming disciples with the ethos of the “Arusha Call” in their own contexts.

Content

The Conference Handbook is meant to be a practical guide and a reference book for our time together in Arusha. The handbook contains the following: practical information, conference infrastructure, the conference programme, information on Tanzania, a history of the conference, lists of the commissioners and CWME-affiliated bodies, and, lastly, maps of the conference venue.

Practical Information

Conference Venue

Ngurdoto Mountain Lodge & Conference Centre

Off Momela Rd, USA River Area

P.O. Box 7302

Arusha, Tanzania

Tel: +255 27 254 2217 up to 26

Cell: +255 (0)754 226 165

Fax: +255 27 254 2227/28

Email: ngurdoto@thengurdotomountainlodge.com

Website: <http://www.thengurdotomountainlodge.com/>

Dates

The inclusive dates of the conference are 8–13 March 2018. Therefore, the suggested arrival date is 7 March 2018 and suggested departure date is 14 March 2018. Alternatively, participants could depart on 13 March 2018 in the late evening, if flights permit, as the closing worship finishes at 18:00. Participants who have been invited to attend pre-conference or post-conference meetings should plan their travel accordingly.

The **CWME Commission Meeting** will take place on 14 March 2018, directly following the conference; therefore, CWME commissioners should plan to depart only after 18:00 on 14 March 2018.

Travel

Participants should plan travel to arrive at **Kilimanjaro International Airport (JRO)**. Participants who are subsidized by the CWME will either be sent their ticket from Delta Voyages in Geneva or will be reimbursed for their own ticket purchase up to the value of a reasonably priced economy fare ticket. For security reasons, there will be **no cash reimbursements on site** and thus reimbursements will be made by bank transfer only. A travel agent from Delta Voyages will be available for consultation on 9–13 March 2018. Location and office times will be posted at the information desk, and you can contact Delta Voyages at cwme2018-travel@delta-voyages.ch

Visa

Most nationalities will require a tourist visa to enter Tanzania, which, in most cases, **can be obtained upon arrival at Kilimanjaro International Airport**. For a small number of nationalities, a “referred visa” is required and must be obtained prior to travelling. Please check your visa requirements with a local travel agent or by following this link: <http://www.tanzaniaconsul.com/visa.html>

Additionally, participants should assure that their passport is valid for at least six months following the departure date from Tanzania. Persons whose passport nationality is different from the country in which they reside may be asked for proof that they are a legal resident of that country, i.e., asked to show a residency permit. The cost of a tourist visa is USD 50 or USD 100 for US passport holders. **Please assure that you have sufficient US dollars to purchase your visa upon arrival at Kilimanjaro International Airport.** For more information on visas, please visit: <http://www.tanzaniaconsul.com/visa.html>

To facilitate your travel and entry visa upon arrival in Tanzania, all participants will be sent (via the CWME office in Geneva) an invitation letter from our hosts, the Evangelical Lutheran Church in Tanzania. **Please ensure that you have this letter on your person upon arrival** as it indicates the address of the hotel where you will be staying — information that you will need not only to complete the immigration entry form, but also to show to our host reception committee so that they can help you onto the correct bus for the hotel where you will reside.

Vaccinations

In general, visitors to Tanzania do not require vaccinations, although some are recommended. Yellow fever vaccine is encouraged if you are staying a long time or will be heavily exposed to mosquitoes — i.e., travelling on safari in the Serengeti. The government of Tanzania does require, however, proof of yellow fever vaccination upon arrival if you have travelled from or have recently visited a country with risk of yellow fever. For more information, please see wwwnc.cdc.gov/travel/destinations/clinician/none/tanzania

Arrival at Kilimanjaro International Airport (JRO) and Local Transportation

Our Local Host Committee from the Evangelical Lutheran Church in Tanzania (ELCT) will ensure that all participants are met upon arrival and that transport is provided to take them to their respective hotels, as well as from the hotels back to the airport (JRO) following the conference. **Please ensure that you have your invitation letter on your person upon arrival, as this will greatly assist our Local Host Committee in identifying the hotel you are staying at and the shuttle you should take.** The ELCT will also provide transport for each day of the meeting to ferry passengers to and from their hotel to the conference centre.

Accommodation and Catering

The CWME will reserve a “conference package” for all registered participants. The conference package includes room and breakfast (either at the Ngurdoto Mountain Lodge & Conference Centre or at a hotel [see hotel list below] in Arusha); access to the Ngurdoto Mountain Lodge & Conference Centre;

lunch and dinner; tea/coffee breaks; and all transportation costs. The cost of the conference package is USD 170 per day plus 18 percent value added tax (VAT). Additional persons who share a room and attend the conference will be charged USD 100 per day plus 18 percent VAT. Participants are asked to pay all their personal expenses at checkout, i.e., laundry, newspapers, drinks, etc.

Participants who are self-payers and/or nominating bodies, will be sent an invoice in due course for the conference package cost for themselves, and/or for their attending nominated participants.

Naura Springs Hotel

Email: naura@nauraspringshotel.com

Website: www.nauraspringshotel.com

The Impala Hotel

Email: impala@impalahotel.com

Website: www.impalahotel.com

New Safari Hotel

Email: mwombeki@newsafarihotel.com

Website: www.newsafarihotel.com

Corridor Springs Hotel

Email: info@corridorspringshotel.com

Website: www.corridorspringshotel.com

Internet

Wi-Fi is available at the Ngurdoto Lodge. Please ask at the information desk for the code. Participants should ensure that they bring their own converters or adaptors for their phones, laptops, etc., as these are not available at the lodge.

Language Policy

Plenary sessions will take place in English, French, and Spanish with interpretation of the three languages. Headsets will be handed out upon entering a session. The table groups will be by language, i.e., English, French, and Spanish.

Documentation

The following documentation will be available for the participants:

- *Conference Spiritual Life Resources* book: includes the outlines for common prayers, Bible studies, spiritual exercises, and songs
- *Conference Handbook*: includes practical information, the conference programme, conference infrastructure, local information, a brief history of the CWME, and maps (English, French, Spanish).

- *Resource Book*: includes study documents (English, French, Spanish).
- *From Achimota to Arusha: An Ecumenical Journey of Mission in Africa* (English only).

Safety and Security in Arusha

Tanzania is in general a safe, hassle-free country. That being said, you do need to take the usual precautions and keep up with government travel advisories. As you would in any large city, please undertake the following precautions:

- Avoid isolated areas, especially isolated stretches of road. In cities and tourist areas, take a taxi at night.
- Only take taxis from established taxi ranks or hotels. Never enter a taxi that already has someone else in it other than the driver.
- Be wary of anyone who approaches you on the street, at the bus station, or in your hotel offering safari deals or claiming to know you.
- Carry your passport, money, and other documents in a pouch against your skin, hidden under loose-fitting clothing, or store valuables in your hotel safe.

For more information, see www.lonelyplanet.com/tanzania/safety

On-site Conference Registration/Information Desk

On-site registration for the conference will take place at the registration/information desk at the reception of the Ngurdoto Mountain Lodge & Conference Centre starting on 7 March 2018 and continuing daily for participants arriving thereafter. Participants will be given their conference badge, which will provide them full access to the conference centre including its restaurants for lunch and dinner, as well as a conference bag containing the Conference Handbook, Worship Book, Resource Book, maps, and other relevant information. For security reasons badges must be worn at all times. The registration/information desk will serve as a focal point for general information, distribution of messages, sign-up point for specific activities, lost and found, and the distribution of conference materials, etc.

Currency and Cash

The Tanzanian shilling (TZS) is the currency of Tanzania. Shillings can be bought at the airport, banks, and hotels. There are ATM machines at the airport and in downtown Arusha city that issue Tanzanian shillings. The current exchange rate is EUR 1 = TZS 2798.76 or USD 1 = TZS 2250.10 (as of 31 January 2018). **It is hoped that there will be ATM machines and an exchange office at Ngurdoto Mountain Lodge & Conference Centre. However, there is no guarantee.** The conference centre and hotels accept all major credit cards for personal purchases/charges.

Electricity

The power sockets are of types D and G. The standard voltage is 230 V and the standard frequency is 50 Hz. In most cases the type G socket (United Kingdom) is used. **Participants should ensure that they bring their own converters or adaptors.**

Type D



Type G



Weather

The temperature in March averages between 25°C and 30°C. It is also the beginning of the monsoon season and thus there will be the possibility of heavy showers. Please remember to pack your rain clothing!

Registration and Attendance

Please ensure that you have indicated your complete travel details on your online registration form. Without your travel details we cannot reserve accommodation for your stay and will assume that you will not attend. We kindly ask that if you are unable to attend the conference you inform us in advance by sending an email to wmc2018@wcc-coe.org

Further Information

A dedicated WCC conference web page is accessible from the WCC website at <https://www.oikoumene.org/en/mission2018>. All important documents and relevant information will be made publicly available. The web page will be updated as new information becomes available.

Emergency Contacts

In case of emergency please contact the following:

Patricia Mwaikenda

Mobile: +255 754 479 998

Email: pmchome2002@yahoo.com

Gerard Scarff

Mobile: +255 679 755 313

Email: Gerard.Scarff@wcc-coe.org

Conference Infrastructure

Where to Find What

Programme Spaces

- Plenaries: All plenary meetings will take place in the Plenary Hall.
- Sokoni: Sokoni sessions will take place in the Sokoni area and around the Plenary Hall. The Sokoni marketplace and exhibitions are located around the Plenary Hall area.
- Warsha: Warshas will take place in various locations throughout the conference venue.

Please see map for detailed locations.

Spiritual Life

- Common Prayers take place every morning, noon, and evening in the Plenary Hall.
- The Prayer Tent, located in the Sokoni area, is open for individual prayer. A prayer board will be provided on which participants can write their prayers. The Prayer Tent will be used for group spiritual exercise sessions at 14:00–15:30 on Friday, Saturday, Monday, and Tuesday.
- The stations of the cross start near the registration area and continue onto Zebra Street. Participants may walk and pray the stations of the cross in their own time.
- A room for pastoral care (the Chaplain's Hub) is located in the atrium of the Plenary Hall, near the main entrance. The schedule is posted on the wall of the room.
- Participants can engage in confessional common prayers in designated conference rooms in the hotels where they are staying. These are to be organized by the delegates; the use of a room should be arranged with the hotel manager. The Spiritual Life Committee is not responsible for organizing confessional prayer/worship services.

Meals and Coffee/Tea Breaks

- For those residing in the Ngurdoto Mountain Lodge, breakfast takes place in the Cane, Kilimanjaro, and Rangai restaurants. For those staying in satellite hotels, breakfast takes place in those hotels.

- Lunch takes place in the Plenary Hall restaurant for all conference participants.
- Dinner takes place in the Cane, Kilimanjaro, and Rangai restaurants for all conference participants.
- Coffee/tea breaks take place in the north and south wings of the Plenary Hall.

Evening Events

All evening events take place in the Plenary Hall, with the exception of the “Dialogue with GETI” evening, which takes place in Victoria Hall.

Offices

- The registration/information desk can be found in the lobby of the Ngurdoto Mountain Lodge. A second information desk is located in the Plenary Hall Atrium.
- The Conference Office, International Travel Desk, Finance Office, and Local Host Committee Office are located in the Mandara Hall of the Ngurdoto Mountain Lodge.
- The Communications Office is located in the Communication Bungalow, next to the Plenary Hall venue. The WCC Publications exhibit table is located in the Plenary Hall Atrium.
- The Internet Café is located in the Business Centre of the Ngurdoto Mountain Lodge.
- The Medical Hub is located in the Plenary Hall Atrium.
- The Chaplain’s Hub is located in the Plenary Hall Atrium.

Conference Venue Map

Please see the venue map at the end of the handbook.

The Arusha Context

Sunday Services

On Sunday, 11 March 2018, participants are invited to take part in Sunday services in local parishes and congregations of Arusha and Kilimanjaro regions. At the time of registration, participants will be asked to sign up for the Evangelical Lutheran Church parishes in the North Central Diocese, the Meru Diocese, and the Northern Diocese; the Roman Catholic Moshi and Boma ya Ng’ombe; or the Anglican church, Moravian church, Mennonite church, Pentecostal churches, or Orthodox church in Arusha and Baptist Church in Moshi. Participants will be taken to the respective churches by bus on Sunday

morning and back to the venue in the evening. Lunch will be provided by the churches.

The participants will be divided into 20 groups and each of the groups will visit a church for worship. Transport will be organized to take groups of 40 people on each bus, and these may again be split into smaller groups when they reach their destination. Many churches will have different service times starting from 07:00. Some churches have only one service, but the majority will have three to five services. The distance of these churches from the Ngurdoto Mountain Lodge, where the conference is taking place, range between 10 and 30 kilometres. Those participants who go to churches in the Kilimanjaro region will cover a distance of 80 kilometres.

Worship Experience

Services can take up to three hours in some congregations, while others can take only two hours. The main language spoken is Kiswahili, although some churches use ethnic languages such as Masai and Chagga, and some services are in English. Interpretation will be available. Some churches may request that delegates preach or give greetings — this information will be communicated before the visit to these specific churches.

After the service, instead of a separate exposure visit programme, participants will learn about the work of the parish in mission, evangelism, and diakonia. They will then have lunch at the church and visit church community mission and development projects including educational projects supporting children from poor communities, environmental projects such as tree planting, and projects supporting farmers to eradicate poverty (e.g., using biogas to resolve energy problems while taking care of God's creation). Groups are expected to be back at the lodge by 17:30.

The Local Host Committee

The ELCT's Local Host Committee (LHC) is an inter-denominational committee responsible for the Tanzanian Welcome Kit, local arrangements, the Tanzanian Cultural Evening, the African Evening, Sunday worship, and the African music and choir. The LHC will be present during the whole of the conference in the capacity of church delegates or co-opted staff. The LHC will also be represented on the conference steering committee.

Emergencies

For any emergency, all participants are asked to contact the information desk. Outside of opening hours, participants should contact the staff on duty or call the emergency telephone number that is provided above in the section on Practical Information.

Medical Care

There will be a health centre at the venue to deal with health emergencies. The centre will deal with emergency cases only, and critical cases will be referred to the Lutheran Medical Centre in Arusha or the Kilimanjaro Christian Medical Centre in Moshi. Medicine for emergencies, four medical staff, and an ambulance will be available. Participants at hotels should contact the hotel's reception. Participants who take medication should ensure they bring sufficient quantities, because the specific brand may not be available locally.

Security

The venue entrances are guarded 24 hours a day by personnel assigned by the conference centre and the police force of the United Republic of Tanzania. Participants are asked to keep their rooms locked at all times. They should pay extra attention to personal safety when leaving the conference venue and avoid walking alone outside the conference venue late at night. Participants are reminded to keep their conference badges with them at all times.

Meals

- Breakfast will be served daily from 06:15 to 08:30 in your hotels.
- Lunch will be served daily from 12:30 to 14:00 at the restaurant in the Plenary Hall.
- Dinner will be served daily from 18:15 to 20:00 at the restaurants in Ngurdoto Lodge.

Participants who are not residing at the conference venue are requested to give notice of any changes to meal needs upon registration. The conference will not subsidize or reimburse meals purchased outside the participating hotels unless otherwise agreed to before the conference.

Lunch and dinner will be served buffet style, with vegetarian alternatives at every meal.

Coffee and tea will be served for all participants each day from 10:30–11:00 and 16:00–16:30 in the Ngurdoto Mountain Lodge & Conference Centre.

Note: Mineral water from the dispenser is safe for drinking.

Bank and Post Shuttle

Bank or postal services may be offered at the conference venue. Prior arrangements need to be made with the local bank to set up a temporary ATM at the venue.

Laundry

All participating hotels and the venue itself have laundry services available. Conference participants may request the laundry service through housekeeping or reception directly by dialling extension code “0.” A laundry list with pricing is available in every guest room. Conference participants are kindly asked to pay for their use of the laundry service.

Telephone and Network

Conference participants may use the hotel telephone for national/international calls through the operator in all participating hotels and the venue. Local mobile telephone recharge and SIM cards may be purchased at the Business Centre in the main hall of the main building. The Tanzania Communication and Regulatory Authority (TCRA) will require online registration to obtain a local SIM card. Conference participants are kindly asked to pay for the purchase of a local SIM card. Conference participants may connect to the internet using the Business Centre facilities or Wi-Fi. There is a wireless network available on site.

Interpretation and Equipment

Simultaneous interpretation into English, French, and Spanish will be provided for conference plenaries. Headsets connected to a small wireless receiver will be distributed to participants as they enter the plenary room. Participants are kindly requested to be careful with the equipment and to return the headsets after each plenary. Interpretation will not be provided for worship. The Worship Book is provided in three language versions: English, French, and Spanish.

Media

The WCC Communication Team Office is located in the Communication Bungalow and is exclusively for accredited media. WCC Communication will arrange daily press briefings and handle all media inquiries. WCC Communication is ready to assist in setting up interviews and connecting the media with the right people. Please contact the following:

Marianne Ejdersten
WCC Communication Director
Mobile: +41 79 507 63 63
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Claus Grue
WCC Media Coordinator
Mobile: +46 70 611 0977
Email: Claus.Grue@wcc-coe.org

Social Media

News spreads faster and further when it is shared on social media — this is also true for the good news we are called to share. The CWME will offer opportunities for all who are interested to learn more about this use of social media. Please use the hashtag #CWME to share insights from the conference with your followers and engage your social networks in the discussions. While we anticipate internet access to be limited at times, there will also be times when and places where you can get online. Please use social media to spread the word.

You can already visit the Facebook event for the Conference on World Mission and Evangelism under

<https://www.facebook.com/groups/wccCWME/events/> in order to connect with other participants and those who plan to follow from afar. Click “Interested” or “Going” in order to receive the latest updates.

When posting in social media, please be mindful of others’ security and privacy. Ask before posting travel info, photos, and quotes from conversations or closed events.

Book Exhibit

The WCC Publications exhibit table is located in the Atrium. Sale and order information about WCC books and journals will be available in the form of flyers, and single copies of a number of books and journal issues will be on display; however, there will be no on-site sales.

Stewards

The Stewards Programme brings together a dynamic group of 35 young people from different backgrounds and churches from the host country and across the African region. Stewards will serve for the duration of the WCC Conference on World Mission and Evangelism. As a diverse community, stewards bring their faith, experiences, and vision to an ecumenical experience of togetherness and friendship. The stewards are between 18 and 30 years old and participate in (1) an on-site ecumenical formation and (2) service in the WCC CWME Conference. The stewards are an integral part of the conference. Each steward has been assigned carefully selected tasks, and their contribution is of crucial importance. Participants are asked to respect the tasks and time of stewards and welcome them into the conference.

Conference Programme

Timetable

Time/Date	Thursday 08	Friday 09	Saturday 10	Sunday 11	Monday 12	Tuesday 13
08:30–09:00	Gathering Service	Morning Prayer		Sunday Service	Morning Prayer	
09:00–10:00		Bible Study			Bible Study	
10:00–10:30		Coffee Break			Coffee Break	
10:30–12:00	Opening Plenary	Evangelism Plenary	"Mission from the Margins" Plenary		Missional Formation Plenary	"Embracing the Cross" Plenary
12:00–12:30		Noon Prayer			Noon Prayer	
12:30–14:00				Lunch		
14:00–15:30	CWME Plenary	Warsha	Warsha	Exposure	Warsha	Warsha
15:30–16:00		Tea Break			Tea Break	
16:00–17:30	Small Groups Reflection	Sokoni	Sokoni		Sokoni	Final Plenary
17:45–18:15	Reflection on the Day / Evening Prayer				Evening Prayer	Sending Service
18:15–20:00				Dinner		
20:00–21:30	Tanzania Mission Evening	Dialogue with GETI	African Evening		Cultural Evening	

Four Characteristics of the Conference

A Mission Conference

As the conference follows in the long tradition of the International Mission Council (IMC) and the WCC CWME of holding mission conferences roughly every decade, it is important that it be planned and experienced as a *mission* conference. The conference will understand mission as a multivalent activity. This includes joyful witness in word and deed to the person of Jesus Christ and his gospel; commitment to working for justice and reconciliation among all peoples and within all of creation; and participation in interfaith, secular, and ecumenical dialogue that seeks mutual understanding and common witness. The conference will celebrate the unity of all peoples as it marvels at their God-given diversity. It will reflect thoughtfully on various issues of missionary practice and seek new ways of being faithful to God's mission in the world with the leading of the Spirit.

An Ecumenical Conference

As the conference is organized by the WCC's CWME, it is important that it be planned and experienced as an *ecumenical* conference. Firstly, this means that those attending the conference will be active representation of mainline Protestant, Orthodox, Roman Catholic, evangelical, Pentecostal, and African Instituted churches. Secondly, it means that efforts will be made to engage the delegates to the conference in a dialogue that is open, loving, and honest. Thirdly, it will celebrate the unity of the churches and the unity between the church and mission already achieved, while lamenting that the scandal of disunity still mars the body of Christ. Fourthly, it will encourage local ecumenical initiatives — especially in Africa — in their efforts to achieve unity among the churches in their particular areas. In whatever way it can, the conference will build connections with the WCC's vision of participating in a Pilgrimage of Justice and Peace.

An African Conference

As the conference will take place in Africa for the first time since 1958 in Achimota, Ghana, it is important that it be planned and experienced as an *African* conference. This will mean

- that the spirit of African rhythms, music, and art will pervade the environment in which the conference is held and in the times of our worship together;
- that the conference must attend to the signs of the times that particularly affect African peoples and African lands — signs of both threat and promise;

- that the conference will source the rich gifts of one of the most vibrant regions of World Christianity in terms of its spirituality and cultivation of life;
- that the conference will promote the contribution of the African context to current perspectives and understandings of mission and to shaping mission theology and practice into the future; and
- that a significant number of the speakers chosen for the plenary addresses and worships will be African and that a significant number of participants will be women, men, and youth of Africa.

A Young Mission Leaders' Conference

As the conference is to influence the future of mission thinking and practice in the next decade, it will be important that youth of the church are present and actively participate. This will mean that the more than 100 young students, scholars, and church leaders participating in the GETI (Global Ecumenical Theological Institute) programme will take active part in all the worship events, plenary sessions, and workshops reflections of the conference. It will also mean that the number of youth participants from the various constituencies of CWME will be significant — at least 33 percent of the total number of delegates to the conference. They need to take their rightful place in the conference so that we may be inspired and equipped to continue the work of mission and the ecumenical movement in the future. Youth do not represent just the future of the church. They are the church of today.

Theme of the Conference

Given the aims of the conference and the discernment of the signs of the times, the commission wrestled with and prayed over ideas about a theme and arrived at the following offering: **“Moving in the Spirit: Called to Transforming Discipleship.”**

The first part of the theme, with its reference to Galatians 5:25 — “If we live in the Spirit, let us also walk in the Spirit” (KJV) — is profound in its very simplicity. As we discern together the signs of the times, it is evident that despite the chaos of human disunity in which we live and that we witness today, there are many signs of the Holy Spirit giving life and creating hope. Africa, in particular, represents a site in which the Holy Spirit is breathing life into the church. Moving in the Spirit brings the notion of pilgrimage, of an on-going journey of all believers, led and guided by the Holy Spirit. This is a pilgrimage that is characterized by constant hope for a transformed world of justice and peace and a commitment to renewal in Christ. This theme offers a prophetic message amidst the messy complexities of today’s world.

The second part of the theme calls us to transforming discipleship. We are called to be disciples of Jesus of Nazareth, to whom we witness and whom we proclaim as we move in the Spirit. How we understand the phrase “transforming discipleship” carries three profoundly different and yet closely related meanings. We are called to live a life that transforms the very notion of discipleship as it is often understood. Such discipleship is one that is constantly transforming disciples as they open themselves up to Christ’s influence in their lives and to the formation that takes place in the Christian community. And such discipleship is one that is a commitment to transforming the world that is so full of injustice, pain, and suffering.

First, the very idea of discipleship needs to be transformed. Discipleship is often understood merely in the sense of being in a loving, friendly relationship with Jesus. While this is a profound truth, the discipleship that we intend to emphasize is one that is not only a relationship, but is actively engaged in continuing Jesus’ mission in the world. To know Jesus is to follow him in what he did. In what the church’s early theologians called “theosis” or deification, we share God’s nature by sharing in God’s mission. Discipleship, therefore, is what Pope Francis has called “missionary discipleship.” It calls us to witness to Jesus and to the kingdom that he preached, and, when appropriate, to proclaim Jesus’ name and his gospel as well. It calls us to an evangelism that is done in Christ’s way.

Second, we are called to be disciples who are constantly open to being transformed, individually and communally, in our following of Jesus. Discipleship commits us to embark on a spiritual journey that will continually challenge us and shape us into people who reflect the Lord Jesus in our actions, words, and attitudes. Discipleship commits us to disciplines of prayer, practices that shape our character and hearts, and to the cultivation of habits that give us strength and courage to live lives of Christian witness.

Third, we are called to be disciples who are ourselves transforming, and as such we are privileged to join in the mission of the triune God, working together towards life, living out the values of the kingdom of God, and engaging in mission from the margins. In a world in which injustice seems almost insuperable, where hatred and racism seem to thrive, where suffering is so widespread and terrifying, our discipleship is costly. It calls us to put a theology of the cross into practice. It calls us to spend our energy and even offer our lives for the transformation that the kingdom promises.

What will it mean for us, as individuals and churches, to be transformed in the power of the Holy Spirit? What will it mean to join the Spirit in transforming and healing a broken world? These are the questions with which our conference will grapple.

Bible passage: “If we live in the Spirit, let us also walk in the Spirit.”
(Gal. 5:25, KJV)

Prayer for the Conference

*God of life,
we praise you for Christ our Saviour and the gift of your Holy Spirit.
We thank you for the voice of Jesus calling us to follow him.
We offer to you the 2018 World Mission Conference meeting in Arusha, Tanzania.
We pray for your blessing on those who prepare the conference,
on those who will attend, and on all your people.
May we so move in your Holy Spirit that we will be transformed disciples trans-
forming our world.
All for your glory, through Christ our Lord.
Amen*

Sub-themes and Sections

Themes for Plenaries

- Thursday: Journeying Together: Celebrating and Lamenting
- Friday: Following Jesus: Becoming Disciples
- Saturday: Becoming Disciples: Transforming the World
- Monday: Transforming the World: Equipping Disciples
- Tuesday: Equipped Disciples: Embracing the Cross

Warsha Sessions

- Migration
- Evangelism
- Life in All Its Fullness
- Diversity
- Formation

Sokoni Sessions

- Youth
- Gender Justice
- Mission from the Margins

Style of the Conference

- **Celebratory:** The tone of the conference should be one of celebration, for it is a vibrant gathering of God's people to give thanks and praise for God's mercy and the continuous use of us for God's mission.
- **Historic:** This should be another historic mission conference, characterized by a dynamic vision of mission for the future and how we can move together in mission for justice and peace.
- **Informative:** Sharing our stories and life in mission and committing to solidarity with those who suffer, including persecuted Christians, will be featured throughout the conference. This sharing of information will shape our discussions, conversations, and reflections on how we can discern together the Spirit's leading and guidance during this momentous event.
- **Learning:** We will be a learning community as we seek to grow together for the sake of God's mission.
- **Technological:** The use of modern technology will be a strong feature of the conference. Every effort will be made to use the internet, instant communication, social media, and press releases, so as to raise the profile of the conference and to keep our churches and ecumenical partners informed daily.
- **Spiritual:** The Spiritual life of the conference will be innovative, artistic, and creative, and reflect the multicultural nature of Christ's body.

Structure of the Conference

- Moderators: Moderator and vice-moderator of the commission together with the director.
- Commission
- Conference Planning Committee: A steering committee during the conference.
- Local Host Committee
- Spiritual Life Committee
- Harvesting Committee
- Conference Staff Group

Plenaries

OPENING PLENARY (Thursday morning)

Journeying Together: Celebrating and Lamenting

Moderator: Metropolitan Dr Mor Geevarghese Coorilos

Description

As the World Mission Conference gathers in Arusha, Tanzania, let us celebrate this historic event that will inspire a dynamic vision of mission for the future and how we can move together in mission for justice and peace. The opening plenary will set the tone, spirit, and style of the conference. It will be a time to celebrate, receive greetings from the president of Tanzania, and gain insight on what transformative discipleship means.

10:30–10:35	Seating of participants, with African drums calling participants to the room
10:35–10:40	Theatrical performance – on the theme of the conference, the African context, and the suffering of humankind
10:40–10:55	Opening address by the WCC general secretary, Rev. Dr Olav Fykse Tveit
10:55–10:57	Introduction of the president of the United Republic of Tanzania by Rev. Dr Olav Fykse Tveit
10:57–11:07	Welcome by the president of Tanzania, His Excellency Dr John Pombe Magufuli
11:07–11:12	Message from His All Holiness Ecumenical Patriarch Bartholomew Message from Pope Francis
11:12–11:37	Keynote speech, “Moving in the Spirit: Called to Transforming Discipleship” – Rev Dr Mutale Mulenga Kaunda
11:37–11:52	Responses to keynote speech – Rev. Dr Upolu Vaai and Rev. Prof. Nestor Miguez
11:52–11:57	Theatrical performance – on living examples of discipleship
11:57–12:00	Announcements

CWME PLENARY (Thursday afternoon)

Journeying Together: Celebrating and Lamenting

Moderator: Ms Eva Christina Nilsson

Description

The World Mission Conference is part of the long-standing tradition of the IMC and the WCC, organized roughly every decade by the CWME. It is therefore important to report, through this plenary, the journey of CWME from Athens to Arusha to the WCC member churches, CWME-affiliated bodies, and wider constituencies. The plenary will also include joyful witness and thanksgiving, as well as sharing of challenges and visions. It will introduce the role and contribution of the CWME to various issues of missionary practice and common witness while seeking new ways of being faithful to God's mission in the world with the leading of the Spirit.

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| 14:00–14:05 | Opening performance |
| 14:05–14:10 | Opening of the conference |
| 14:10–14:25 | Moderator's address – Metropolitan Dr Mor Geevarghese Coorilos |
| 14:25–14:35 | Video documentary on the journey from 1910 to 2018 |
| 14:35–14:50 | Director's report, "From Athens to Arusha" – Rev. Dr Jooseop Keum |
| 14:50–14:57 | Maasai Choir – Together towards Life |
| 14:57–15:20 | Panel discussion on the role of CWME: <ul style="list-style-type: none">• "Mission Thinking and Formation" – Rev. Prof. Roderick Hewitt• "Mission as a Movement "Together towards Life"" – Rev. Dr Micheline Kamba Kasongo• "Mission: Unity and Diversity" – Rev. Dr Susan Durber• "Arusha 2018 and Global Mission" – Rev. Christoph Anders |
| 15:20–15:23 | Conclusion |
| 15:23–15:30 | Introduction to programme and practical information – Rev. Dr Jooseop Keum, Rev. Kyeong-Ah Woo, and Dr Rogate Mshana |

EVANGELISM PLENARY (Friday)

Following Jesus: Becoming Disciples

Moderator: Mrs Jennifer Martin

Description

This plenary session will explore evangelism in the light of Jesus' call to the disciples. It will be reflective, celebratory, and invitational in style, exploring evangelism as fundamental to discipleship, contextual in nature, and prophetically engaged with the realities and injustices of our time.

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| 10:30–10:35 | Seating and settling the participants after break |
| 10:35–10:40 | Drumming presentation – “Jesus the Drum” |
| 10:40–10:50 | Meditation/Reflection: <ul style="list-style-type: none">• “Symbols of the Good News”• “Blessing Jesus the Good News”• “Lament for the Violence Evangelism Has been Allied With”• “Celebration of the Liberation Evangelism Has Prompted” |
| 10:50–10:55 | Introduction of speakers – Mrs Jennifer Martin |
| 10:55–11:35 | Panel discussion on evangelism – “Perspectives on Evangelism as Contextual and Prophetic”: <ul style="list-style-type: none">• Interviewer – Rev. Dr Peter Cruchley• Panellists – Prof. Dr Dimitra Koukoura, Dr Lin Man-hong, Ms Isis Kangudie Mana, Rev. Dr Jin S. Kim, Mr Kenneth Ben, and H.E. Metropolitan Iosif Bosch |
| 11:35–11:55 | Table talk |
| 11:55–12.00 | Announcements and drumming reprise sending participants into prophetic evangelism as disciples |

MISSION FROM THE MARGINS PLENARY (Saturday)

Becoming Disciples: Transforming the World

Moderator: Bishop Mary Ann Swenson

Description

This plenary of the World Mission Conference affirms the understanding that mission now and into the future is lived and practised *at* and *from* the margins; God empowers the vulnerable, the poor, and the marginalized to be primary agents in God's mission of making real God's reign of justice and peace. This plenary will be framed in a liturgical format reflecting our conviction that discipleship is a whole way of life and that this is exactly how the marginalized are fulfilling God's mission and are transforming the world.

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| 10:30–10:35 | Gathering of the people with a Conch/Sami traditional chant |
| 10:35–10:40 | Call to worship – a migrant youth group |
| 10:40–10:45 | Reading – a group of EDAN |
| 10:45–10:50 | Liturgical dance introduction to keynote message – an African IP youth group |
| 10:50–11:10 | Message – Ms Adi Mariana Waqa |
| 11:10–11:45 | Responses by panellists and interaction with floor: <ul style="list-style-type: none">• Panel moderator – Rev. Dr Hong-Jung Lee• Panellists – Dr Thomas Kemper, Bishop Sofie Petersen, Rev. Kelli Parrish-Lucas, and Mr Mervin Toquero• Rapporteur - Mr. Juan Carlos Chavez Quispe |
| 11:45–11:50 | Blessings – a multicultural youth group |
| 11:50–11:55 | Conclusion |
| 11:55–12:00 | Announcements |

MISSIONAL FORMATION PLENARY (Monday)

Transforming the World: Equipping Disciples

Moderator: Rev. Prof. Steve Bevans

Description

This plenary explores how to continuously and consistently equip disciples who are dedicated to on-going spiritual growth and transformation. The plenary will lift up examples of initiatives and methodologies of theological and missional formation.

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|-------------|--|
| 10:30–10:35 | Music/Welcome by the moderator – Rev. Prof. Steve Bevans |
| 10:35–10:50 | Action and reflection on the signs of times – Bishop Dhiloraj Ranjit Canagasabey and Ms Nafkot Mamuye Dessalegn |
| 10:50–11:15 | Panel interviews – “Methodologies of Continuously Equipping of Disciples”: <ul style="list-style-type: none">• Interviewer – Rev. Prof. Kenneth Ross• Panellists – Bishop Yuhanon Mar Demetrios, Prof. Kirsteen Kim, and Rev. Prof. Kwabena Asamoah-Gyadu |
| 11:15–11:25 | Dance/drama – on formation for discipleship |
| 11:25–11:55 | Examining formation as discipleship: <ul style="list-style-type: none">• “Theological Education” – Rev. Dr Septemmy Lakawa• “Leadership Training” – Bishop Mark Macdonald• “Through a Case Study of a Missionary Congregation” – Fr Richard Nnyombi• “Mission Agency Reformed by Call to Discipleship” – Rev. Dr Collin Cowan |
| 11:55–12:00 | Conclusion/Announcements |

"EMBRACING THE CROSS" PLENARY (Tuesday morning)

"Equipped Disciples: Embracing the Cross"

Moderator: H.E. Metropolitan Gennadios of Sassima

Description

As the last thematic plenary of the World Mission Conference, this session has solid thematic content but at the same time follows from the logic of the previous themes. Ideally, this plenary will prepare the participants for the concluding plenary. It aims to provide the participants with essential missiological aspects of the theology of the cross and its focus on life-giving, hope, and resurrection, and also highlight the links between embracing the cross as equipped disciples and the call to transforming discipleship.

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| 10:30–10:35 | Seating of participants, with African drums calling participants to the room |
| 10:35–10:40 | "The Cross in Different Christian Traditions" |
| 10:40–10:50 | Keynote address, "Embracing the Cross Today in the Context of the Middle East" – H.H. Ignatius Mor Aphrem II, Patriarch of the Syrian Orthodox Church |
| 10:50–11:10 | Witnesses and testimonies: <ul style="list-style-type: none">• "Carrying the Cross of Poverty" (L. America) – Rev. Roberto Zwetch• "Carrying the Cross of the Experiences of the Pan African Women Ecumenical Empowerment Network (PAWEEN)" (Pan Africa) – Rev. Dr Angelique Walker-Smith• "Carrying the Cross of Prejudice from a Dominant Culture" (N. America) – Ms Kathlyn Lohre |
| 11:10–11:15 | Musical intermezzo with African drums and dancing |
| 11:15–11:30 | Keynote address on the spiritual dimension of embracing the cross (based on Mark 8:34) – Rev. Dr Vuyani Vellem |
| 11:30–11:40 | Religious leader speaking on "I Have a Dream" – The Mufti and the Chairman of BAKWATA, Sheikh Abubakari Zubeir bin Ali |
| 11:40–11:45 | Readings by young participants – Ms Achsah Gabagambi Charles, Mr Hyungil Lee, and Rev. Marianne Brekken |
| 11:45–11:55 | Church leaders speaking on "I Have a Dream" — Rev. Dr Sang Chang and Bishop Brian Farrell |
| 11:55–12:00 | Procession with African crosses of a group singing in Swahili and dancing |

FINAL PLENARY (Tuesday)

Equipped Disciples: Embracing the Cross

Moderator: Metropolitan Dr Mor Geevarghese Coorilos

Description

The final plenary is a time to celebrate transforming the notion of discipleship into active involvement in bringing the reign of God closer to earth, as well as the transforming power of discipleship for individuals and communities. It is also an opportunity to lift up the powerful presence of youth in the conference and beyond!

16:00–16:05	Seating of participants to the sounds of drums
16:05–16:15	Reading of the “Arusha Call to Discipleship” – Rev. Prof. Kenneth Ross and Rev. Dr Robina Winbush (Co-moderators, Conference Harvesting Group)
16:15–16:20	Buzz groups
16:20–16:45	Comments from the floor on the “Arusha Call”
16:45–16:55	“Arusha and Beyond” – youth sharing through images, voices, music, and dance (video)
16:55–17:00	Drama/dance interval
17:00–17:10	Second reading and adoption of the “Arusha Call”
17:10–17:20	Closing address by moderator of the WCC central committee – Dr Agnes Abuom
17:20–17:25	Closing acts – Rev. Dr Janet Corlett
17:25–17:30	Announcements/Preparing to join the sending service – Rev. Dr Jooseop Keum

Warshas

The “warshas” are an important feature of the conference. “*Warsha*,” a Kiswahili term, is an arena for discussing new ideas with the aim of advancing creative thinking on critical and cutting-edge issues in mission and evangelism. It is a space where participants can be equipped with new skills through the sharing of knowledge. The Warsha Programme will promote the exchange of gifts and experiences among participants in the context of a safe space.

The Conference Planning Committee decided to offer two types of warsha. The first consists of two-day warshas on themes chosen by the working groups of the CWME. These workshops are spread over two days and involve two 90-minute sessions, from **14:00 to 15:30 on Friday and Saturday**. The two-day warshas will cover the following themes. It is proposed that four workshops will be included under each theme.

Migration

- Called to Be a Church of All and for All
- Navigating Uprootedness and Displacement: Called to Transforming Discipleship in a Context of Racism and Xenophobia
- Building capacity for Migration and Multicultural Ministries: From Chaos to Hope
- Holy Disruption, Holy Subversion: Snakes-Sinners, Saints, or Snacks

Evangelism

- Being Evangelized by the Margins: Challenging the Centres with Counterclaims and Visions
- Prophetism and Evangelism in Africa: Emancipation or servitude?
- Cultivating Contextualized, Holistic Evangelism Practices
- Proclamation of the Gospel as Speaking Truth to Powers

Life in All Its Fullness

- Land, and Water for Transforming Lives
- Churches as Healing Communities
- Together towards an Economy of Life
- Indigenous Spiritualities Theologies of the Oikos: A Gift for the Transformation of the World

Diversity

- Christian-Muslim Relations in Africa: Dialogue and Diapaxis as Indispensable Forms of Christian Mission in Africa
- *Christian Witness in a Multi-Religious World: Global Perspectives on a Global Document*
- Christian Mission in Contexts of Multiple Belongings
- Youth Working Inter-religiously for Justice and Peace

Formation

- Mission to Africa and Mission in Reverse
- Missional Formation in Theological Education
- Missional Formation From the Margins
- Youth in Missional Formation

Please also note that there will be a special warsha for four days on prayers and spiritual formation in the Prayer Tent.

The second type of warsha takes place in a single day and explores and engages with contextual and critical missiological concerns among member churches and mission bodies and practitioners. We will offer 20 single-session workshops of 90 minutes from **14:00 to 15:30 on each day of Monday and Tuesday**. Therefore, over the course of two days we will run 40 single-session workshops.

For a detailed list of warshas see Appendix G.

Sokoni

“*Sokoni*” is a Kiswahili term for a community marketplace where people gather to exchange commodities and products. It is a communal space for sharing ideas and stories about life in that community. Globally, community marketplaces are shared spaces, mainly populated by women and children as sellers and buyers of the community’s produce. In this world mission gathering, the Sokoni is a mission marketplace of ideas, stories, and activities that articulates the responses of marginalized groups to the signs of the times from the perspectives of the margins. It is a mission marketplace that values prophetic mission thinking and practice. It recognizes the transforming agency of the marginalized as they speak to the current realities of the world, whilst seeking to inform future mission thinking and experience within the church and the wider ecumenical movement.

Structure, Methodology, Timeline, and Space

The Sokoni runs for three days of the conference, beginning on Friday with a focus on “Youth,” continuing on Saturday with a focus on “Women,” and concluding on Monday focusing on “Mission from the Margins.” The duration of each Sokoni session is four and a half hours, opening with exhibitions, displays, and performances from 15:30, which is the afternoon tea break, and closing by the end of dinner at 20:00. Conference participants are encouraged to enjoy their afternoon break around the Sokoni space. From 16:00 to 17:30 we offer “Creative Dialogues” on topics related to the day’s focus (i.e., “Youth,” “Women,” or “Mission from the Margins”) and presented in various artistic forms, techniques, and cultural expressions. The creative dialogue on each of the three days concludes by 17:30 sharp to ensure adequate space is given to Evening Prayers, which are led by each Sokoni group in collaboration with the Spirituality Team. The Evening Prayers are given a half hour each and are closed by 18:15 for dinner. After the prayers, participants are welcome to mingle and eat their dinner around the Sokoni space. The Sokoni space closes at 20:00 sharp.

The physical space for the Sokoni is outside the conference auditorium and covers a huge area that accommodates a vibrant and colourful marketplace. The space is circular, with a centre stage surrounded by exhibitions, displays, and market stalls selling handcrafts, artworks, books, and other goods produced locally and from around the world. The whole space is utilized as multiple locations with activities staged concurrently, encouraging movement and the lively engagement of participants. We anticipate inclusive and integrated approaches in the Sokoni activities, performances, and story-telling.

Youth Sokoni

Date: *Friday, 9 March 2018*

Time: *15:30–20:00*

The youth-themed Sokoni is led by GETI in collaboration with the WCC Youth desk. Conference participants are encouraged to take their afternoon break at the Sokoni space where the youth lead with creative performances and presentations. The displays and exhibition areas highlight issues related to youth ministry and mission.

GETI is host to 120 students from diverse countries and confessional backgrounds who are engaging in an ecumenical short-term study and exposure programme (5–13 March 2018) in Arusha. These students are empowered to engage among themselves, and share stories, experiences, knowledge, and questions about their aspirations as they strive to be disciples of Christ in today's world. They are encouraged to share their reasoning and questioning as young people of faith with the World Mission Conference and offer specific contributions to its programmatic sections, including the Sokoni. The GETI students are distributed around the Sokoni space, leading, performing, accompanying, and supporting conference participants as they engage with the youth activities.

Timetable (Friday, 9 March 2018, 15:30–20:00)

15:30 Youth Sokoni/Marketplace Opens!

16:00 Creative Dialogue: “Being a Young Disciple of Christ in Faith, Hope, and Love.”

Living Water from Unusual Places — Young people's locations as hopeful interrogations to the church. “On the last day of the festival, the great day, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer's heart shall flow rivers of living water’” (John 7:37-38).

(i) Centre Stage:

Introducing the Youth Sokoni theme of “Faith, hope, and love,” GETI 2018 participants give a dramatic reading of 1 Corinthians 13 in different languages. (30 youth)

Around the Sokoni space, cloths are suspended between trees with photos displayed representing youth **Talking Walls**.

(ii) Four Booths:

On the Streets...

This booth represents the streets, symbolizing the unusual places of the church today. Streets are the trajectories through our towns, connecting neighbourhoods, separating building blocks, and serving as meeting spots, transportation routes, and pilgrimage routes. Everything seems to move on them swiftly: people, cars, trucks, bikes. Streets are places of encounter, passage, discovery, but also of violent disruption, chaos, and separation. Amidst these contrasting experiences on the streets, there is time for the unexpected, the surprising event: street music, a homeless person, a manifestation, children’s chalk drawings on the sidewalk, graffiti on house walls, an itinerant trader, an evangelist. GETI 2018 participants will exhibit photos, drawings and other pieces of visual art that illustrate the unusual and new locations of the church out of the youthful creativity on the streets. (20 youth)

An Open Compound: In the Fire...

This booth represents fire, which symbolizes both the nurturing warmth it provides and the ravaging heat it produces; both dimensions are present in young people’s experiences. Their enthusiasm and creativity, as well as their rage and protest in the face of global challenges, are vivid expressions of this existence “in the fire.” Discipleship today cannot be meaningful if it does not take into account these experiences of young people at the border-line, in the margins and yet at the centre of any community which wants to project itself with vision and passion into the future. (20 youth)

An Inviting Tent: Under the Shells...

This booth represents a shell as an image of security, protection, belonging, home — Where can young people feel at home? For young people especially, increasing mobility in a globalized world can mean uprootedness and perpetual search. Creation at the seaside offers a life-nurturing image of longed-for belonging for young people: covered and protected by shells, yet still in contact with the sand and the rolling waves. *Under the shells* is symbolic of shelter and movement, which in its contrasts offers space for imaginative explorations. How can the church as the body of Christ be a place where young people feel protected and safe like under a shell, and yet in constant movement towards transformation? (20 youth)

A Creative Table: Up with the Kites...

This booth represents a creative space for kites empowered by the wind — the wind blows, and branches and leaves of bending trees are floating in the air. Young people are yearning for this fresh wind of inspiration and renewal, motivating them to carry forth their vision for a more peaceful and just world. In these symbolic actions of building kites are embedded all the youthful energy, the bursting laughter and joyful songs. How does the life and witness of churches today reflect this drive for action and visible signs of being alive? (20 youth)

17:30 Reflection on the Day and Evening Prayer (30 min)

The Seeds of Hope – A youth prayerful contribution to a sustainable future.

18:00 Evening Prayers Close! Dinner Commences!

The evening prayers conclude at **18:00 sharp**. Participants are free to enjoy their dinner around the Sokoni space as they continue to mingle and engage in conversations.

20:00 Youth Sokoni/Marketplace Closes!

Women Sokoni

Date: Saturday, 10 March 2018

Time: 15:30–20:00

The women-themed Sokoni intends to make visible women's creative ways of being in mission, as well as the gender justice issues that women in mission face. The activities in this Sokoni session bear the motif of moving together in the Spirit, with mentorship as an embodiment of transformative discipleship. This Sokoni is designed to be interactive, involving as many of the women mission participants as possible, and using as methodology both talk-show side-by-side fireside chats that engage the audience and storytelling campfire sessions. With the motif of pilgrimage, the participants are invited to journey alongside women as we celebrate our gifts, lament our wounds, and work towards the transformation of gender injustice.

Here, women's characteristic ways of being in mission, their stories, the issues they address, and their strategies inform and shape mission-from-the-margins thinking and praxis. In this way, they challenge imperial, colonial-centrist, and patri-kyriarchal models of mission. Women in mission approaches are rooted in embodied, holistic, and interconnected experiences of life in the margins without diminishing the margins' complexities.

Timetable (Saturday, 10 March 2018, 15:30–20:00)

15:30 Women Sokoni/Marketplace Opens!

16:00 *Creative Dialogue* (Centre Stage)

Audience Dialogues: The talk-show host introduces the women's theme of the Sokoni, then invites participants to the stage and engages them using guiding questions.

16:50 Fireside Chats: The talk-show host invites input from the audience.

17:20 Campfire Stories: The talk-show host invites participants to the story-telling campfire session.

17:40 Closing Remarks

17:45 Gathering Prayers (Spirituality Team)

18:00 Prayers Close! Dinner Commences!

Please feel free to have your dinner around the Sokoni space and continue to enjoy what is on offer in the displays and exhibitions or continue conversations on the Sokoni themes.

20:00 Women Sokoni/Marketplace Closes!

Mission from the Margins Sokoni

Date: Monday, 12 March 2018

Time: 15:30–20:00

This Sokoni is hosted by “Mission from the Margins” networks, including those focused on issues of Indigenous peoples (EIPN), people with disabilities (EDAN), migration / multicultural ministry (M&MM), racial justice (RJ), and people living with HIV. This Sokoni reflects on the materials displayed, exhibited, on sale, in the artistic performances, and in the creative dialogue themes of “Mission from the Margins.”

This Sokoni commences with a youth performing arts group, leading with music and drumming the conference participants from the Plenary Hall to the Sokoni space and to the centre stage. Participants from the Indigenous youth pre-conference representing communities at the margins are very involved in leading the activities in this Sokoni. Dramatic performances on the centre stage highlight stories from the margins of resistance, renewal, and hope. Artistic performances — including skits, music, and drumming — are continued on stage every half hour during one and a half hours of the creative dialogue.

Participants are invited to join a “Mission from the Margins Pilgrimage of Justice and Peace” that involves journeying/engaging with five stations of the margins located around the Sokoni space in open booths or platforms: (i) Spring, (ii) Forest, (iii) Borders, (iv) Crossroads, and (v) Village (see below for the explanations of the stations).

Each station is hosted by intergenerational leaders who rotate in leading the station activities, dialogues, conversations, and story-telling. Conference delegates are encouraged to visit and engage as pilgrims in the activities in each station during the one and a half hours allocated to the creative dialogue. Whilst movement from station to station is free-flowing and at each delegate's discretion, as pilgrims you are encouraged to move in chronological progression from stations one to five if possible and to spend at least 15 minutes per station culminating in celebration mode in the Village, which is station five. Pilgrims are free to visit a station more than once if reflections and contemplation on mission from the margins themes highlighted at particular stations compels them to do so. Pilgrims may very well end up journeying only to some and not all of the five stations within the time frame; this is fine too. As pilgrims please allow yourselves to be led by the Spirit as you move in the Spirit around the stations of the margins, meditating on what it means to be called to transforming discipleship in this space.

Timetable (Monday, 12 March 2018, 15:30–20:00)

15:30 Mission from the Margins Sokoni/Marketplace Opens!

At 15:30 sharp the youth creative arts group leads the conference participants with drumming performance from the plenary to the centre stage of the Sokoni space. Participants are encouraged to grab their afternoon tea and mingle around the centre stage as soon as possible.

15:40 Centre Stage – Artistic Performances

Youth creative dramatic and artistic performances highlight stories from the margins of conflict, resistance, renewal, and hope. Participants are introduced to the “Mission from the Margins Pilgrimage of Justice and Peace,” which involves journeying through the five stations of the margins. The five stations of the margins are creatively represented in the introductory performances on the centre stage.

16:00 Creative Dialogue

Five Stations of the Margin:

(i) Spring

The stories and activities at this station draw on images of spring/water as the spiritual source of our pilgrimage. Springwater resides deep down in the earth and must push through much to get to the top and be accessible as a life source for humans and all life forms dwelling on the earth's surface. There is also the reality that spring water, which is clean water, is not accessible to all. Clean water is a scarcity for many millions of peoples around the globe, including migrants and refugees forced to live in dehumanizing conditions today. Water justice is an issue that urgently needs addressing.

Through rich symbolism and creative story-telling, this station of the margin explores possibilities of transforming discipleship that resonate with the woman's encounter with Jesus at the well (John 4:1-40). As Christians we believe that Jesus is the water of life, the living water. As the living water of life, Jesus Christ is accessible to all who thirst and his heart must break in pieces that so many are denied living clean water in our world today. The lead host for this station is our ecumenical disability network, EDAN.

(ii) **Forest**

The forest is a common space for all of God's creation to share. It is not a space for exclusive claims. The forest is necessary for our oxygen supply and all need good clean air to live. However, the forest is a contested space and it is human beings and human interests that make it so. Corporations are vying for ownership in order to extract timber and minerals for profit. Indigenous owners continue to be displaced and made homeless by land-grabbing interests. Damages to nature and natural resources are visible in the devastation of the forest. Creative and interactive activities at this station explore transforming discipleship in relation to Indigenous spirituality, understandings, and biblical notions of stewardship, climate change, environment, eco-theology, and sustainability. The lead host for this station is our Indigenous network.

(iii) **Borders**

Borders represent barriers, separation, insecurity, isolation, fear, anxiety, and places of challenge and conflict in a foreign land (e.g., Abraham in Egypt, Paul's mission at the margins). This station of the margins highlights the global migration and refugee crisis and the states' responses of adopting closed-border policies as a migration control measure. There are also the barriers we construct to mark boundaries in relationships, which are sometimes healthy but often isolate, divide, or diminish human interconnections and interdependency. Here we explore different meanings of "border" and when borders are healthy or otherwise. We look at ways to dismantle and break down unhealthy borders; at how to build bridges instead of borders; and at possibilities of transforming discipleship at the border. This station is organized and led by migration and multicultural ministry practitioners.

(iv) **Crossroads**

The crossroads represents a space where choices are made: to let go, to make new starts, to embrace and relate rather than exclude and isolate. The stories and testimonials are about making choices for

discipleship and how to share gifts and resources, how to welcome and be hospitable, how to find solidarity and provide belonging rather than alienate and collude in “othering” processes. We draw on biblical motifs that resonate with making choices (e.g., Jeremiah demanding that decisions and choices be made); with crossing borders, as in Jesus coming to share our humanity; and with opportunities to respond to God’s invitation to the margins — where Christ is transforming people on the cross. This is also a space to choose reconciliation — with each other, with God’s creation, and with God. We particularly explore racial reconciliation as a model of transforming discipleship at the crossroads. This station is led by racial justice practitioners and leaders.

(v) Village

The village symbolizes heaven, God’s kingdom and reign, a city not built by human hands, where all God’s peoples gather, interact, and grow together in love. This is therefore a space of celebration and thanksgiving (biblical images include Heb. 11, Acts 17). This is God’s village at the margins, which is a holy space, a blessed space. Here God’s justice and peace are real. Here the agency of the marginalized are visible. As transforming disciples of Jesus empowered by the Holy Spirit to be agents of holy disruption, they are God’s partners in transforming the structures and systems of oppression and injustice to spaces of solidarity, mutuality, and community. This is God’s village of hope, belonging, healing, and reconciliation. Specific examples of healing, reconciliation, and hope in HIV communities in Africa are highlighted as possibilities of transforming discipleship. The village is a space of rejoicing, dancing, and singing in celebration. All pilgrims are invited to join in the celebration of God’s love and to reflect on the multitude ways in which God’s love is manifested in their lives. This station is hosted by the International Network of Religious Leaders Living with HIV / AIDS (INERELA).

17:30 Evening Prayers

The “Mission from the Margins” concluding presentation finishes at 17:30 sharp. The Sokoni programme moves swiftly into Evening Prayers for half an hour.

18:00 Evening Prayers Close! Dinner Commences!

Participants are invited to enjoy their dinner in the Sokoni space, and to mingle and move freely around the Sokoni exhibition, display areas, and market stalls — relaxing, talking, and exploring.

20:00 Mission from the Margins Sokoni/Marketplace Closes!

Global Ecumenical Theological Institute (GETI)

The Global Ecumenical Theological Institute (GETI) 2018 is a global ecumenical short-term study and exposure programme in accompaniment of the Conference on World Mission and Evangelism in March 2018 in Arusha, Tanzania. GETI 2018 is the second ecumenical formation programme the WCC has offered alongside one of its major ecumenical events, after the initial GETI at the 10th Assembly 2013 in Busan, South Korea. The participation of young theologians from a variety of countries and church traditions sparked fresh attention for new forms of experiential theological formation and engagement with the ecumenical movement. GETI 2018 seeks to perpetuate this positive experience, transmit the vibrancy, and encourage young people to become ecumenically committed and conversant ambassadors in their local and regional contexts, as well as on the global level.

As an ecumenical theological education event, GETI 2018 is designed for approximately 120 advanced students in theology and related academic fields with an interest in gaining insights into the ecumenical movement's current debates on understanding and practising mission in various regions of the world. GETI 2018 is engaging with the Conference on World Mission and Evangelism's theme, "Moving in the Spirit: Called to Transforming Discipleship." The student participants will explore together how the gospel is translated into their different cultures and contexts, and the ways in which they feel called and moved by the Spirit to transform the world. The reflection thereon will be part of a blended study process, commencing with an e-learning phase a couple of months prior to the event, which will allow the students to become familiar with each other and with the purpose and subjects of the programme. This process will be pursued onsite in guided student groups, as well as through engagement in the local context and the Conference on World Mission and Evangelism.

Welcome to Tanzania

The following is a brief description of the United Republic of Tanzania.

History

German and British Colonialism

Following the Berlin Conference of 1884–85 on the partition of Africa among colonial powers, Tanganyika came under German rule as Deutch Ostafrika, and in 1920, after the First World War, Tanganyika was transferred officially to become a British territory under the League of Nations.

Independence

The United Republic of Tanzania was formed out of the union of two sovereign states, namely Tanganyika and Zanzibar. Tanganyika became a sovereign state on 9 December 1961 and became a republic the same year. Zanzibar gained independence on 10 December 1963 and the People's Republic of Zanzibar was established after the revolution of 12 January 1964. The two sovereign republics formed the United Republic of Tanzania on 26 April 1964. However, the government of the United Republic of Tanzania is a unitary republic consisting of the Union Government and the Zanzibar Revolutionary Government.

Ujamaa Policy

In 1967, Mwalimu Julius Nyerere, the founder of the nation, introduced *Ujamaa*, a self-reliance policy that was a brand of African socialism. Under *Ujamaa*, most pillars of the economy were nationalized to be run by government machinery. The government borrowed funds from the International Monetary Fund to subsidize its social service and economic sectors. However, the policy was abandoned, thus ushering in the liberalization of the economy in the mid-1980s.

Location

Tanzania is located on the eastern coast of Africa, with approximately 800 kilometres of Indian Ocean coastline. It shares borders with Kenya and Uganda in the north; Rwanda, Burundi, and the Democratic Republic of the Congo in the west; and Zambia Malawi and Mozambique in the south. The Indian Ocean is on the eastern side. Mount Kilimanjaro, the highest mountain in Africa, is found in Northern Tanzania. Three of Africa's Great Lakes are partly located in Tanzania, including Lake Victoria, which is Africa's largest lake, and Lake Tanganyika, which is the continent's deepest lake, known for its unique species of fish. The Zanzibar Archipelago is offshore. The Kalambo Falls on

Lake Rukwa in the southwestern Katavi region are the second highest uninterrupted falls in Africa and are located near the southeastern shore of Lake Tanganyika on the border with Zambia.

The Capital City

Since 1996, the capital city of Tanzania has been Dodoma, while Dar es Salaam, on the shores of the Indian Ocean remains the country's commercial hub.

Population

Tanzania has a population of 55.6 million people (2016 UN estimates). At least 70 percent of the population lives in the rural areas producing food and cash crops. Like other sub-Saharan countries, a portion of its population lives below the poverty line of USD 1.25 a day. The UNDP (United Nations Development Programme) points to unsustainable harvesting of Tanzania's natural resources, unchecked cultivation, climate change, and water source encroachment as the most prominent challenges that Tanzania faces in its efforts to reduce poverty.

Ethnicity

While at least 130 ethnic and local languages are spoken in Tanzania, Kiswahili is used as the national language. English is also used for official communication.

Religions

Major religions of the people include Christianity, Islam, traditionalist, and Hinduism. The state has no religion but respects the practice of all religions as per the constitution.

Flora and Fauna

Northeast Tanzania is mountainous and includes Mount Meru, an active volcano; Mount Kilimanjaro, a dormant volcano; and the Usambara and Pare mountain ranges. West of these mountains is the Gregory Rift, the eastern arm of the Great Rift Valley. On the floor of the rift are a number of large salt lakes, including Lake Natron in the north, Manyara Lake in the south, and Eyasi Lake in the southwest. The rift also encompasses the Crater Highlands.

Just to the south of Lake Natron is Ol Doinyo Lengai (3,188 metres or 10,459 feet), the world's only active volcano that produces natrocarbonatite lava. To the west of the Crater Highlands lies Serengeti National Park, and southeast of the park is Olduvai Gorge, where many of the world's oldest hominid fossils and artifacts have been found.

Further northwest is Lake Victoria, which lies on the Kenya–Uganda–Tanzania border. This is the largest lake in Africa by surface area and is traditionally named as the source of the Nile River. Southwest of this, separating Tanzania from the Democratic Republic of the Congo, is Lake Tanganyika. This lake is estimated to be the second deepest lake in the world after Lake Baikal in Siberia. The western portion of the country between Lakes Victoria, Tanganyika, and Malawi consists of flat land that has been categorized by the World Wildlife Fund as part of the Central Zambezi Miombo woodlands eco region.

The centre of Tanzania is a large plateau, which forms part of the East African Plateau. The southern half of this plateau consists of grassland within the Eastern Miombo woodlands eco region, the majority of which is covered by the huge Selous National Park. Further north, the plateau is arable land and includes the national capital, Dodoma.

The eastern coast contains Tanzania's largest city and former capital, Dar es Salaam. Just north of this city lies the Zanzibar Archipelago, a semi-autonomous territory of Tanzania that is famous for its spices. The coast is home to areas of East African mangroves: mangrove swamps that provide an important habitat for wildlife on land and in the water.

The climate varies greatly within Tanzania. In the highlands, temperatures range between 10°C and 20°C (50°F and 68°F) during cold and hot seasons respectively. The rest of the country has temperatures rarely falling lower than 20°C (68°F). The hottest period extends between November and February (25–31°C or 77–87.8°F) while the coldest period occurs between May and August (15–20°C or 59–68°F). The annual average temperature is 20°C (68.0 °F), but the climate is cool in high mountainous regions. Tanzania has two major rainfall regimes: one is uni-modal (October–April) and the other is bi-modal (October–December and March–May). The former is experienced in southern, central, and western parts of the country, and the latter is found in the north from Lake Victoria extending east to the coast. The bi-modal regime is caused by the seasonal migration of the Inter Tropical Convergence Zone.

Economy

Agriculture

The backbone of Tanzania's economy is agriculture, which in 2013 accounted for 24.5 percent of the GDP, provided 85 percent of exports, and accounted for half of the employed workforce. The agricultural sector increased by 4.3 percent in 2012. People in Tanzania grow maize, Irish and sweet potatoes, tomatoes, beans, tobacco, cotton, cashew nuts, cassava, tea, coffee, bananas, onions, rice, fruits (including mangoes), millet, and sugar cane for their own consumption and as cash crops.

Fishing

Tanzania has marine water cover of 64,000 square kilometres, including the Indian Ocean and an exclusive economic zone covering 223,000 square kilometres. However, poor fishing facilities, limited financial resources, and lack of relevant technological skills prevent the country from benefiting from fishing.

In 2011, the country earned TZS 1.2 trillion from the fishing industry from 177,527 licensed fishermen. The sector's contribution to the national economy remains minimal, as in the same year the country exported fish and fisheries products worth TZS 230.01 billion (USD 176,797.8 million). However, the government earned TZS 5.866 billion in revenue. The export seems to have dropped from the average fish and fishery product exports from Tanzania during the five previous years (2005–10), which were worth USD 195.17 million.

Tourism

Approximately 38 percent of Tanzania's land area is set aside in protected areas for conservation. Tanzania has 16 national parks and a variety of game and forest reserves. Travel and tourism contributed 17.5 percent of Tanzania's GDP in 2016 and employed 11 percent of the country's labour force (1,189,300 jobs) in 2013. In 2016, 1,284,279 tourists visited Tanzania, compared to 590,000 in 2005. The vast majority of tourists visit Zanzibar or do a "northern circuit" of Serengeti National Park, the Ngorongoro Conservation Area, Tarangire National Park, Lake Manyara National Park, Mount Kilimanjaro, and Arusha National Park. Tanzania is highly biodiverse and contains a wide variety of animal habitats. Tanzania is home to about 130 amphibian and over 275 reptile species. On Tanzania's Serengeti plain, white-bearded wildebeest (*Connochaetes taurinus mearnsi*) and other animals take part in a large-scale annual migration.

Mining

Industry and construction are major and growing components of the Tanzanian economy, contributing 22.2 percent of GDP in 2013. This component includes mining and quarrying, manufacturing, electricity and natural gas, water supply, and construction. Mining contributed 3.3 percent of the GDP

in 2013. The vast majority of the country's mineral export revenue comes from gold, accounting for 89 percent of the value of those exports in 2013. The country also exports sizeable quantities of gemstones, including diamonds and tanzanite. About 106,000 tons of coal produced annually (2012) is used domestically. Only 15 percent of Tanzanians had access to electric power in 2011.

Commerce

The Bank of Tanzania is the country's central bank and is primarily responsible for maintaining price stability, with a subsidiary responsibility for issuing Tanzanian shilling notes and coins. At the end of 2013, the total assets of the Tanzanian banking industry were 19.5 trillion Tanzanian shillings, a 15 percent increase over 2012. In 2013, the communications sector was the fastest growing in Tanzania, expanding by 22.8 percent; however, the sector accounted for only 2.4 percent of the GDP that year. As of 2011, Tanzania had 56 mobile telephone subscribers per 100 inhabitants, a rate slightly above the sub-Saharan average. Very few Tanzanians have fixed-line telephones. Approximately 12 percent of Tanzanians used the internet as of 2011. The country has a fibre-optic cable network that replaced unreliable satellite service, but internet bandwidth remains very low.

Politics

Tanzania became a multiparty state in 1992, and multiparty elections were held in 1995. The Chama cha Mapinduzi (CCM) party has been leading the government ever since it was formed, with Chama cha Demokrasia na Maendeleo (CHADEMA) as the main opposition party.

International Relations

Tanzania is a member of the East African Community (EAC), along with Uganda, Kenya, Rwanda, Burundi, and South Sudan; a member of the Southern African Development Community (SADC); and a member of United Nations. It also takes part in peacekeeping operations along with South African and Malawian militaries in the United Nations Force Intervention Brigade (MONUSCO) in the Democratic Republic of the Congo (DRC), and has participated in peacekeeping missions in the Darfur region of Sudan (UNAMID). Tanzania is signatory to a number of human rights treaties in the Africa region, sub-region, and international agencies. The country has bilateral relations with African countries, as well as with Western countries such as the US and the EU and with Eastern countries including China, India, and Japan.

The Arusha Region

The Arusha Region of northern Tanzania lies on the Kenyan border, encompassing savannahs and part of the Great Rift Valley. The Arusha Region is one of Tanzania's 31 administrative regions. Its capital and largest city is Arusha, which covers an area of 37,576 square kilometres (33,809 km² of land / 707 km² of water). The population of Arusha is 1.694 million (2012). The Arusha and Manyara region is the centre of Maasai culture. The region is inhabited by various ethnolinguistic groups and communities, among them the Iraqw, Arusha, Maasai, Wameru, Sonjo, Chagga, Pare, and Nguu.

Activities

The Arusha Region is a global tourist destination and the centre of the northern Tanzania safari circuit. Nature and wildlife preserves include the Ngorongoro Conservation Area, which contains the massive Ngorongoro Crater, and Arusha National Park, which covers volcanic Mount Meru. Safaris often start in Arusha, the capital city. Given Arusha's popularity as a safari destination, the activities carried out by people in the region include tourism, travel business, and hotel business. However, mining and agriculture are the main activities of people in Arusha. In agriculture, they grow maize, Irish and sweet potatoes, tomatoes, bananas, onions, rice, fruit, and millet. Small-scale fish farming is also done.

The Arusha Declaration

The Arusha Declaration is known as Tanzania's most prominent political statement of African socialism, or *Ujamaa*. The Arusha Declaration Museum, located in the city centre, is the venue of the signing of the document that proclaimed Tanzania as a socialist state in 1967.

The Geneva of Africa

Arusha is known for being a seat of various peace agreements in the African region. Notable is the Arusha Peace Agreement signed on 4 August 1993 by the government of Rwanda and the rebel Rwandan Patriotic Front (RPF) to end a three-year Rwandan civil war. The talks to end the civil war in Burundi were also mediated by former presidents of Tanzania and South Africa. And following the Rwandan genocide, Arusha was chosen as the seat for the United Nations International Criminal Tribunal for Rwanda (ICTR). Arusha hosts a number of international, regional, and sub-regional organizations, such as the East African Community; the African Court on Human and Peoples Rights; the head office of the Pan African Postal Union; the Mechanism for International Criminal Tribunals; the African Institute of International Law; the African Union Advisory Board on Corruption; the East, Central and Southern Africa Health Community (ECSA); and the Eastern and Southern African Management Institute (ESAMI).

Conference on World Mission and Evangelism

What Is a World Mission Conference?

We mean here the world mission conferences organized by the WCC since 1961, and in earlier times by the International Missionary Council (IMC). These conferences — with the official title of Conference on World Mission and Evangelism (CWME, or CWME Conference) — usually take place every seven to eight years. They provide an ecumenical space for encounter and dialogue offered by the WCC to its members and to a wider constituency. In this space, about 500 to 700 persons — young people, women, and men involved in frontiers of Christian witness; church and mission leaders; theologians; and missiologists — gather to exchange their experiences and think together about priorities in mission and the future of Christian witness. While world mission conferences do not issue binding statements on mission theory or strategy, they do highlight what can be considered essential for an ecumenical approach to mission and evangelism at a specific time in history.

The following main categories of participants can be distinguished for the conference now taking place in Arusha:

Delegates from Affiliated Bodies to the CWME Conference

These are mainly mission councils, church groups for mission, and national or Christian councils of churches. Only a certain number of national councils of churches or of international organizations in working relationship with the WCC are affiliated bodies. Affiliation must be requested, and there is a specific procedure to be followed. Membership in the WCC is, however, not a prerequisite for becoming a CWME-affiliated body.

Delegates from Member Churches of the WCC

These delegates usually make up the majority of the participants at such a CWME conference. The relatively small size of WCC mission conferences do not allow for every member church, however, to be represented. A CWME conference is a specialized meeting and not to be compared with a WCC assembly, where each member church has in principle the right to participate.

Delegates from Churches or Mission Bodies Considered Part of the Wider Constituency

These delegates include the participants representing the Roman Catholic Church (through the Pontifical Council for Promoting Christian Unity) and

persons sent by or indirectly representing evangelical and Pentecostal churches, mission societies, or international bodies. This is in line with WCC and CWME policies to open up dialogue with churches and mission bodies that are not and do not necessarily want to become members of the WCC.

Advisers and Observers

Advisers or observers are invited not as representatives of a sending church or body, but as persons linked to specific tasks for which their competence and experience are deemed necessary.

A History of the World Mission Conferences

With its watchword of “the evangelization of the world in this generation,” the **1910 World Mission Conference in Edinburgh** is considered the symbolic starting point of the contemporary ecumenical movement. There had been earlier major mission conferences, but at Edinburgh steps were taken towards a certain institutionalization of cooperation between Protestant mission councils. Edinburgh cannot be considered “ecumenical” in the present sense of the word, however, since there were no Catholic or Orthodox delegates present. Of the 1400 participants, 17 came from the “third world.” Edinburgh was very carefully prepared in thematic commissions, and, despite the quite “progressive” debates in some of these, the conference generally reflected a traditional conservative approach to mission, linking the proclamation of the “gospel to the heathens” with the spread of Western civilization. Edinburgh also gave birth to the *International Review of Missions* (whose first issue was published in 1912) and to a Continuation Committee that laid the foundations for the creation of the International Missionary Council (IMC) in 1921.

The mood at the second World Mission Conference, held in **Jerusalem** in **1928**, was quite different. The First World War, provoked by “Christian” countries, had profoundly challenged the ideal of Western civilization as an embodiment of the gospel. The communist revolution of 1917 had made the dream of evangelizing the whole world within one generation unrealistic. At the Jerusalem conference, two major questions on mission emerged to which no real consensus was found: the relation between the Christian message and other religions, and the theological interpretation of Christian social and political involvement.

The third mission conference (the second “enlarged meeting” of the IMC) took place in **1938** in **Tambaram**, near Madras, India. In a world context where peace was increasingly threatened by fascist-type regimes (Germany, Italy, Portugal, Spain, Japan), the discussions focused on the importance and centrality of the church (in particular the local church) in mission. Representatives from the “younger” churches were in the majority in Tambaram.

Tambaram also defended the ultimate truth of the Christian message vis-à-vis other religions, while advising missionaries to take a listening and dialoguing approach in practice.

The **1947** IMC conference in **Whitby**, Canada, was a small one. It reflected on the fundamental changes in what was considered a “revolutionary” world after the shock of the Second World War. There was a need to rebuild not only countries, but also relations between people who had been in conflict. Whitby became famous for its slogan “partnership in obedience.” The term “partnership” had been used earlier, but it received particular emphasis at Whitby. Delegates abandoned the use of the language of “Christian” and “non-Christian” countries, opening the way to new paths in mission theology. They also insisted on the importance of good relationships with the new WCC, which was to hold its first assembly in 1948.

The next enlarged meeting of the IMC was in **Willingen**, Germany, in **1952**. Under the threat of events in China to the traditional mission enterprise, delegates rediscovered that mission depends first and foremost on God’s own activity. Mission is the purpose and action of the triune God. Willingen is rightly considered to have had the most lasting influence on ecumenical mission theology. Indeed, the idea of *missio Dei*, which was taken up in the follow-up of Willingen, proved to be most creative. The strong emphasis on the centrality of the church in mission (important since Tambaram) was replaced by an enlarged perspective that allowed an interpretation of world events as determining factors for mission.

At the turn of **1957/58**, the IMC met in **Achimota** near Accra, Ghana, and debated a proposal to unite with the WCC, with which it shared several programmes and entertained intensive relations. The proposal was accepted by a great majority, while certain theologically more conservative mission councils refused to integrate mission and church. They wanted to preserve missionary freedom and not become dependent on ecclesiastical authorities and agendas.

In **1961**, the “integration” of church and mission — in practice of the IMC with the WCC — became effective at the **New Delhi** assembly. The mission councils affiliated to the IMC became affiliated to the Commission on World Mission and Evangelism of the WCC (CWME, later called Conference). The Division on World Mission and Evangelism (DWME, later, Commission) took over the programmatic work and responsibility of the IMC, which ceased to exist. From then on, the world mission conferences could really be called “ecumenical” because of the much larger denominational participation, including Orthodox churches and, soon after Vatican II, also Roman Catholic observers.

In **1963**, the first CWME met in **Mexico City** under the theme “Mission in Six Continents.” The perspective of mission was enlarged to encompass all continents and not only those of the “South.” Meeting during the first development decade, the conference dealt intensively with witness in a world where God was active, inviting the churches to join in *missio Dei*. It was the time of

a positive appreciation of secularization and of non-religious formulations of Christian faith and action, in particular in the West.

The World Mission Conference of **Bangkok**, at the turn of **1972/73**, became famous for its holistic approach to the theme “Salvation Today,” encompassing its spiritual as well as socio-political aspects, without favouring one over the other. Bangkok acknowledged the need for contextual theologies and recognition of cultural identity as shaping the voice of those answering and following Christ. The delegates struggled with situations of exploitation and injustice expressed also in relations between churches. In order to enable local churches in Africa, Asia, Latin America, and the Pacific to set their own priorities in witness, a temporary “moratorium” on sending money and missionaries from the North was proposed. An alternative proposal for more justice in mission relations was seen in the transformation of the Paris mission society into a community of churches in mission (called CEVAA).

The next CWME took place in **Melbourne**, Australia, in **1980**. Reflecting on the theme “Your Kingdom Come,” the conference insisted on the particular role of the poor and churches of the poor in God’s mission. Influenced by the Latin American liberation theologies, the delegates highlighted the radical aspects of the kingdom message and the serious challenge it threw to traditional missiology and mission programmes. Other aspects of Melbourne however also deserve recognition. There was groundbreaking work done on evangelism and on the church as healing community in the section dealing with the church’s witness. The conference also highlighted how Christ’s choice of vulnerability and way to the cross challenges the use of power in political, church, and mission life.

Many of Melbourne’s insights are to be found in the document “Mission and Evangelism: An Ecumenical Affirmation,” adopted in 1982, which remains the fundamental text on mission for the WCC.

The **1989** World Mission Conference of **San Antonio**, Texas, USA can be considered the last in the period dominated by the conflict between two ideological and economic systems (1918–89). It followed on Melbourne with another of the Lord’s Prayer requests, “Your will be done,” to which was added, “Mission in Christ’s way,” an expression taken from the 1982 affirmation. San Antonio became famous for a consensus statement on the relation between Christianity and other religions. This question has always been a disputed point at WCC mission conferences. The consensus found was, basically, “We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot put any limit to God’s saving power. There is a tension between these affirmations which we acknowledge and cannot resolve.” As all other CWME conferences had done, San Antonio also dealt with Christian involvement in struggles for life and against oppression, as well as with the increasing importance of our relations with creation.

In **1996**, the last WCC conference on mission of the 20th century took place in **Salvador de Bahía**, Brazil, and was fully dedicated to the relation between gospel and cultures. After the change in world politics of 1989 and the increased influence of cultural and ethnic identities on violent conflicts, a renewed missiological reflection on culture was needed. Reaffirming Bangkok's position on inculturation, Salvador insisted on the richness of cultural variety as God's gift, but also on the gospel imperative to link the affirmation of one's cultural identity with an openness to other identities. Salvador recognized the fundamental equality of all cultures, but also their ambiguity. In its relation with cultures, the gospel may be illuminated, but also obscured. Churches in mission may have to confirm elements of their culture, but also to challenge others. In the face of the situation in the Eastern part of Europe in particular, Salvador reaffirmed the WCC's opposition to proselytism, and the need for cooperation in mission and common witness.

In **2005**, the Conference on World Mission and Evangelism met near **Athens**, Greece, for the first time in a majority Orthodox context and, also for the first time, with representatives from the Roman Catholic Church and from evangelical and Pentecostal churches as delegates with full rights. The theme was "Come, Holy Spirit, Heal and Reconcile: Called in Christ to Be Reconciling and Healing Communities." This allowed for a more humble approach to mission, reminding ourselves of the priority of God's mission of the Holy Spirit in the world, the only one able to really bring healing and reconciliation in the full sense of the term. Within that overall dynamic of God in the world, the churches have a specific calling, which is to be ambassadors of reconciliation, and in particular to build, renew, and multiply spaces where humans can experience something of God's healing and reconciling grace. And while focusing on pneumatology, the CWME resisted the tendency to separate the Spirit from Christ, and intentionally remained within a trinitarian framework.

The approach of the centenary of Edinburgh 1910 prompted an attempt in Scotland to take account of Christian mission a century after the epoch-making conference. The nine themes they identified provided the structure for the Edinburgh 2010 study process and eventually shaped the "Common Call" issued by the **Edinburgh 2010** conference. For the first time in mission history, representatives of all traditions of Christianity and global mission actors gathered together to celebrate the centenary. It has a particular significance for ecumenical missiology. An analysis of the "Common Call" produced at the Edinburgh conference shows that positions defended over decades by the WCC have now become somewhat common ground: *missio Dei*, empowerment and humility, creation as the scope of mission, holistic content of the gospel, mission from everywhere to everywhere, unity and mission. Edinburgh 2010 was a moment of celebration, healing, and convergence of the missionary movement.

Originally, CWME planned to organize a conference between the WCC Porto Alegre and Busan assemblies. However, the CWME executive group revised the original proposal because a number of affiliated mission bodies and the WCC executive committee expressed concern about holding two big mission conferences during this one period, i.e., Edinburgh 2010 and a CWME conference. As a result, the CWME organized the CWME pre-assembly mission event in **Manila 2012**. While Edinburgh 2010 sought to develop broader collaboration in mission, the Manila mission event focused on the work on the new WCC ecumenical affirmation on mission and evangelism, ***Together towards Life: Mission and Evangelism in Changing Landscape*** (TTL). This new affirmation was unanimously approved by the WCC central committee in 2012 and by the assembly in 2013. Since the integration of the IMC and the WCC in 1961, TTL is the second official WCC position statement on mission and evangelism after “Mission and Evangelism: An Ecumenical Affirmation,” approved in 1982.

The International Missionary Council

Following the world mission conference in Edinburgh in 1910, two instruments for maintaining and enhancing cooperation between (Protestant) mission societies and councils were created: a Continuation Committee, having as one of its aims to work towards a permanent international missionary committee; and the *International Review of Missions* (IRM), first published in 1912. In 1921, the cooperation received a stronger institutional form with the creation of the International Missionary Council (IMC). The IMC was constituted by “national missionary organizations” — i.e., “interdenominational conferences or committees in which different sending countries of the missionary societies are united for common consultation and co-operation” (1921 constitution of IMC). The great majority of the 1921 members came from North America, Europe, South Africa, and Australia, with, however, representatives also from Japan, Korea, China, and the National Missionary Council of India, Burma, and Ceylon.

The Edinburgh 1910 conference was the beginning of the modern ecumenical movement. The interdenominational and cooperative aims and practices of the IMC made it one of the major streams of the ecumenical movement of the 20th century, together with “Faith and Order” and with “Life and Work” movements. Together with the then still provisional committee of the WCC, the IMC created in 1946 the Commission of the Churches on International Affairs (CCIA). Later, after the creation of the WCC, there was increasing cooperation between the two councils, leading to their integration in 1961.

The Commission on World Mission and Evangelism

The integration of the IMC and the WCC took place on the understanding that the work of the IMC would be continued by the new integrated council. This resulted in the creation of a structure at three levels: a world conference, a commission and staff, and the continuing publication of the IRM. The names of the bodies have changed too often to be mentioned here. Suffice to say that presently CWME can refer to both the conference and the commission on world mission and evangelism. Presently, the conference has a size of 500 to 700 participants and the commission has 42 members, (which includes seven advisors). Like the conference, the commission is constituted by persons coming from the three groupings of affiliated bodies, WCC member churches, and the wider constituency, all with voting rights. The cooperation between the mission commission of the WCC and the Roman Catholic Church started soon after Vatican II and has increased to the point of having the Catholic members of the commission now present with full voting rights, as is the case with members coming from evangelical or Pentecostal churches or bodies. The CWME has an advisory function to the WCC central committee. By-laws indicate the role, functions, and tasks of the conference and the commission in relation to the central committee. Staff working in the project on Mission and Evangelism of the WCC are part of its Unity, Mission, and Ecumenical Relations programme.

Appendices

A. CWME Officers

Metropolitan Dr Mor Geevarghese Coorilos (Moderator), Syrian Orthodox Patriarchate of Antioch and All the East
Rev. Dr Janet Corlett (Vice-moderator), Methodist Church, United Kingdom
Rev. Dr Jooseop Keum (Director), Presbyterian Church of Korea

B. List of Commissioners

Rev. Christoph Anders, Evangelisches Missionswerk in Deutschland
Rev. Claudia Bandixen-Widmer, Mission 21, Switzerland
Mr Kenneth T. Ben, Cook Islands Christian Church
Rev. Prof. Stephen Bevans, Roman Catholic Church-Society of the Divine Word
Rev. Michael Blair, United Church of Canada
Mr Juarês Bongo Manico, Igreja Evangélica Congregacional em Angola
Mr Johannes Bronsveld, United Protestant Church of Belgium
Dr Emily Jane Colgan, Anglican Church in Aotearoa, New Zealand and Polynesia
Metropolitan Dr Geevarghese Mor Coorilos, Syrian Orthodox Patriarchate of Antioch and All the East, India
Rev. Dr Janet Corlett, Methodist Church, UK
Rev. José Luis Casa, Presbyterian Church (USA)
Rev. Canon Virginia Carol Doctor, Anglican Church of Canada
Mrs Gertrude Oforiwa Fefoame, Ecumenical Disability Advocates Network
Archpriest Mikhail Goundiaev, Russian Orthodox Church (Moscow Patriarchate)
Ms Jingqin Gu, China Christian Council
Rev. Gomar Gultom, Huria Kristen Batak Protestan (HKBP)
Rev. Dr Rob Hay, World Evangelical Alliance
Ms Elena Kelly, Iglesia Morava en Nicaragua
Dr Thomas Kemper, United Methodist Church-General Board of Global Ministries
Ms Vanna Kitsinian, Armenian Apostolic Church (Holy See of Cilicia)
Dr Sr Mary John Kudiyirippil, Roman Catholic Church-Suore Missionarie Serve dello Spirito Santo
Mr Win Htut Thar Kyi, Myanmar Baptist Convention
Prof. Dr Baard Mæland, Church of Norway

H.E. Metropolitan Dr Makarios of Kenya and Irinoupolis, Greek Orthodox Patriarchate of Alexandria and All Africa
 Mrs Jennifer P. Martin, Council for World Mission, Jamaica
 Mrs Hilda Matshoba, African Methodist Episcopal Church
 Mr Philip Modayil Mani, Church of South India
 Archbishop John Muhambi Akhura, African Church of the Holy Spirit
 Rev. Dr Radu Muresan, Romanian Orthodox Church
 Ms Rhoda Musa, Reformed Church of Christ in Nigeria
 Mrs Aino Nenola, Orthodox Church of Finland
 Ms Eva Christina Nilsson, Church of Sweden
 Fr Richard Nnyombi, Roman Catholic Church-Missionaries of Africa
 Rev. Dr Opoku Onyinah, The Church of Pentecost
 Dr Ruben Elías (Tito) Paredes Alfaro, Centro Evangélico de Misiología Andino Amazónica
 Rev. Heather Elizabeth Robinson, Moravian Church in Jamaica
 Rev. Prof. Kenneth R. Ross, Church of Scotland (Minute taker)
 Rev. Dr Ho-Suhk Suh, Korean Methodist Church
 Lic. Maria Margarita de la Torre Saransig, Consejos de Pueblos y Organizaciones Indígenas Evangélicas del Ecuador (FEINE)
 Rev. Deacon Nephon Tsimalis, Ecumenical Patriarchate
 Prof. Mika Vähäkangas, Evangelical Lutheran Church of Finland
 Ms Aikaterini Voulgari, Church of Greece
 Ms Veronica Wiesner, Iglesia Evangélica del Río de la Plata

C. Conference Planning Committee

Metropolitan Dr Geevarghese Mor Coorilos (Chair), Syrian Orthodox Patriarchate of Antioch and All the East
 Rev. Dr Janet Corlett, Methodist Church, United Kingdom
 Dr Agnes Abuom (Moderator of WCC central committee), Anglican Church of Kenya
 Rev. Michael Blair, United Church of Canada
 Rev. José Luis Casa, Presbyterian Church (USA)
 Mrs Jennifer P. Martin, United Church in Jamaica and the Cayman Islands
 Dr Rogate Reuben Mshana, Evangelical Lutheran Church in Tanzania
 Ms Eva Christina Nilsson, Church of Sweden
 Fr Richard Nnyombi, Roman Catholic Church-Missionaries of Africa
 Apostle Prof. Dr Opoku Onyinah, The Church of Pentecost, Ghana
 Rev. Prof. Kenneth R. Ross, Church of Scotland
 Dr Sudipta Singh, Council for World Mission
 Ms Aikaterini Voulgari, Church of Greece
 Rev. Dr Jooseop Keum (CWME Staff)
 Rev. Kay Kyeong-Ah Woo (Conference coordinator)

Dr Amele Ekue (GETI)
Ms Kyriaki Avtzi (CWME staff)
Dr Katalina Tahaafe-Williams (CWME Staff)

D. Spiritual Life Committee

Rev. Dr Janet Corlett (Chair), Methodist Church, UK
Rev. Christoph Anders, Association of Protestant Churches in Germany
Mr Kenneth Ben, Cook Island Christian Church
Mr Johannes Bronsveld, Eglise Protestante Unie de Belgique
Rev. Dr. Lesmore Gibson Ezekiel, Lutheran Church of Nigeria
Rev. Dr Sahaya Gnanaselvam Antony, Roman Catholic Church
Rev. Merlyn Hyde-Riley, Jamaica Baptist Union
Rev. Prof. Dr Lawrence Iwuamadi, Roman Catholic Church
Dr Sr Mary John Kudiyrappil, Suore Missionarie Serve dello Spirito Santo
Rev. Dr Jennifer S. Leath, African Methodist Episcopal Church
Prof. Dr Rommel Linatoc, National Council of Churches in the Philippines
Mr Jorge Lockward, United Methodist Church
Rev. Dr Radu Muresan, Romanian Orthodox Church
Mr Iain McLarty, Church of Scotland
Rev. Dr Kenneth Mtata, Zimbabwe Council of Churches
Prof. Bridget Ngeiyamu, Evangelical Lutheran Church in Tanzania
Mr Daniel Njoroge, Greek Orthodox Patriarchate of Alexandria and All Africa
Ms Pauline Nyamwitha Mwangi
Ms Saya Ojiri, Anglican Church in Japan
Ms Hannelore Schmid
Rev. Seth Ole Sululu, Evangelical Lutheran Church in Tanzania
Rev. Dr Ester Pudjo Widiastih

E. Members of the Local Host Committee

Dr Rogate Mshana (Chair)
Mr Brighton Killewa (ELCT General Secretary)
Bishop Alinikisa Cheyo
Rev. Father John Kihanga
Mr William Kivuyo
Mrs Elizabeth Lobulu
Rev. Dr Faustin Mahali
Ms Mary Mmbaga
Dr Paulo Mmbando
Rev. Prof. Dr Aidan G. Msafiri
Mrs Donatha Mugassa
Mr Loata Laiser Mungaya

Ms Patricia Mwaikenda
Rev. Dr Ainekisha Mwombeki
Rev. Dr Angela Olotu
Ms Magreth D. Ringo
Rev. Lazaro Rohho
Rev. David Shao
Mr Arthur Shoo
Rev. Seth Sululu

F. List of Affiliated Bodies

Argentine Federation of Evangelical Churches (FAIE)
Association for Protestant Missions and Churches in Germany (EMW)
Austrian Missionary Council
Bahamas Christian Council
Canadian Council of Churches
Christian Council of Ghana
Christian Council of Trinidad and Tobago
Church of Christ in Thailand
Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu
Churches Together in Britain and Ireland
Communion of Churches in Indonesia (PGI)
Community of Churches in Mission (CEVAA)
Council for World Mission (CWM)
Council of Churches in Sierra Leone
Council of Churches of Malaysia
Council of Churches in Zambia
Cuban Council of Churches
Danish Mission Council
Evangelical Federation of Mexico
Federation of Evangelical Churches in Uruguay
Federation of Protestant Churches in Madagascar
Finnish Ecumenical Council
French Evangelical Department for Apostolic Action
Hong Kong Christian Council
Irish Council of Churches
Jamaica Council of Churches
Malawi Council of Churches
Marist Missionary Sisters, Rome
Middle East Council of Churches
Mission 21–Basel Mission
Missionaries of Africa, Rome
Missionary Commission of the United Protestant Church, Belgium

Myanmar Council of Churches
 National Christian Council in Japan
 National Christian Council of Sri Lanka
 National Council of Churches in Australia
 National Council of Churches in Bangladesh
 National Council of Churches in India
 National Council of Churches in Korea
 National Council of Churches in Pakistan
 National Council of Churches in the Philippines
 National Council of Churches of Singapore
 National Council of the Churches of Christ in the USA
 Netherlands Missionary Council
 Portuguese Council of Christian Churches
 Puerto Rico Council of Churches
 Sisters of Our Lady of the Apostles, Rome
 Society of the Divine Word, Rome
 South African Council of Churches
 Swedish Mission Council
 Swiss Mission Council
 United Evangelical Mission (UEM)
 World Communion of Reformed Churches (WCRC)
 Zimbabwe Council of Churches

G. Warshas (Workshops)

The warshas are an important feature of the Conference on World Mission and Evangelism. *Warsha* is the Swahili term selected by the organizers to describe the workshops that will take place during the conference. They are intended to be safe spaces for discussing new ideas in mission and evangelism with the aim of advancing creative thinking on critical and cutting-edge issues and of equipping participants with new skills through the sharing of knowledge.

Three types of warshas are being offered in Arusha.

- a) **Two-day warshas (March 9 and 10):** There are 20 workshops in this category. Each warsha will be comprised of **two sessions** of 90 minutes which will run on March 9 and 10 from 14:00 to 15:30.
- b) **One-day warshas (March 12 and 13):** There are 40 workshops in this category. Each warsha comprises a **single session** of 90 minutes. Twenty of these warshas will run on March 12, and the remaining 20 on March 13, from 14:00 to 15:30. **Please ensure that you have chosen one workshop from the ones offered on March 12 and another from those being offered on March 13.** Kindly check that you have the correct dates for your preferred warsha.

- c) **Group sessions on spiritual exercises (simultaneously with the other workshops on March 9, 10, 12, 13):** Alongside the regular workshops, the Spiritual Life Committee offers four group sessions on spiritual exercises—ways of deepening prayer and intimacy with God—drawn from different strands of Christian tradition. Each session will run from 14:00 to 15:30 on March 9, 10, 12, and 13 in the Prayer Tent. You will be given the opportunity to practise a particular way of praying after a short historical introduction. Before the session ends, there will be a chance to share ideas on how the method could be used in various mission ministries.

How to select your workshop

Each participant needs to select THREE workshops in total. This must include

- a) ONE two-day workshop (for March 9 and 10)
- b) ONE workshop running on March 12
- c) ONE workshop running on March 13

Also, **we ask that you indicate an alternate option for each selection**, in case the workshop you choose is overbooked. Workshops will be allocated on a first-come, first-served basis. Though all attempts will be made to accommodate participants' choice of workshops, this cannot be guaranteed in all cases.

The numbers given below for each workshop are intended to make your selection easier. They contain the dates when a particular workshop will take place (e.g., 9–10, 12, or 13) followed by a serial number (1, 2, 3, etc.). **Make sure you have chosen one workshop beginning with (9-10), one beginning with (12), and one beginning with (13).**

Description of Two-Day Warshas to be held on March 9 and March 10 (2 x 90 minutes each)

No: (9-10/1) **Title:** Called to Be a Church *of* All and *for* All

Leaders: EDAN

Description: People with disability (EDAN) are in prime positions to witness to God's saving acts in the lives of the marginalized. As a marginalized group, people with disability are at the frontlines, changing mindsets and transforming the narratives within the churches and in the wider society. Using international conventions and legal tools like the UN Convention on the Rights of Persons with Disabilities

(CRPD), and engaging international development campaigns like Leave No One Behind, EDAN will showcase the agency of a marginalized group in asserting its rights and dignity, and in changing the ecclesial landscape through sharing their gifts in mission and evangelism. As this is to be an African conference, a special focus of this warsha is Africa and the African diaspora as locations for demonstrating mission and evangelism from the margins.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/2) **Title:** Navigating Uprootedness and Displacement: Called to Transforming Discipleship in a Context of Racism and Xenophobia

Leaders: Garland Pierce, Angelique Walker-Smith, Heather Robinson, Michael Blair

Description: Vast populations have been displaced and are being uprooted by economic inequalities and injustices, poverty, corruption, conflict, and war; by corporate land grabs for farming, tourism, minerals, and oil; and by the realities of climate change in droughts, desertification, and hurricanes. National and international responses to these global challenges are influenced and informed by histories of colonialism, slavery, and economic policies that marginalize people through racial discrimination and prejudice. Reactions of racial violence and xenophobic politics toward migrants and refugees are well documented. This workshop will argue that mission from the margins is about dismantling the structures, public policies, and cultural norms that prevent the formation and building of beloved community. It will raise the voices of people marginalized by racial discrimination, particularly young migrants and refugees whose experiences of displacement/uprootedness are further exacerbated by their experiences of racism and xenophobia. It will demonstrate how the theme Transforming Discipleship is integral to prophetic responses to fear, hate, and division. Using theological, social, political, and spiritual tools, it will seek ways to disrupt and resist systematic processes of marginalization that problematize particular groups into invisibility and silence. We will also be launching the global ecumenical Racial Justice Network during the two days of this workshop. A short message will be drafted for agreement by the end of the workshop.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/3) Title: Building Capacity for Migration and Multicultural Ministries: From Chaos to Hope

Leaders: Raafat Girgis, Mervin Torquero

Description: This workshop will draw on biblical, theological, spiritual, and social models of discipleship from the margins to inform and inspire mission and ministry with marginalized groups, and in particular, migrants and refugees. Here the marginalized person is both transforming agent and transformed subject. Using a pilgrimage of justice and peace framework, the workshop will showcase the creative and innovative models of discipleship from the margins. Migrant churches in diaspora will be a focus as spaces or labs for growing harmonious, inclusive communities of faith, shaped by prophetic discipleship and leadership. The realities for many migrants today are chaotic, unsettled, and fragmented. This workshop will want to emphasize signs of hope for churches, both traditional and migrant, in terms of the many possibilities of building vibrant, cohesive, multicultural bodies of Christ where they are. It will be a pilgrimage from chaos to hope.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/4) Title: Holy Disruption, Holy Subversion: Snakes – Sinners, Saints, or Snacks

Leader: Adrian Jacobs

Description: Snakes are disruptive, subversive creatures—see the Genesis story. This workshop will use Indigenous metaphors to interrogate and deconstruct long-accepted biblical metaphors or interpretations of biblical metaphors for the purpose of bringing new meanings to how we understand the Bible, God’s call to mission, and the way we are being church. These are tools for contextual hermeneutics of suspicion and examples of mission from the margins that are liberating because they allow people to interpret the biblical text in their own terms—which we label holy disruption/subversion.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/5) Title: Being Evangelized by the Margins: Challenging the Centres with Counterclaims and Visions

Leader: Peter Cruchley

Description: The agents of change and transformation are not the powerful, preferred, or pre-chosen, but the excluded and the rejected and the lost. These are the companions of Jesus who together announce the gospel of the poor, as opposed to the gospel of the empire, of the rich. This workshop sets out to explore the implications of this for our understanding and practice of evangelism. It will also be an opportunity to explore issues and perspectives developed through the

shared work of the WCC and the CWME on evangelism. We will look at contexts in which the good news of Jesus is not coming from the powerful at the centres of churches or from dominant groups, but from those who are excluded and marginalized. It will use the stories of community action and biblical wisdom to offer a further perspective on evangelism which will assist in reforming the orientation of the church to the good news of Jesus Christ.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/6) **Title:** Prophetism and Evangelism in Africa: Emancipation or Servitude?

Leader: Christian Tsekpoe

Description: Whether positively or negatively, it has been recognized that prophetism or inquiry into the sacred is key to ministry among Africans. The workshop/warsha therefore aims to evaluate the roles and challenges of prophetism in evangelism among Africans. Participants will also have the opportunity to discuss ways by which Christian leaders in Africa (and among African Christians in the diaspora) can respond effectively to the African concept of the spirit world in order to meet the spiritual needs of the growing African Christian communities, without compromising biblical truths of the gospel of Jesus Christ.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/7) **Title:** Cultivating Contextualized, Holistic Evangelism Practices

Leader: Heather Lear

Description: During this workshop, we will examine Jesus' holistic model of evangelism and evaluate your ministry setting's current practices. Participants will be invited to pay attention to the moving of the Holy Spirit in their context and reflect on places in their community where the good news needs to be spoken and embodied. On the second day, we will focus on developing creative practices that emerge from the Spirit's nudging and God's desire for justice, peace, and fullness of life for all, and examine how these practices initiate people into a process or system of ongoing discipleship.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/8) Title: Proclamation of the Gospel as Speaking Truth to Powers

Leader: David Ruiz

Description: The church today is always hearing the call to mission in the middle of challenging contexts. We are facing terrible challenges that confront the proclamation of the gospel and sometimes make us fear and doubt. Moral relativism, the advance of Islam, and the advance of secularism are growing challenges in the context in which we have to proclaim the gospel today. We have to remember that the Great Commission's passage begins with a statement Jesus made about his authority: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me'" (Matt. 28:18, NIV). His word is a declaration of authority for us to speak truth to powers.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/9) Title: Land and Water for Transforming Lives

Leaders: Manoj Kurian, Christopher Rajkumar, Dinesh Suna, Susan Smith

Description: Land and water are gifts of God, and all have the right to live in dignity with access to them. Land and water anchor people to the earth, their heritage, faith, and culture, and provide them with a sustainable livelihood to live life in all its fullness. But increasingly, land and waters are being commodified and commercialized. Local and Indigenous people are being uprooted by greedy individuals and corporate forces as they are involved in grabbing land and water resources, depriving communities of their access to food and livelihood. These could range from mining and urban expansion to the establishment of rampant industrial agriculture and genetic modification. The workshop will highlight these challenges faced by communities, and will give examples of good practices of resistance from churches and people and how to help societies to find ways to live and flourish in a sustainable manner. The workshop will give insights to churches and communities in formulating strategies to overcome injustice against people and creation.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/10) Title: Churches as Healing Communities

Leader: Mwai Makoka

Description: Medical missions have been at the heart of missions, alongside education. The health landscape has now changed drastically. Whereas considerable progress has been made to address the scourge of communicable diseases globally, non-communicable diseases have emerged in epidemic proportions in almost all parts of the

world. The developing countries are struggling to cope due to poor access to medicines and medical technologies, chronic shortages of trained health workers, and perennially underfunded health systems. The Sustainable Development Goals, with the aim of leaving no one behind, are both challenging and inspiring on the health front. How can medical missions be an expression of the gospel mandate today?

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/11) Title: Together toward an Economy of Life

Leader: Norman Tendis

Description: Jesus calls for an economy of life where all people “have life in its fullness” (John 10:10). How can we—as churches, congregations, Christians—be ambassadors of life-in-fullness? How can we be places of hope? How can we be change agents for urgently needed transformation in the global economic system? A convincing way of mission in today’s context needs to respond to these questions. In a world dominated by capitalist mindsets, we must rediscover and share old traditions and new methods of promoting economic justice in our communities and as a worldwide communion in Christ. A handbook on building “economies of life” to be presented in the workshop may help congregations get into action back home.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/12) Title: Indigenous Spiritualities and Theologies of the Oikos:
A Gift for the Transformation of the World

Leader: Lukas Andrianos

Description: Life-in-creation today is imperilled by climate change (we are well on track to reaching 4 degrees Celsius of global warming by the end of this century!) and other burgeoning ecological crises rooted in unsustainable economic systems and lifestyles. If humanity is to thrive, we have to learn to live within the regenerative limits of the planet. Indigenous peoples possess alternative narratives of the Oikos—wisdom and experience that can make an important contribution to transforming ecologically destructive ways of living and addressing climate change. The workshop will be a space to reflect on and discuss Indigenous teachings and eco-theologies and how these could guide us in living in harmony with the Earth. Participants will also exchange concrete experiences and initiatives to nurture and share God’s gift of creation.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/13) Title: Christian–Muslim Relations in Africa: Dialogue and Diapraxi as Indispensable Forms of Christian Mission in Africa

Leaders: Johnson Mbillah, Arngeir Langås

Description: In Christianity and Christians’ encounter with Islam and Muslims, the Programme for Christian–Muslim Relations in Africa (PROCMURA) focuses on Christian constructive relations with Muslims as a foundational base for interaction; the WCC sub-unit on Dialogue with People of Living Faiths and Ideologies, on the other hand, focuses on “strengthening inter-religious trust and respect,” while Danmission, in conjunction with the Eastern and Coastal Diocese of the Lutheran Church in Tanzania, evolved the Diapraxi programme with the understanding that building relations and engaging in dialogue find added value in diapraxi—tangible action. We propose a workshop with a triple focus of relations, dialogue, and diapraxi as theological, missiological, and existential imperatives in the churches’ engagement with Islam and Muslims in Africa.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/14) Title: *Christian Witness in a Multi-Religious World*: Global Perspectives on a Global Document

Leaders: Amita Santiago, Roger Gaikwad

Description: The document *Christian Witness in a Multi-Religious World* was jointly published by the World Council of Churches, the Pontifical Council for Interreligious Dialogue, and the World Evangelical Alliance as a means of providing clarity on the question of Christian witness vis-à-vis pertinent themes, including proselytism and conversions. This workshop will focus on global ecumenical responses to this document, taking into consideration two concrete examples from India and Germany. While the Indian example will pay attention to the experiences of the margins, particularly the Dalit communities who have embraced conversions as a way of freedom from the caste system, the German experience will focus on the ways in which reception of the document has facilitated a dialogue process among “ecumeniacs” and evangelicals and Roman Catholics in Germany.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/15) Title: Christian Mission in Contexts of Multiple Belongings

Leaders: Joseph Prabhakar Dayam, Karen Georgia Thompson

Description: Since 2014, the World Council of Churches has been engaged in theological reflection on the phenomenon of Multiple Religious Belonging (MRB)—a reality in which people tend to

identify themselves simultaneously with more than one religious tradition. MRB poses significant theological and pastoral challenges for the churches. This workshop will focus on the missiological dimensions of this phenomenon, especially on the four global consultations organized by the WCC so far: in Chennai 2014, Cleveland 2015, Birmingham 2016, and Matanzas 2017. While inter-religious hybridity challenges churches to rethink exclusivist, inward-looking, evangelizing, and converting approaches of Christianity, it also challenges us to rethink dialogue, mission, tolerance, and religious harmony. The workshop will explore how this context of celebrating hybridity as a gift and embracing hospitality as a virtue opens up new possibilities for reconstructing Christian missiology, pastoral practices, and theologies of religions.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/16) Title: Youth Working Inter-religiously for Justice and Peace

Leaders: Isay Brown, Sam Mourillo

Description: It is essential for the pilgrimage of justice and peace to be both inter-religious and intergenerational to be translated into concrete action. This workshop will focus on the diverse means, modes, and motivations for youth to work inter-religiously for justice and peace. It will pay attention to unconventional ways of dialogue—including the use of art for dialogue. History shows that art has a way of bringing people and ideas of different faiths together in a unique and effective manner. Art succeeds where words fail, and in many ways, it has the capacity to democratize dialogue, breaking barriers of age, language, religion, and region.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/17) Title: Mission to Africa and Mission in Reverse

Leaders: Claudia Bandixen, Magdalena Zimmermann

Description: After a brief introduction by Claudia Bandixen, Magdalena Zimmermann, who has been responsible for education, exchange, and research for many years at Mission 21, will present the European understanding of mission from the 19th century. From which image of man did the missionaries come from, and what interactions existed between the different cultures? In the second part of the workshop, people from the former so-called mission fields describe their interpretation of this missionary history. Finally, we develop visions for a meaningful “reverse mission.”

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/18) Title: Missional Formation in Theological Education

Leader: Bård Mæland

Description: How missional is theological education? How can theological education foster missional formation? How are such questions reflected in theological learning and curricula? In light of how contexts of theological training differ globally, it seems important to discuss how missional formation is placed within the overall theological education that is provided at different theological seminaries and schools, as well as at universities. In this warsha, diverse approaches to the place of missional formation in theological education will be explored by different theological educators and discussed with warsha participants. Two case studies will be presented of how missional formation relates to theological education at two theological institutions:

- Matanzas Theological Seminary, Cuba (Dr Carlos Ham)
- Candler School of Theology, Emory University (Dr. L. Wesley de Souza)

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/19) Title: Missional Formation from the Margins

Leader: Henry Mbaya

Description: Understanding mission from the perspectives of the marginalized (minority) communities. Considered from a missional perspective, at the core of marginalization is the issue of power, identity, and meaning. The workshop will discuss how power dynamics continue to shape marginality in missional formation within a global framework and interrogate how these present opportunities and challenges in modern-day missional formation. The goal of the workshop is to critically engage the participants with a view to generating experiential and intellectual knowledge as a resource that can inform the activities of CWME and also be used in various contexts of mission today.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/20) Title: Youth in Missional Formation

Leader: Mika Vähäkangas

Description: Youth form more than half of the population, and often of the churches' membership in many majority world countries. Even where the number of youth is smaller, youth represent the future of the churches. Thus, whether youth feel ownership of the churches and their missional nature, churches have bleak prospects. In this warsha, different approaches to youth missional formation are presented by youth and youth workers. These approaches are compared and discussed with the warsha participants.

Date and time: March 9 and 10, 14:00–15:30

No: (9-10/21) Title: Group Sessions on Spiritual Exercises: The Jesus Prayer (March 9); Lectio Divina – Divine Reading (March 10)

Leaders: Sahaya Gnadaselvam Antony, Pauline Nyamwitha Mwangi

Description: This is a group session on spiritual exercises. Developed particularly in the Orthodox tradition, the Jesus Prayer is a way of repeating a short prayer focusing on the name of Jesus. We pray without ceasing “so that at the name of Jesus, every knee should bow” (Phil. 2:10). A way of meditating on scripture, building a delightful intimacy with God, such that we become like trees planted by streams of water (Ps. 1).

Date and time: March 9 and 10, 14:00–15:30

**Description of One-Day Warshas
to be held on March 12
(1 x 90 minutes each)**

No: (12/1) Title: Discipleship in Secularized Contexts: Challenges and Blessings

Leaders: Michael Biehl, Christoph Anders

Description: *Together towards Life* offers very few hints to secularized societies. Mission bodies from the Northern European region under the umbrella of EEMC propose to restudy secularized societies as their contexts for discipleship. The main questions are how far discipleship is transformed by secular settings and how it can be reformulated to respond to these contexts and to engage with secularized expressions of believing and living in these contexts, and thus be transformative.

Date and time: March 12, 14:00–15:30

No: (12/2) Title: Accompaniment of Vulnerable Communities on Occupied Palestinian Territories: A Learning Model for an Inclusive and Innovative Discipleship (English/Spanish)

Leader: Owe Boersma

Description: Part of the workshop is explaining the model of ecumenical accompaniment in Palestine and Israel to a wider (global South) constituency. The experience in Palestine/Israel provides an opportunity for discipleship within a wider human rights and humanitarian context. Interestingly, in this context the faith-based approach of this accompaniment model turns out to be a unique and convincing inclusive opportunity. Part of the workshop must therefore be first-hand witness accounts. A second step is to brainstorm with participants/church leaders on how those churches and countries which cannot

participate under the present circumstances could be taken on this journey in a creative way.

Date and time: March 12, 14:00–15:30

No: (12/3) **Title:** Crossing Borders: Oxford Centre for Mission Studies, Contributing to Discipleship, Global Mission, and Evangelism

Leaders: Paul Samuel-Bendor, Marina Behera

Description: For 30 years, the Oxford Centre for Mission Studies, with its origins in the networks of mission practitioners and students of missiology based in the majority world (Asia, Africa, Latin America) and deeply rooted in the evangelical world, has offered a space for the global church to explore cutting-edge topics and issues in global mission and missiology through academic studies, conferences, and research: the present and future of mission. OCMS and the continuation of the Edinburgh study process through the Edinburgh Study Series is offered as a model on how networking and cooperating will serve the church in participating in God's whole-life mission.

Date and time: March 12, 14:00–15:30

No: (12/4) **Title:** Interdisciplinary Teams for Evangelizing People in Different Cultures (English/Spanish)

Leader: Oscar Corvalan-Vasquez

Description: The workshop proposes new models of training for preparing missionary teams seeking to minister in non-Christian and formerly Christian societies, taking into consideration four different challenges. First, the irrelevance of certain types of biblical language: e.g., the concept of salvation. Second, the inadequacy of the old personal missionary model to deal with socio-cultural-political-psychological concerns of people today. Third, the need to learn about the main questions and concerns that people in missional contexts struggle with before providing the answers. Finally, not reducing people's needs to spiritual concerns. The workshop also emphasizes the need for cultural orientation regarding the culture where missionaries intend to serve.

Date and time: March 12, 14:00–15:30

No: (12/5) **Title:** Ambassadors for Christ: Living the Ministry of Reconciliation

Leader: Sara Pottschmidt Lisherness

Description: 2 Corinthians 5:17 reminds us that if anyone is in Christ, there is a new creation: everything old has passed away; everything has become new! This powerful passage reminds us that Christ's

saving, redeeming grace calls us to be his ambassadors, engaged in the ministry of reconciliation. And yet, we live in a deeply divided world where our conflicts and differences become destructive obstacles to reconciliation and peace. Through prayer, biblical reflection, and participatory exercises, this workshop will offer participants the opportunity to consider the basic skills that will strengthen our calling to the practice and ministry of reconciliation.

Date and time: March 12, 14:00–15:30

No: (12/6) **Title:** Proselytism: Conversations about a New Draft Statement

Leader: Rosalee Velloso Ewell

Description: Come hear about and discuss with some of the drafting team a new statement on proselytism that is part of a working group convened by the Global Christian Forum. The key topics are the practice of mission in multi-Christian contexts, the issues and problems that proselytism presents, and recommendations for ethical witness. It is a historic work that includes representatives from WCC, WEA, PCPCU, and PWF. It is a key resource for churches and Christians of all traditions, and we hope it will be used in multiple contexts around the world to inspire and help Christians wherever they find themselves engaged in mission.

Date and time: March 12, 14:00–15:30

No: (12/7) **Title:** Reception of the Ecumenical Diakonia Document and Study Guide

Leaders: Isabel Apawo Phiri, Carlos Ham, Kjell Nordstokke

Description: The WCC and ACT Alliance jointly took the initiative to produce the Ecumenical Diakonia Document in 2014, with the purpose of clarifying the understanding of ecumenical diakonia and providing a common platform for acting and reflecting together. The intention was to have a document “to be used for formation and training in ecumenical diakonia, to strengthen the institutional capacity of our respective constituencies,” and to “foster the dialogue and cooperation between churches, ecumenical partners and the WCC.” The purpose of this workshop is to

- facilitate the reception of the Ecumenical Diakonia Document addressing WCC member churches, regional and national ecumenical councils, and ecumenical partners such as the ACT Alliance, the LWF, and their respective constituencies and related agencies;

- facilitate the study of the Ecumenical Diakonia Document, indicating key themes and concepts and providing tools for applying it in the context of the readers;
- propose questions for discussion, with the aim of actualizing the issues that the document raises as related to local diaconal practice and how this relates to ecumenical partners and other networks; and
- indicate issues to be included in the feedback to the WCC.

Date and time: March 12, 14:00–15:30

No: (12/8) **Title:** Women Pilgrims of Justice and Peace: The Spirituality of Peace-Building (English/Spanish)

Leader: Fernando Enns

Description: Spirituality is one important dimension that the Pilgrimage of Justice and Peace adds to the churches' engagement in justice and peace. It is especially the engagement, wisdom, and experience of women that witnesses to the importance of spirituality in peace-building and the transformation of injustices. In this workshop, ecumenical women's networks (PAWEEN, GEMPAZ, et al.) will share their experiences and thereby connect and strengthen each other. Participants will be inspired and empowered by these examples. Everyone is welcome!

Date and time: March 12, 14:00–15:30

No: (12/9) **Title:** Media Relations and Training

Leaders: Claus Grue, Marcelo Schneider

Description: Why good media relations matter, welcoming publicity as an opportunity (not a threat), and how to set the agenda and take advantage of the free press: these are critical questions and issues we will elaborate upon in the WCC media relations workshop, where we also will provide brief interview training in front of a camera. This is a relevant workshop focusing on opportunities and value for everyone encountering the media.

Date and time: March 12, 14:00–15:30

No: (12/10) **Title:** Discipleship and Ordained Ministry

Leader: Ani Ghazaryan Drissi

Description: While the understanding of the ecumenical movement as the search for the visible manifestation of the one Church in Eucharistic fellowship has determined the programmatic work of Faith and Order, centred on the overcoming of inherited dividing issues related to the confession of the apostolic faith, sacramental life, ministry, and the common vision of the church, the emergence in the 20th century

of what has been known in recent decades as “global Christianity” has been confronting the ecumenical movement each day with ecclesial ways of living the faith that are not only increasingly different from the church described in *The Church: Towards a Common Vision*, but also, and as a result of that, have a very different understanding of what “unity” is and what is necessary for its visibility. The main goal of this workshop is to have a sustained theological dialogue on “Discipleship and Ordained Ministry” between the so-called emerging ecclesiologies and the more historic ecclesiologies mirrored in *The Church: Towards a Common Vision*. Can this encounter and dialogue lead to a growing exchange of spiritual gifts? Could it lead us to discover that traditional and emerging ecclesiologies share more hidden, unearthed similarities than the results of theological dialogues conditioned by a confrontation of truth claims allow us to foresee or to expect? This workshop will allow several key speakers—church leaders, church history experts, and pastors coming from “new” and “emerging” as well as “traditional” churches—to gather together in order to dialogue and to share their own vision of the church, its ministry, and its notion of discipleship.

Date and time: March 12, 14:00–15:30

No: (12/11) **Title:** Justice in Action: Defending the Most Vulnerable

Leader: Abraham George

Description: In our journey toward a transformed world of justice and peace, there are far too many who face a constant, tangible, very real threat: everyday violence. According to the UN, an estimated 4 billion people—more than half the world’s population—currently live outside the protection of the law. This workshop will examine this hidden plague that is destroying lives and undermining the fight against poverty in the developing world. Together we will explore ways that justice systems—police, courts, and laws—are failing those who need them most, and discuss ways that these broken systems can be repaired.

Date and time: March 12, 14:00–15:30

No: (12/12) **Title:** Congregations: Use Your Talents

Leader: Jeffrey Huseby

Description: How can the congregation be a primary development agent in the community? How can we use what we have here and now in our diaconal work? That is the essence of Use Your Talents, an approach to development work and mission work that originated in Madagascar but is now spreading to many churches and countries. The workshop will help participants to recognize their own resources and talents, and to learn to take a closer look at what they are already involved in and develop that. They will also learn that this might be

a way to get rid of dependency syndrome, a deep-rooted challenge within mission and development work.

Date and time: March 12, 14:00–15:30

No: (12/13) **Title:** Freedom of Religion and Belief, Mission, and Discipleship

Leader: Jonas Adelin Jørgensen

Description: Costly discipleship and the question of freedom of religion and belief are core themes in contemporary mission practice. In this workshop, we will present the various ways in which these themes have been dealt with by mission societies in a Nordic context as part of our advocacy. In particular, we share experiences about networking with the academy, human rights organizations, and national politicians to address the often complex questions about discrimination and persecution together with partnering missions.

Date and time: March 12, 14:00–15:30

No: (12/14) **Title:** Defrosting Christmas: Liturgical Inculturation and Mission

Leader: Michael Wallace

Description: The workshop will consider the relationship between inculturation of worship and mission. Using Aotearoa New Zealand as an example, the workshop will highlight, critique, and respond creatively to the cognitive dissonance between the Western liturgical year and the experience of natural seasons in Aotearoa New Zealand. The workshop will invite participants to consider the liturgical year in their own contexts and imagine possibilities for inculturation of worship in different mission fields.

Date and time: March 12, 14:00–15:30

No: (12/15) **Title:** An Ecumenical Pilgrimage in Mission

Leader: Olle Kristenson

Description: Receptive ecumenism is a fruitful way of dealing with difficult ecumenical issues, such as the concept of mission. We listen, with integrity, to others and learn from them rather than impose our own view. We experienced this in a process called “mission pilgrimage” in Sweden, and we will share our experience in this workshop. We introduce the method of receptive ecumenism and apply it to the interpretation of mission. By doing so, we will discuss alternative mission texts to the Great Commission in a participatory exercise. The workshop deepens our understanding of mission and thus equips us in our discipleship as agents in mission.

Date and time: March 12, 14:00–15:30

No: (12/16) **Title:** Intentional Discipleship: Living a Jesus-Shaped Life

Leader: John Kafwanka

Description: This workshop explores the experience across the Anglican Communion which led to the 2016 call for and adoption of the theme “Season of Intentional Discipleship,” and how “Living a Jesus-Shaped Life” is catching the imagination of Anglicans around the world. The workshop also explores the need and tools for equipping the whole people of God for whole-life discipleship in a world where potential sits alongside immense challenges of our time, including the constant threat of conflict among nations and peoples; religious, ethnic- and tribe-motivated violence; gender-based violence and child abuse; economic deprivation among communities and young people; inequalities based on class, tribe, race, and ethnicity; erosion of integrity and widespread corruption in many nations; the challenge of climate change and environmental degradation; growing liberal secularism and decline in appeal of Christian faith; and declining church attendance in some and growing nominalism in others, among many other topics.

Date and time: March 12, 14:00–15:30

No: (12/17) **Title:** Theology of Pilgrimage: The Holy Land Context

Leader: Dafer Kassis

Description: The context of pilgrimage to the Holy Land is usually contested. Participants will benefit from this in delivering the right message concerning pilgrimage to the Holy Land, and what pilgrimage means to the locals of the Holy Land. Theologians and church leaders have a responsibility toward the Holy Land, and toward the people, the living stones who reside there. This message needs to be clearly addressed to them: that Palestinians are the living stones of the Holy Land.

Date and time: March 12, 14:00–15:30

No: (12/18) **Title:** A Climate Responsibility and Dialogue with Indigenous Peoples

Leader: Betsan Martin

Description: A renewed ethics of responsibility has come to us with the Paris Agreement and with the Sustainable Development Goals. Responsibility creates community and an ethics with universal attributes for our common home. This workshop will offer insights from Pacific Indigenous knowledge on care for creation and spirituality. Technology is shaping our world and is part of the new horizon in which a spiritual dimension must be kept alive. The theological, spiritual, and cultural contributions of the participants will be a key to

shaping the discussions and to identifying steps we can take together in the wider faith community.

Date and time: March 12, 14:00–15:30

No: (12/19) **Title:** Mission in the Context of Empire

Leader: Sudipta Singh

Description: God's mission in history has always been a celebration of bearing witness in the midst of empire. God became flesh in Jesus Christ in an imperial world, and Jesus lived out his life in accordance with the will of God as a counter-imperial praxis. The mission of the church is therefore to continue the praxis of Jesus to contest the claims of the empire by affirming, protecting, and celebrating movements of life. Empire is that which claims absolute lordship over God's creation and commodifies it by disabling its moral agency. The violent face of the empire is exposed in systems and practices that exclude and discriminate against people based on class, race, ethnicity, gender, and sexual orientation. Empire is hence an ungod that rejects God and the flourishing of the community of creation. Mission in the context of empire demands our absolute allegiance to the blossoming of life, exposing and confronting the imperial forces. It is an invitation to resist the temptation to be co-opted by the empire, and the nerve to come out of the empire, creating counter-imperial alternatives.

Date and time: March 12, 14:00–15:30

No: (12/20) **Title:** Diverse Practicum for Students Engaged in World Mission

Leader: Phoebe Sneed Presson

Description: Diverse Practicum for Students Engaged in World Mission proposes investment in multicultural/intergenerational curricula, through a global mindset. Understanding intergenerational diversity will enable organizations to engage future generations in the ministries of mission and evangelism. As the infrastructure of technology has saturated even undeveloped countries, institutions must make conscious decisions to implement it. Key to this development in our institutions of higher learning is the need to expose students to concepts of social justice, urban education, and community development. Our goals include cultivating ethically responsible and socially aware leaders—integrating vocational discernment and interfaith spiritual exploration to improve communities through direct outreach.

Date and time: March 12, 14:00–15:30

No: (12/21) **Title:** Group Session on Spiritual Exercises: Centring Prayer
Leaders: Sahaya Gnadaselvam Antony, Pauline Nyamwitha Mwangi
Description: This is a group session on spiritual exercises. The session explores a way of contemplative prayer to develop interior stillness and silence—a prerequisite for hearing God. “Be still, and know that I am God” (Ps. 46:10).
Date and time: Monday, March 12, 14:00–15:30

**Description of One-Day Warshas
to be held on March 13
(1 x 90 minutes each)**

No: (13/1) **Title:** Discipleship, Presence, and Trust-Building with People of Other Faiths
Leader: Aaro Rytkonen
Description: Churches around the world are living in increasingly multicultural and multi-religious environments. The need for churches to understand people of other faiths—both in Christian-majority as well as in Christian-minority contexts—is more and more important. The work of Al Amana Centre is the result of practical collaboration between Christians and Muslims in a Muslim context for over 125 years. In this workshop it will be explained how Christian presence in such a context will make the difference and be an essential building block for more stable and peaceful societies. Tools for this work will be explained and shared.
Date and time: March 13, 14:00–15:30

No: (13/2) **Title:** Intercultural-Gospel Communication
Leader: C. Gladious Guna Ranjini
Description: Fulfilling God’s call to spread the good news in a foreign place starts with some discomfort, where languages, food, people, transport, and accommodation differ. The comfort level is completely disturbed when the definition of sin and certain behaviours change with culture. Missionaries do not know whether to stay or go back where they came from. Though communication of the gospel is God’s work in the hearts of people, whom he has prepared, this workshop will attempt to help people deal with the complex intercultural process and ways to communicate the gospel interculturally.
Date and time: March 13, 14:00–15:30

No: (13/3) **Title:** Transforming Whom? Or What? And How? Discipleship in the Context of Post-Christian Society of Central (East) Germany

Leader: Ravinder Salooja

Description: In the 20-80/10-90 situation of central (eastern) Germany (10 to 20% of the population are religious, while 80 to 90% consider themselves “normal,” in the sense of post-religious), discipleship becomes a major challenge for the church: How to relate to people who in the fourth generation have no religious link at all? Being post-religious has gained a status of everyday plausibility: if people have religious moments, they consider themselves to be sick, and are sure to recover soon. The workshop presents experimental ways the Evangelical Church in Central Germany tries to go, and it invites participants to reflect on the situation.

Date and time: March 13, 14:00–15:30

No: (13/4) **Title:** A Day in la Casona

Leader: Sonia Skupsch

Description: The workshop intends to show a form of missionary work of the Evangelical Church of Rio de la Plata (IERP) in vulnerable urban popular sectors. The idea is that participants can experience a day of work with the teenagers of the neighbourhood and reflect together on the different aspects involved in the missionary strategy. At the same time, the workshop proposes an opportunity of reflection on the mission in development. It finishes with a celebration of sharing the word of God.

Date and time: March 13, 14:00–15:30

No: (13/5) **Title:** Toward a New International Economic and Financial Architecture: A New Model of Mission Engagement

Leader: Sudipta Singh

Description: We live in a world of paradoxes. The current financial and economic architecture has not addressed poverty eradication, inequality, and ecological destruction, particularly in developing countries. People living in poverty are denied and deprived of basic human rights to the gifts of God’s creation by the social systems, which are designed to further the social appetite of the few at the expense of the many. It is therefore imperative to seriously work on an economy of life. Our concern today is that those who are responsible for formulating economic, financial, and ecological policies have not addressed the real root causes of the problem. The concept of growth without limits is still the mantra of most policy-makers, instead of eradicating poverty by intentionally investing in people. In other words, we need pro/

poor growth policies that begin with the people. As far as churches are concerned, they are called in the name of mission to work for an economy in the service of life where poverty is eradicated, social justice is embraced, and ecological justice promoted.

Date and time: March 13, 14:00–15:30

No: (13/6) **Title:** Looking for the Liberating Power of the Spirit

Leaders: Jeppe Bach Nikolajsen, Vija Herefoss

Description: Liberation theology has often been related to South America, South Africa, and South Asia. This workshop will widen the scope of our understanding of the transformative and liberating power of the Spirit by bringing perspectives from the global South into dialogue with voices from the global North and the Middle East. We will address various aspects of structural evil and the necessity of being liberated from this as part of God's mission. We will share examples from different contexts and look for different ways to assist each other and learn together how to become part of the transformative work of the Spirit.

Date and time: March 13, 14:00–15:30

No: (13/7) **Title:** Mission from the Margins: Dalits and Christianity

Leader: Amitha Santiago

Description: The mission story in India is often told as the story of the colonial mission and its missionary as its protagonist. Such narratives often smack of colonial prejudices and subject a mission theologian to moral and theological embarrassment in defending the idea of Christian mission. However, in contexts like India where social prejudices and practices of extreme forms of discrimination relegate a section of its communities to dehumanization, Dalit communities found in the mission a needed condition for articulating a vision for an emancipatory future. Listening to these stories from these contexts of India could open up new possibilities in articulating missiologies from the margins.

Date and time: March 13, 14:00–15:30

No: (13/8) **Title:** Churches' Commitments to Children

Leader: Muzimba Kuchera

Description: Participants will explore how churches can work together on transforming discipleship through the Churches' Commitments to Children. The workshop will

- provide space for the ecumenical family to discuss meaningful child participation in an environment of mutual trust and learning;

- enable the exchange of information and sharing of knowledge, specialization, and experience, while developing common approaches to best practice around child participation in mission and evangelism;
- demonstrate the interconnectedness of child protection, child participation, and climate justice in relation to mission and evangelism; and
- help to develop guidance around future work and shape child participation in missiological thinking and practice relevant for the 21st century.

The workshop will also present a tool (online platform) to support partnership among churches and other partners within the fellowship.

Date and time: March 13, 14:00–15:30

No: (13/9) **Title:** Crossing Frontiers

Leader: Wellington Mthobisi Sibanda

Description: “Crossing Frontiers: Healing and Hope” is a timely reminder that the church is called to a particular mission in a particular context, and it requires us to make the choice of a lifetime if we would remain faithful. Contexts vary, as we all know, but whatever our context, by that our mission is defined. The starting point for missional engagement should always be the recognition that mission is a project of God. The notion of missional church arises from the acknowledgment that mission is the invitation for us to participate in what God is already doing, and has been doing from eternity. “Evangelism is what happens at the nexus point, the connection, between our stories—my story and your story—and God’s wider salvation story, where we can see that things that were once cast down are indeed being raised up and old things are indeed becoming new.” The call to build discipleship in the context of empire is pregnant with hope for the mission of the church and the strategic role of young people within this mission.

Date and time: March 13, 14:00–15:30

No: (13/10) **Title:** Missional Discipleship: Following Jesus into the Lives of Our Neighbours (English/Spanish)

Leader: Michael Gehrling

Description: Transforming discipleship leads to mission. The lives of Christ’s first disciples were transformed by his life, and they were sent out to bear witness to this new life. They joined Jesus’ ministry of healing the sick, welcoming the stranger, and walking with the marginalized. In North America, discipleship is often limited to the

improvement of one's personal life and to "church" experience, disconnecting discipleship and mission. This workshop will explore how engagement with Luke 10:1–10 and an exercise called Neighbourhood Exegesis is reconnecting discipleship and mission and equipping Christians to live like missionaries in their own context.

Date and time: March 13, 14:00–15:30

No: (13/11) Title: HIV Medical Treatment and Faith Healing in Africa

Leader: Ezra Chitando

Description: The issue of the faith healing of HIV has emerged as a topical and urgent one in many parts of Africa. Many people living with HIV have been discouraged from either starting or continuing with their medication. In most instances, traditional healers, Christian prophets, or Muslim healers have created the idea that a faith healer is superior to biomedicine. Participants will learn new strategies of engaging this challenge as they seek to ensure that the people of God have abundant life.

Date and time: March 13, 14:00–15:30

No: (13/12) Title: Whole-Life Discipleship Transforming Whole Communities

Leader: Mark Oxbrow

Description: Christian discipleship is not a course, not a programme, not even a characteristic of ecclesial communities—it is Life. This workshop will explore how "Jesus-shaped living" impacts family life; gender relations; work, employment and creativity; human flourishing in environmentally sustainable contexts; the dialogue of faiths; and so much more. It will draw on six years of research and work by Faith-2Share with 40 mission agencies, the current Anglican Communion "Season of Intentional Discipleship and Disciple-Making," and Pope Francis's teaching on missional discipleship as an expression of the apostolicity of the church.

Date and time: March 13, 14:00–15:30

No: (13/13) Title: Embracing the Enemy: "Encounter" in Ecumenical Mission

Leader: Nathanael Bacon

Description: Division, dehumanization, and the discarding of our fellow human beings betray the spirit of the gospel and scandalize our witness. In welcome contrast, Pope Francis's call to a "culture of encounter," comprised of mutually transformative relationships, provides a crucial insight into the movement of the Spirit. The love of our enemies is the litmus test of discipleship. Through the narrative lens of

incarnational ministry among warring gang members, and missional ecumenism at the margins, this workshop will help participants reflect on their own experiences of mutually transformative relationships, and how best to catalyze such “encounter” in their own contexts, in both personal and public dimensions.

Date and time: March 13, 14:00–15:30

No: (13/14) **Title:** Changing the Narrative: Pan African Women Leading and Advancing Just Models of Transformative Discipleship (English/Spanish)

Leader: Angelique Walker-Smith

Description: The workshop will engage the objectives of the WCC-ETE Pan African Women’s Ecumenical Empowerment Network that is a partnership with WCC member churches and groups like Bread for the World in Washington, D.C. The workshop will give voice to the contributions and special concerns of Pan African Women of Faith in Africa and in the African diaspora about the history of Christian mission and evangelism from their lens. This history will include the narrative of mission and evangelism in ancient places like Ethiopia and Egypt, as well as during the colonial mission period and after. The workshop will engage the critical theological lens of agency, affirmation, woundedness, and transformation (WCC Pilgrimage of Justice and Peace) of these women in this history, today and going forward, as we witness the growth and future of Christianity relative to Africa. It will do this through presentations and discussion that inform renewed models of discipleship and mutual mission partnerships with these women.

Date and time: March 13, 14:00–15:30

No: (13/15) **Title:** Thursdays in Black

Leaders: Pamela Valdes, Fulata Moyo

Description: A gender justice workshop on ending violence against women as one of the signs of the movement of the Holy Spirit, and a calling of Christian communities to transformative discipleship that safeguards the dignity and worth of every person: for indeed in Christ we are neither male nor female, but one interconnected and interdependent community of love. Since transformative discipleship has effective communication as implied mission imperative, the Thursdays in Black campaign weaves mission, prophetic witness, and diakonia together, toward the fullness of life for all. Violence against women is a serious, endemic problem that remains a major threat to fullness of life. To resist and end such a threat is part of our mission. Effective communication is critical in our ongoing campaign “Thursdays

in Black,” where every week of the year we wear black on that day to remind the world about and call them to join in opposing the oppressive reality of violence against women.

Date and time: March 13, 14:00–15:30

No: (13/16) Title: Global Bible Access and Translation

Leader: G. Magi

Description: The workshop will address global scripture access in 2018 and availability of translations of the word of God in the heart language of people around the world. Listeners will be able to follow the full translation journey from the language identification to the user reading of the scriptures. Global Translation Blueprint is revealed to address the remaining people groups that do not have access the scriptures. Bible distribution is discussed as well as electronic channels that are thriving. Finally, the role of the national bible societies is analyzed and best practices are advised in church relations.

Date and time: March 13, 14:00–15:30

No: (13/17) Title: Protestant Pilgrimages? Possibilities and Chances of Responsible Action before God and the World

Leader: Sönke Lorberg-Fehring

Description: After the Reformation in the 16th century, pilgrimage was almost completely abandoned in the churches of the Reformation. But it has been legitimate to speak of a Protestant pilgrim revival in the last 20 years. The workshop informs about this new enthusiasm and invites participants to discuss the new chances of a Lutheran-oriented, living spirituality in relation to the making of pilgrimages. This may not only deepen the theoretic background of Lutheran theology, but also works out the practical relevance of new forms of discipleship and access to new paths in local parishes.

Date and time: March 13, 14:00–15:30

No: (13/18) Title: The Sustainable Development Goals and Discipleship

Leader: Jonas Adelin Jørgensen

Description: The workshop explores areas of correspondence between the UN’s SDG initiative and the WCC and member churches’ Pilgrimage of Justice and Peace. Central to the WCC initiative, the mission and discipleship of churches in forms of sharing, healing, and reconciliation has been emphasized. Since the 2013 Assembly, the commitment to what we as churches can do together for humanity and creation has been central to the Pilgrimage of Justice and Peace. Regarding the SDGs, what does this mean in concrete terms for churches?

Date and time: March 13, 14:00–15:30

No: (13/19) **Title:** Pilgrims of Justice and Peace in Israel/Palestine, Nigeria, and Colombia

Leader: Fernando Enns

Description: The Members of the PJP Reference Group had the privilege of being on a pilgrimage to the three WCC-priority countries: Israel/Palestine (2016), Nigeria (2017), and Colombia (2018). Together with the people of those locations, they have “celebrated the gifts,” “visited the wounds,” and witnessed “transformations of injustices.” During this workshop, participants are invited to engage in an encounter of representatives from those three locations who will interact with each other on the meaning of “Pilgrimage of Justice and Peace.” Participants are invited to contribute their experiences and the challenges they see with the PJP in their own context. (If possible, we will invite representatives from Pilgrim Team Visits to South Sudan, DRC, and Burundi as well—highlighting gender-based violence and women’s ways of peace-building—to overlap with the workshop.)

Date and time: March 13, 14:00–15:30

No: (13/20) **Title:** Churches Say No to Homophobic Violence

Leaders: Isabel Apawo Phiri, Evie Landrau

Description: Since its inception, the WCC, as an expression of its commitment to justice, human dignity, and liberation, has been a faithful partner of people who have experienced discrimination and exclusion—racial and ethnic minorities, those with disabilities, Indigenous peoples, Dalits, and others—in their struggles. For decades, the WCC facilitated reflection and analysis, advocacy, and communication among marginalized people, supporting their efforts at local, national, and international levels, and encouraging churches and societies to be more just, responsive, and inclusive. At the 10th General Assembly of the WCC at Busan (South Korea) in November 2013, awareness was raised about homophobic violence based on religious argumentation. Since then it has become an increasing problem in many areas of the world. In this workshop, participants will listen to experiences of religiously motivated homophobic violence and discuss and identify resources developed by churches and the civil society that are helpful in fostering conversations on human sexuality.

Date and time: March 13, 14:00–15:30

No: (13/21) **Title:** Group Sessions on Spiritual Exercises: Ignatian Examen according to St. Ignatius of Loyola

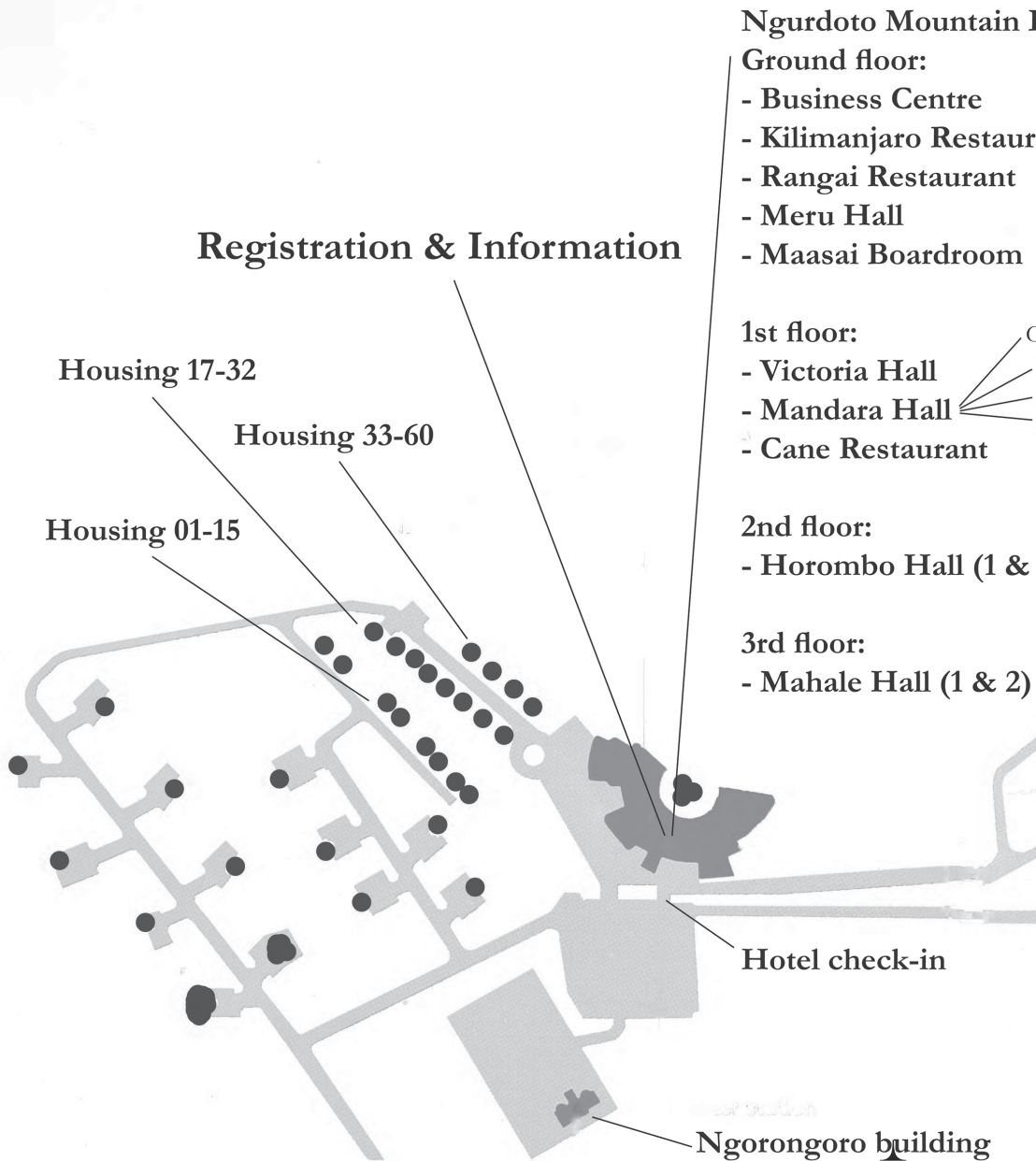
Leaders: Sahaya Gnadaselvam Antony, Pauline Nyamwitha Mwangi

Description: This is a group session on spiritual exercises. This session is a way of asking God to help us reflect on where we have experienced consolation or desolation, helping us develop in gratitude and discernment “So that you may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:2).

Date and time: March 13, 14:00–15:30



Venue Map



Lodge

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Conference Office
International Travel Desk
Finance Office
Local Host Committee

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