

# The Arusha Call to Discipleship

## Breaking down walls

*The World Council of Churches' Conference on World Mission and Evangelism met in Arusha, Tanzania, in March 2018. From this meeting the more than 1,000 participants, who were all regularly engaged in mission and evangelism, issued the Arusha Call to Discipleship.*

*At our own national church General Synod in 2019, resolution A-129 was passed that we affirm the Arusha Call; encourage bodies within the General Synod to integrate this call into the guiding principles of baptismal living for the shaping of national ministries; and commend the Arusha Call to dioceses for study and inclusion in their considerations of evangelism, witness and discipleship.*

*For one year, Spiritual Development Team members and others will offer reflections in the New Brunswick Anglican on the 12 points within this call. This is Call # 10, written by John Paul Westin.*

### Incarcerated with Christ: A Road to Freedom

Remember those in prison, as though you were in prison with them; those being tortured as though you were being tortured (Hebrews 3:3 NRSV)

As a part-time prison chaplain for 18 years, and now a full-time chaplain, I have seen some very important similarities between the experience of incarnation and incarceration or vulnerability, both for Jesus and for all people.

As embodied souls, we are all incarcerated in a body in time and space. Christians outside the prison walls should have little trouble remembering Christians on the inside, as though they were in prison with them, because our human experience is of a kind of shared imprisonment in the body, with the limitations each of us have imposed on us by life.

**Jesus' ministry was to bring God's redemption through**

### our human limitations

Jesus embraced his mission to reveal the Lord's favour and abundant life to the poor, the imprisoned, the blind and the oppressed (Luke 4:18,19).

Regardless of these people's present disempowering circumstances, God had a better future planned for them all.

A limited world can still be an eternal and God-bathed one. With Christ we are called to enter the vulnerable and powerful world of God's incarnated children.

As members of the Body of Christ, we are called to engage with God's purposes in our own lives and to help others fully engage with him in theirs.

### Break down walls

God told Israel not to be afraid because he would be their protection. Israel was to break down and not build new walls between them and the stranger and dispossessed because they knew how it felt to be foreigners.

They had been treated cruelly as refugees who were then made into slaves in Egypt (Leviticus 19:34). But they weren't slaves any longer. They were free.

The greatest struggle inmates have in changing their lives is to reform their thinking from being imprisoned in their past to being free to choose in the present, so that they can build something new and better in the future.

God has to reform our thinking, as he did with Israel during 40 years in the wilderness, from slave thinking to inheritors of the Promised Land thinking.

### Seek justice with people who are dispossessed and displaced from their lands

"God so loved the world that he gave his only son so that all that believe in him should not perish but have eternal life" (John 3:16). All are loved and Jesus died for all. All have the ability to grasp eternal life, but some still perish because they do not believe that they are more than their limitations.

Jesus tells the story of the

**We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands—including migrants, refugees and asylum seekers—and to resist new frontiers and borders that separate and kill (Isaiah 58:6-8).**

CAROLYN V ON UNSPLASH

## The text of the Arusha Call:

As disciples of Jesus Christ, both individually and collectively:

- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one Triune God—the God of justice, love, and grace—at a time when many worship the false god of the market system (Luke 16:13).
- We are called to proclaim the good news of Jesus Christ—the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life—in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God's creation, and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centered exploitation of the environment for consumerism and greed.
- We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God's transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25-27).
- **We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands—including migrants, refugees and asylum seekers—and to resist new frontiers and borders that separate and kill (Isaiah 58:6-8).**
- We are called to follow the way of the cross, which challenges elitism, privilege, personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.

This is a call to transforming discipleship. This is not a call that we can answer in our own strength, so the call becomes, in the end, a call to prayer:

*Loving God, we thank you for the gift of life in all its diversity and beauty. Lord Jesus Christ, crucified and risen, we praise you that you came to find the lost, to free the oppressed, to heal the sick, and to convert the self-centred. Holy Spirit, we rejoice that you breathe in the life of the world and are poured out into our hearts. As we live in the Spirit, may we also walk in the Spirit. Grant us faith and courage to deny ourselves, take up our cross and follow Jesus: becoming pilgrims of justice and peace in our time. For the blessing of your people, the sustaining of the earth, and the glory of your name. Through Christ our Lord, Amen.*

good Samaritan who sees someone in need and, at great cost to himself, steps out, breaks down walls, seeks justice and resists the forces that work to keep the man who fell among thieves separated from his life and future. We don't hear whether or not the man he saves embraces that new life.

Prisons, refugee camps and places of disempowerment are no one's homes. It is where people are incarcerated until they are sought out and incar-

nated into the new justice of God restoring lives.

### Resist new frontiers and borders that separate and kill

Sin in human beings is like a virus that continues to mutate in order to get around the body's defenses. We can't just break down the old walls, we have to resist the building of new variant walls.

The variants may be worse than the old ones! Resist the devil and he will flee, advises the

apostle James. Jesus says of the good, neighbourly, Samaritan, "Go and do life like him" (Luke 10:37).

The church is not a repository of religious knowledge, it is the wall breaking, seeking out and resisting, life embracing, incarnated body of Christ, continuing his work of making all things new in the world, until he comes again.

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## A message from Camp Medley



CAMP MEDLEY!  
SUMMER  
2021



**Boys & Girls 1**  
(ages 6-10) July 4-9  
**Boys & Girls 2**  
(ages 6-10) July 18-23  
**Boys & Girls 3**  
(ages 6-10) Aug. 8-13

**Welcome to Camp 1**  
(ages 6-9) July 4-7  
**Welcome to Camp 2**  
(ages 6-9) July 18-21

**Day Camp Destination -  
for the whole family**  
July 24-31



**Junior Teen 1**  
(ages 11-13) July 11-16  
**Junior Teen 2**  
(ages 11-13) Aug. 15-20  
**Senior Teen**  
(ages 14-16) Aug. 22-27  
campmedley.ca

**Girls Camp**  
(ages 6-10) Aug. 1-6  
**Girl Boss**  
(ages 12-15) Aug. 1-6  
**Girls Adventure 1**  
(ages 12-15) Aug. 8-13  
**Girls Adventure 2**  
(ages 12-15) Aug. 15-20

**Boys Adventure 1**  
(ages 12-15) July 18-23  
**Boys Adventure 2**  
(ages 12-15) Aug. 15-20

**Medley Makers**  
(ages 12-15) July 11-16

Since our province has entered the Yellow level of recovery, we are busy making plans for this summer at Camp Medley. Like many others, we are continuing to adjust and modify the operational plan and considerations for the summer, as needed.

### Campership Fund

This fund is made possible through designated donations. It is used to help support families who cannot afford the full costs of sending their children to camp. These children are not being sponsored by a local church or community organization. We want to encourage people to give, as they are able, to this fund to help us reach the children who want to be at Medley.

Camp Medley believes every child in New Brunswick should have the opportunity to experience a week at camp! We are doing all possible to keep costs down for all campers. The need for support is very real and important.

Want to donate? Visit our website (<https://nb.anglican.ca/>), click on donate, and choose Camp Medley campership from the drop-down menu, or mail your cheque to Diocesan Synod Office, 168 Church St., Fredericton, E3B 4C9. Note Camp Medley campership fund on the cheque.

Thank you from the Rev. John Galbraith, director of Camp Medley, [jgalbraith@diofton.ca](mailto:jgalbraith@diofton.ca)

**DONATIONS:** <https://www.canadahelps.org/en/dn/13778>

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## The Arusha Call, continued

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**Finish what he has started**  
During the Syrian refugee response it was the church in New Brunswick that responded first.\* Whenever we begin to participate in God's work, he will open to us plenty of opportunities to continue it until it is finished.

These opportunities are everywhere we see displaced persons waiting for Jesus to show up. That is why he called his Church into being; to be incarcerated yet incarnated in this life together, to discover and share the freedom and goodness of God's kingdom life with one another, all the dispossessed.

Jesus has made this possible. Hallelujah!

\**Refugee Diaspora: Missions amid the Greatest Humanitarian Crisis of our Times*; by Sam George and Miriam Adeney, William Carey Publishing, Pasadena, CA 2018, p. 79).

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The Rev. Dr. John Paul Westin is the former rector of Stone Church in Saint John. He

works in prison chaplaincy and lives in Westmorland County.

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