

**THE COPTIC ORTHODOX CHURCH
BISHOPRIC OF AFRICAN AFFAIRS**

AN INTRODUCTION INTO THEOLOGY OF MISSION



**SECOND AND SILVER JUBILEE EDITION
CELEBRATING TWENTY-FIVE YEARS OF
COPTIC MISSION IN AFRICA
THAT STARTED ELEVENTH JANUARY 1976**

**JOHANNESBURG,
SOUTH AFRICA
JANUARY, 2001**

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222 Ramsis St. Anba Rewies.
Telph: 4855466 – 4829810 Cairo, Egypt.
E mail: copticafrika@icon.co.za

Author: Bishop Antonius Markos.

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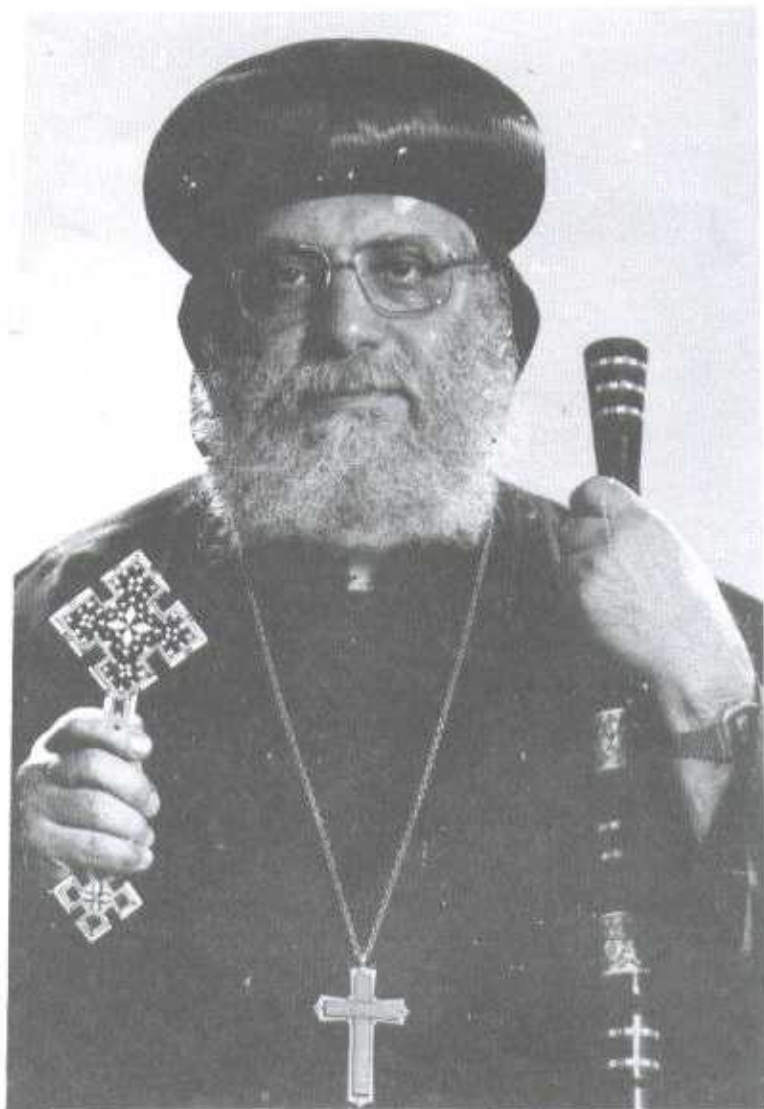
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St. Mark The Apostle and Evangelist



HIS HOLINESS POPE SHENOUDA III



*HIS GRACE BISHOP ANTONIUS MARKOS
COPTIC BISHOP FOR AFRICAN AFFAIRS*

THIS BOOK

"**Theology of Mission**," this book that you are holding in your hands, is an introduction to in-depth studies in the field of evangelism. We began teaching it in the English Language in 1991, at the Theological College in Sydney. In 1992, we taught at the Theological College in Los Angeles; through the blessings and encouragement of **H.H. Pope Shenouda III**, we taught it in Arabic, in 1995-96, at the Pastoral Institute at Anba Rouwais in Cairo. Furthermore, we taught it in English, in 1996, again at the Theological College, Sydney, subsequently at seminars conducted for Coptic Orthodox priests from the United States and Canada.

This is the first in a series of books on the subject of theology of mission. In 1987-88 we spent about one and a half years conducting research in Pasadena, California. The research material became part of a Doctorate in Theology of Mission and has been used as a partial basis of this current volume. This is the second English edition of this book- the 3,000 first edition copies were all used for teaching and study by many servants of the Coptic Church, desirous of adopting the mission mind. The Arabic publication of the same book has been printed in three editions and has been used in the Coptic, as well as the Syrian Orthodox Churches. His Holiness Mar Agnacious Zakka, the Syrian Orthodox Patriarch, has spoken very highly of the great benefits derived from its reading and application.

God's wonderful work in the field of evangelism demonstrates that He fulfils his promises in real life situations. He gives us His assurance: *'When I sent you without purse, bag or sandals did you lack anything?'* (Luke 22:35) More than once, we needed essential things to extend God's work in Africa, and He intervened speedily to assist us without delay. At every time and by all means when we felt how arduous and challenging was the African mission, we heard His voice saying: *'...For I am with you to deliver you.'* (Jeremiah 1:8)

Through God's grace, you should expect a new edition of this book, adorned with wonderful experiences that will truly strengthen our faith, and the faith of many generations to come.

May the Lord use this study to motivate many to listen and to practise **THE EVANGELISTIC COMMANDMENTS** for the salvation of many souls, and the expansion of God's kingdom on earth.

ACKNOWLEDGMENT

We express our thanksgiving to our Lord God and Saviour Jesus Christ, who enabled us to write this book. It focuses on the theology of mission, about which few, if any books, particularly from the Orthodox point of view, have been written for centuries.

Whilst we produced the basic Arabic version of this book in June 1996, much effort has gone into its English production. Many have contributed, and we would like to acknowledge the faithful efforts of our sons and daughters who worked hard to achieve such a big task.

Mrs Yvonne Tadros, of the Coptic Orthodox Church in Sydney, Australia, has made a great effort to translate it into English. Also in Sydney, an unknown solidier typeset it. Ms Sandra Kanard spent many hard working hours in Johannesburg, South Africa, making corrections and adjustments. Mrs Mary Fakhoury made the first draft translation into English.

This second English edition has been fully revised, produced and typeset in Johannesburg, South Africa, with the addition of a new twelfth chapter on "Evangelism: An Obligation of the Coptic Orthodox Church."

May the Lord reward them with the heavenly instead of the earthly, and bless them all.

Peace and edification for the only one, holy, universal and apostolic church of God. Amen.

Through God's Grace:

Antonius Markos
Coptic Bishop of African Affairs

Johannesburg, Republic of South Africa
The Christmas

The Feast of the Birth of our Lord
7 January 2001

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INTRODUCTION

My dear beloved,

The study: of the Holy Bible; books on the spiritual life; various other books on the lives of saints, pastoral theology, church doctrine and biblical interpretations, leads us closer to God - in whom we live, move and exist.

The fruits of such, is that you love the Lord Jesus Christ with all the heart, senses and strength, leading you to taste and experience how good the Lord is. Therefore, you choose not to keep silent, but to speak boldly and witness these spiritual and heartfelt feelings to others; to even those at a distance- but within the boundaries of your own suburb, town or motherland.

Once your eyes and mind are opened, through faith, to all the deeds and sayings of the Lord Jesus, and you are filled with the power of God and the guidance of the Holy Spirit, you choose to become a witness for the Lord in Jerusalem (your home, family, relatives or the suburb in which you live), in all Judea (the province, the village or the town), in Samaria (cousins, relatives with whom there are points of disagreement), and in the remotest parts of the earth (nations of different tongues, nationalities, colours, races, customs or traditions) which are geographically distant, and ethnically different in many respects.

Your study of the church history affirms that St Mark's labour led to the founding of our original, apostolic, ancient and glorious church. St Mark was an evangelist and apostle missionary who left his motherland twice. The first time was when he left North Africa (his motherland), through divine guidance, for Jerusalem and Judea to meet the Lord Jesus. The

second time was following the commandment: "*Go therefore and make disciples of all the nation*" (Matt.28:19) His field of mission and evangelism is known as the "See of Saint Mark."

St. Mark the Evangelist has conveyed the message and light of faith to us. Who knows what darkness we would have befallen had it not been for him!! For St Mark, we hold love and veneration because he brought us the light of faith in Jesus Christ. The Ethiopians call him "The Revealer of Light."

After this, the first missionaries (St. Mark's disciples) never ceased spreading the gospel. Until the seventh century, the followers of St Mark (after his martyrdom) continued their testimony and struggle, through their faith and deeds, to convert many in the way of righteousness. Many churches were established in various nations. The believers in these churches still commemorate their struggle, their works, and their faith. Besides the churches they established, the evidence remains of their tears, blood and sweat, which they offered as a fragrant aroma before God. Also, the nations in which they worked: Ireland; Switzerland; Eritrea; Ethiopia; Nubia; and in North Africa, still remember them and sing hymns praising their holy lives, giving them all a reverence.

The Evangelistic Commandments

While going through the verses of the Holy Bible, do you recall coming across the evangelistic commandments in both the Old and New Testaments? Go, I send you, Evangelize, Be Missionaries, Be Witnesses for Me in... The Remotest Parts of the Earth! You probably came across these without pausing and without reflecting. Perhaps it did not occur to you that these commandments were directed to you personally. As you believed that you had served adequately, within your ability and your means, you felt spiritually comfortable and satisfied so far

When it comes to going to the remotest parts of the world, you may feel that this is not for you. It may seem more suitable for people like apostles, evangelists, or others who are specifically called for this. Perhaps it is for Christians from other denominations who seem to have the expertise, knowledge and training for this type of service. Perhaps you think it is for those people who have courage, strength, special personal or financial capacities, and who speak several languages. Then you turn to yourself saying, "As for me, it is enough for me to serve within Jerusalem or Judea- at the most, in Samaria- but not to serve in the farthest parts of the earth."

CHAPTER I

GO THEREFORE!!

Many Orthodox Christian believers may not be aware that the commandment exists, straight from the mouth of the Lord. It addresses both individuals and groups imploring, "Go therefore!" This commandment includes necessary sacrifice, hard work, insecurity as a result of leaving behind a dwelling or a place of comfort and luxury. This may involve separation from motherland, familiar environment, culture, family, friends, your childhood church, your language-Jerusalem and Judea only.

Perhaps this non-awareness is due to our inadequate knowledge of the divine commandments contained in the holy gospel. For example, in Sunday school and youth classes, our teachers, in preparing us as servants, focused on those commandments that dealt with our relationship with God, and with developing this relationship. They emphasized those commandments that dealt with our relationship with family, relatives, neighbours and people in general, whether they were enemies or friends.

They spoke also about the commandments that led to salvation through the means of grace, repentance, renewal and sanctification of the heart, mind, body and soul.

Perhaps the majority of ministers and teachers agreed not to deal with the commandment regarding the missionary:

Go! Evangelize! Become Witnesses! Go Out And Beyond! Be Missionaries! I Send You, Proclaim!

Go Therefore!- to the Village

If a minister or preacher is modern, courageous and daring in his evangelistic thinking, he will urge his servants to move from one settled service to another settled service.

FROM MODALITY TO ANOTHER MODALITY

Moving to the outer village is then considered a courageous leap. The minister of one modality has moved to another, which is again another pastoral modality. It is, however, less stable and comfortable than the original modality, which falls within the frame of the stable pastoral ministry.

Go Therefore! to Lands of Emigration

The need arose for the church to serve immigrants, who settled in many countries. It was necessary to send priests and shepherds to these parishes. The church leadership took a daring step: they selected and ordained ministers and gave them the authority and the commandment to "Therefore go!" But to where?? To the West, to far off lands where the standard of living is high, and technologically advanced. There were very few obstacles (minor and major) in the face of this type of ministry, while there are many attractive and encouraging aspects.

Numerous ministers obeyed this commandment with zeal out of desire's love. They moved to a stable ministry within the same modality. The only difference was that the motherland -- "Jerusalem" -- was now located in a foreign land. Churches, which were replicas of the original mother church, were established, with priests and various other people who were ecclesiastically and evangelically within the structure of the pastoral work.

Go To The Way Of Monasticism And Life Of Contemplation!

FROM MODALITY- THE SETTLED MODEL- TO SODALITY- THE MODEL OF SPIRITUAL MILITANCY

The spiritual fathers selected few of their church sons who were deep in the life of spirituality, meditation, ministry and devotion, and encouraged them to take a big and daring step. They advised them to "Go Therefore!" Join the monastic life -- the life of prayer, worship and meditation. They moved from "modality" to "sodality": from a well settled and stable life to the life of spiritual militancy. They pledged the vows of obedience, poverty and celibacy. They renounced all their worldly rights in the present life, counting all things as waste to live in the company of God.

Some of them moved to a deeper "sodality". They adopted a life of solitude in caves, far away deep in the desert and away from the world. Yet they remained within the framework of the pastoral church that has practised the faith since the first Christian century. They followed the steps of monastic orders established by the monastic fathers like: Saint Antony the Father of Contemplative Life; Saint Bakhomious the Father of Koinonia; and Saint Shenouda the Archmandrite.

Within all these orders are the disciplines of obedience, poverty and celibacy.

Go To The Field Of Mission In The Farthest Part Of The Earth!

'Go Therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit. Teach them to observe all things that I have commanded you.' (Matt.28:19)

'Go into all the world and preach the gospel to every creature.' (Mk. 16:15)

Through these two commandments, and many more, the Lord Jesus commanded us to go to a deeper and more noble sodality. This is for the sacred purpose of winning over new souls, adding more disciples to His disciples, and expanding the church to include new nations, nationalities, and diverse ethnicities. The Lord assures us that this evangelism will influence all of creation. Once a person has been reborn, the mind and attitude are changed; the person's approach to God's creation also changes; the person becomes more gentle, protective and nurturing to plants, animals and the environment. The Bible says: 'A righteous person regards the life of his beast.' (Prov. 12:10)

This study will lead us to a vast quantum of evangelistic teaching varying in special situations, purposes and spirituality. These commandments have been emphasized and reiterated; they have the loftiest and noblest status in all the church's spiritual work.

Between Pastoral Care And Evangelism

However, amidst the vast quantum of concern over pastoral work, including the search for those souls who have left the fold, a disproportionate attention allocated to the "modality" form of ministry has spelled neglect and loss of the "sodality" form. This was because the sodality form was less tangible, and in a way, beyond the immediate conceptual grasp of the church, which focused primarily on pastoral care and related, targeted activities.

Sodality required uncommon types of servants who needed special convictions, preparation and worthiness of the apostolic evangelistic, such as that which strongly existed until the seventh century A.D. in our early evangelical apostolic church. During that time, thousands of souls, were converted and many churches established in various countries, as they

were demarcated in the world of those times. Many bishops, priests and servants were ordained. The church offered them the faith, tradition, doctrine, liturgy, prayers, and the history of saints in many languages in the Pentapolis, Nubia, Eritrea, Ethiopia, Ireland and Switzerland.

Signs Of Life In The Church

The living church works, struggles and grows in faith and numbers. It expands and gives birth to new members through two means:

BIOLOGICAL GROWTH

Biological growth falls within the settled model- **MODALITY**

EVANGELICAL GROWTH

Evangelical growth falls within the work of evangelism-
SODALITY

This is the spiritual militancy which brought us the message of the gospel. Through it: the first baptism took place, the first bishops, priests, and deacons were ordained, the first churches and cathedrals were founded, many souls repented and joined the footpath of faith. When they grew spiritually strong in the faith, the establishment of churches began.

ACROSS THE CULTURAL BOUNDARIES

Although many think of St. Mark as an Egyptian, more aptly he emerges as an African. The Apostolic Fathers were of entirely different nationalities from those of their mission and evangelism. They all moved across boundaries of their motherland, culture, language, their cultural customs and kinship.

Evangelism does not constitute a part of the spiritual responsibility within

the church; rather, it is its **pillar**; it is its backbone, and its foundation. Not all those who serve within the church may be called evangelists, missionaries or apostles, but it is possible to re-direct the church from the broad ways to the narrow ways; from the settled modality, to the mobile sodality, which goes out to evangelizing.

St. John Chrysostom demonstrates the importance of evangelism as follows: the pastoral bishop says that his diocese is his world; the evangelist says the world is his diocese.

As head of the church, the bishop performs three tasks (or rather, one with three sides to it):

- Sacramental priesthood
- Pastoral priesthood
- Evangelistic priesthood

These were the mission of our Lord Jesus Christ Himself, St. John adds further:

- We have a full Christ for our salvation.
- We have a whole (Bible) for our teaching.
- We have a whole church for our fellowship.
- We have a whole world for our mission (our diocese)

- Do not say that you are unable to influence others. For as long as you are a Christian, you are able to influence others, because this is the essence of Christianity.

- It is a contradiction to say that you are a Christian but you are unable to do anything for others; this is like saying the sun is unable to give light.

- If yeast is incapable of leavening the dough, is it possible to call it "leavening"?
- How can the perfume be fragrant if its aroma does not permeate the surrounding air?
- By the same token, a Christian who does not work for the salvation of others, is s/he a Christian?
- Thus, Christianity and serving others are inseparable, like the sun which cannot be called a sun if it does not radiate light, Christianity cannot exist without love for the salvation of the human race.
- We have one ultimate goal which is above all goals: to save those at risk. We do not mean the type of risk felt by our senses. This is not a risk at all. We mean the risk of true danger inflicted by Satan on the human race.
- If you saw a blind person who was about to fall into a pit, would you not rush to extend a helping hand? How can we then help watching our brethren fall into similar dangers without reaching out, with a helping hand, when they are about to fall into the eternal pit?
- Treat the souls of your brethren who are suffering from sin and who are laden with the shackles of paganism the same way you seek treatment for yourself, knowing that our transient life is only brief. If we do not win over these souls, there will be no salvation for our own souls.

We are committed, my brethren, to struggle for the salvation of our brethren, so that on judgment day we can meet Christ with joyful

faces, offering our generous and unsurpassed gifts: the souls of the sinners, the pagans and the non-believers whom we restored to Him through our evangelism and preaching.

There are many nations, and millions of souls across the universe, who live in spiritual famine: in the darkness of ignorance and paganism. If we embrace the evangelistic thought, we shall be able to reach the whole world and to look at all these people with eyes of love, concern and responsibility. We will be able to offer them all that was handed to us by our Lord Jesus Christ and his apostles, and share with them one communion, '.... in one hope of your calling; one LORD, one faith, one baptism..' (Eph. 4:5)

Through St. Paul, the Holy Spirit poses the following questions for us:

- * How then shall they call on him in whom they have not believed ?
- * How shall they believe in whom they have not heard?
- * How shall they hear without a preacher ?
- * *'How shall they preach unless they are sent?'* (Romans 10:14)
- * *'So then faith comes by hearing and hearing by the word of God.'* (Romans 10:17)
- * *'Whoever calls upon the name of the LORD shall be saved.'* (Romans 10:13)

Aims and Types of "Going"

1. Seeking Livelihood

This constitutes a genuine desire to endure all the sacrifices involved in going to a foreign land and facing all risks in order to achieve the ideal standard of living, saving money, furthering progress in academic or educational standards.

2. To Escape Danger

- * *'Arise, take the young child and his mother, flee [go] to Egypt.'* (Matt. 2:13)
- * *'Arise, take the young child and his mother, and go to the Land of Israel.'* (Matt. 2:20)

3. To Escape Tribulation

'At that time a great persecution arose against the church which was at Jerusalem, and they were all scattered ... those who were scattered went everywhere preaching the word.' (Acts 8:1-4)

4. Believing in the Lord and Being Committed to Obey Him; to Prepare a Chosen People, and Receive the Promise of Eternal Life

'The Lord said to Abram, "Get out of your country, from your kindred and from your father's house, to a land I will show you. I will make you a great nation; I will bless you; and make your name great, and you shall be a blessed...' (Gen.12:1-2)

5. To Preach the Gospel: Give Birth to Children of God, Born Through the Water and The Holy Spirit

- * *'Go Therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'* (Matt. 28:19-20)
- * *'Go ye into all the world and preach the gospel to every creature. He*

who believes and is baptized will be saved, but he who does not believe will be condemned.' (Mark 16:15,16)

- * *'Go your way. Behold, I send you out as lambs among wolves.'* (Luke 10:3)
- * *'Go stand in the temple and speak to the people all the words of this life.'* (Acts 5:20)
- * *'Now an Angel of the LORD spoke to Philip saying "Arise and go towards the south along the road...". so he arose and went opened his mouth and began at the same scripture and preached to him, Jesus and they went both into the water and he baptized him*' (Acts 8:26-38)
- * *'Let the dead bury their own dead, but you go and preach the Kingdom of God.'* (Luke 9:60)
- * *'But the LORD said to me: "Do not say I am a youth. For you shall go to all to whom I send you, and whatever I command you, you shall speak... Behold, I have put my words in your mouth."* (Jer. 1:7-9)
- * *'And He said "Go, and tell this people.'* (Isaiah 6:9)
- * *'And as you go, preach saying the kingdom of heaven is at hand.'* (Matt. 10:7)
- * *'Go to my brethren and say to them...'* (John 20:17)
- *'What man of you... And go after the one which is lost until he finds it.'* (Luke 15:4)

Prerequisites and Constituents of Going, for the Gospel:

1. To Forsake All Things

When the Lord commanded us to go to remote and foreign places for the sake of the gospel, He also commanded us to leave behind all things because those who do will be rewarded by the Lord.

- * *'Everyone who has left houses or brothers or sisters or father or mother, or wife or children, or land, for my name's sake, shall receive a hundredfold and inherit everlasting life.'* (Matt. 19:29)
- * *'Assuredly, I say to you, there is no one who has left houses or brothers or sisters or father or mother or wife or children or lands, for my sake and the gospel's, who shall not receive a hundred fold now in this time and in the age to come eternal life.'* (Mark 10:29-30)
- * *'Assuredly, I say to you, there is no one who has left house or parents, or brothers or wife or children for the sake of the Kingdom of God, who shall not receive many times more in this present time, and in the age to come, ever lasting life.'* (Luke 18:29-30)

It is wise to abandon everything for the Lord's Name, or for the sake of the Lord Jesus Christ, or for the sake of the expansion of the kingdom of God on earth.

2. Not to Burden Oneself with Many Material Things

Materialistic objects hinder a person's free mobility and may expose them to dangers of robbers or greedy people who are desiring their treasures. (They need carry only one treasure, which is the Name and Word of the

Lord) Neither should they carry anything which may be interpreted as a self-defense weapon (e.g. a stick)

As to the needs of the flesh, the Lord assures us that these will be abundantly provided for: accommodation; food; footwear; clothing; currency (gold, silver or copper). It is an historic fact that when St. Mark arrived in Alexandria in 42 A.D., he did not carry any shoes in obedience to the Lord's commandment. One of the fruits of this obedience was the miracle the Lord manifested through him. This miracle opened the door, of evangelism among the Egyptians, for him: when St. Mark's sandals were torn, he took them to Anianus- the shoemaker; while repairing the sandals, Anianus' hand was wounded, and through the name of the Lord Jesus, and the power of the sign of the holy cross, Anianus' hand was healed.

3. Sent Them Two by Two

'Two are better than one, because they have a good reward for their labour. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. Again, if two lie down together, they will keep warm; But how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.' (Eccl. 4:9-12) If the apostles were subjected to martyrdom, the presence of a companion with the martyr enabled him to write his sayings and his biography for the benefit of the church.

- * *'The LORD appointed seventy others... also sent them two by two before His face into every city and place.'* (Luke 10:1)
- * *'By the mouth of two or three witnesses the matter shall be established.'* (Deut.19:15)

4. To Be Wise As Serpents and Harmless as Doves

The spiritual power, commended by the Lord to accompany us in the field of evangelism, opens many doors and spares us many dangers. Thus, the evangelists are protected, and at the same time, the hearts of the recipients are opened.

'Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves...' (Matt. 10:16)

5. To the Whole World

This includes crossing over all barriers, obstacles, and limitations.

'Go into all the world and preach the gospel to every creature.' (Mark 16:15)

6. Proclaim

'And as you go, Preach saying the Kingdom of heaven is at hand.' (Matt. 10:7)

7. Pray for the People

Pray for the sick to be healed, for the lepers to be purified, for those possessed by demons to be freed, for the dead to be resurrected

8. Speak in New Tongues

The evangelist ought to learn the languages of the people amongst whom he ministers, as this is a very important medium to convey a

comprehensive spiritual teaching, according to the gospel. It is worth noting that the first gift of the Holy Spirit to the apostles and the disciples, on Pentecost Day, was the ability to speak in the tongues of the people among whom they were scattered for the purpose of evangelizing. "Learn the people's language, you win their hearts," was advised by His Grace Bishop Shenouda- H.H. Pope Shenouda III- in 1966, when I first went for my missionary service in Africa.

- * *'They will speak with new tongues.'* (Mark 16:17)
- * *'And they were filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.'* (Acts 2:4)
- * *'And how is it that we hear, each in our own language in which we were born.'* (Acts 2:8)

The Blessings of Going : The Gifts and Assurances of The Lord

1. *'... shall receive a hundredfold and inherit everlasting life.'* (Matt. 19:29)
2. *'Receive a hundredfold now in this time - houses and brothers and sisters, mothers and children and lands along with persecutions - and in the age to come, eternal life.'* (Mark 10:30)
3. *'Receive many times more in the present time and in the age to come, everlasting life.'* (Luke 18:30)
4. *'A worker is worthy of his food.'* (Matt. 10:10)
5. *'Stay there till you go out.'* (Matt. 10:11)

6. *'It will be given to you in that hour what you should speak, for it is not you who speak, but the Spirit of your Father who speaks in you.'* (Matt. 10:19-20)
7. You will not lack any worldly needs or spiritual power:
 - *'When I sent you without money bag, sack, and sandals, did you lack anything?'* (Luke 22:35)
8. Do not be concerned as to what to say, and about what to speak:
 - *'When they deliver you up, do not worry about how and what you should speak. For it will be given to you in that hour, what you should speak.'* (Matt.10:19)
9. Signs, miracles and powers which accompany the evangelist:
 - *'In my name they will cast out demons, they will speak with new tongues.'* (Mark 16:17)
10. He will give them immunity and protection against all dangers and threats:
 - *'.. they will pick up snakes with their hands, and if they drink anything deadly, it will by no means hurt them....'* (Mark 16:18)
11. *'The LORD worked with them and confirmed the word through the accompanying signs.'* (Mk:16:20)

The Going Requires Courage

Irrespective of the motive for going, it requires courage to endure being a foreigner, facing the unknown, crossing long distances, learning new languages, dealing with people of different races. Examples of courage can be found in the following-

The Courage of the Merchant: With the incentive of transient profit, hoarding of money, the merchant does not take into account the perils of land or sea, storms, pirates or highway robbers he endures everything for the sake of the anticipated profit.

The Courage of the Farmer: For the sake of the consumable harvest, the farmer faces all the difficulties resulting from toil, sweat, labour. He faces storms, rains, floods, heat waves, cold and snow. He battles against pests, noxious weeds, thieves ...etc.

Courage of the Soldier: Seeking earthly glory, victory and honour, the soldier is subjected to danger, torture, likelihood of captivity or imprisonment, death or amputation of a limb or more, the loss of one or more of his senses

"The word of the LORD came to me saying: "before I formed you in the womb I knew you, before you were born I sanctified you, and I ordained you a prophet to the nations"

Then said I: "Ah, LORD God ! Behold, I cannot speak for I am a youth."

But the LORD said to me, "Do not say I am a youth, for you shall go to all to whom I send you and whatever I command you, you shall speak. Do not be afraid of their faces. For I am with you to deliver you."

Then the LORD put forth his hand and touched my mouth, and the LORD said to me, "Behold, I have put my words in your mouth. See, I have this day set you over the nations and over the kingdom, to root out and to pull down, to destroy and to throw down, to build and to plant ." (Jer.1:4-10)

"Thus, says the LORD, "Fear not, for I have redeemed you, I have called you by your name, you are mine. When you pass through the waters I will be

with you, and when you pass through the rivers, they shall not sweep over you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the LORD, your God. The holy one of Israel, your saviour. Since you were precious in my sight, you have been honoured, and I have loved you .’ (Isaiah 43:1-4)

Going Requires Obedience to the Evangelistic Commandments

* *‘Go Therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you .’ (Matt. 28:19)*

* *‘Go into all the world and preach the gospel to every creature .’ (Mark 16:15)*

* *‘Repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem .’ (Luke 24:47)*

* *‘Peace to you! As the Father has sent me, I also send you .’ (John 20:21)*

* *‘You shall be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth .’ (Acts 1:8)*

‘And in the church, God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues .’ (1 Cor. 12:28)

* *‘And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ, till we*

come to the unity of the faith, and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.' (Eph.4:11-13)

* *'Then he said to me: "depart, for I will send you far from here to the Gentiles.'* (Acts 22:21)

The Shift from "Going", to "Stability"; or the Shift of the Evangelist, to A Pastor/ Minister, Consequently Transferring the Mission Into A Parish

- * After St. Mark evangelized in Egypt, baptized many, established the church of Alexandria, and ordained Bishop Ananias in addition to a number of priests and deacons, would it be logical that St. Mark would stop his evangelistic mission to become a parish priest of a congregation, or a bishop of a diocese looking only after the concerns of the congregation?
- * Would it be logical that St. Mark would be content with establishing churches in Alexandria, without any plans to extend his evangelism to the rest of the Egyptian soil, followed by North Africa (his birthplace), then down to southern Egypt, Nubia and other countries?
- * After the apostles and the disciples saw the Lord Jesus with their own eyes, after they witnessed His miracles, listened to all His teachings and experienced His crucifixion and His resurrection, would it be logical that they would keep all this to themselves (or to their families), so that they alone might receive the redemption and salvation and inherit the kingdom?

CHAPTER II

I SEND YOU, GO FOR MISSION

"As the Father has sent me, I also send you" said Jesus the Lord

God sent the human race prophets and scribes of his word for whom He sent His Spirit for inspiration. Then He sent His Son, the Lord Jesus Christ. He also sent His apostles and disciples and gave them talents, power, tongues, courage and the authority to administer the seven sacraments.

It is an instruction by the Lord, to carry the message to fulfill his will for the salvation of the human race everywhere, and at all times. He rejoices in working within and through us. He lays down the basis of the mission for us; he sends us to accomplish it.

He first came, sent by the Father, to fulfill the most serious of tasks and the most important mission for the whole of humankind. This was the mission of redemption and salvation. He emphasised that in the same manner the Father sent Him, He also sent us. If we were to keep all the various commandments of the Lord, and we were to ignore this missionary commandment, we would ignore a vital part of the church mission on earth.

This mission did not come to being until they ascertained His resurrection. Alive, existing, glorified and giving them His Peace. After that, he gave them the mission. He gave them the authority to forgive the sins.

• *"Jesus came and stood in the midst and said to them "Peace be with you..." Now when he had said this, He showed them His hands and His*

sides. Then the disciples were glad when they saw the LORD.'

'Then Jesus said to them again "PEACE to you! As the father sent me, I also send you." And when He had said this, He breathed on them, and said to them "Receive the Holy Spirit". If you forgive the sins of any, they are forgiven them, If you retain the sins of any they are retained .' (John 20:19-23)

Many nations live in the darkness of sin because they are ignorant of anything different. The knowledge of the salvation, for which they are to be prepared and which is waiting for them, is the essence of this ministry and its mission. When a person responds to this vocation, it is then that God's love for these sinners, and His yearning for their redemption and their salvation from sin and from the corruption of this world, is realised in their mission.

- 'You are our epistle written in our hearts, known and read by all men, You are manifestly an **epistle** of Christ ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.' (2 Cor.3:2-3)

- 'I must preach the Kingdom of God, to the other cities also, because for this purpose I have been sent." And he was preaching in the synagogues of Galilee.' (Luke 4:43-44)

- 'How shall they hear without a preacher ? And how shall they preach unless they are sent ?' (Romans 10:14)

- 'Then he said to me "Depart, for I will send you far from here to the Gentiles .' (Acts 22:21)

- 'I have certainly seen the oppression of my people who are in Egypt, I

have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt .’ (Acts 7:34)

- ‘Come now, therefore, and I will send you to Pharaoh that you may bring my people, the children of Israel out of Egypt .’ (Exodus 3:10)
- ‘Also I heard the voice of the LORD saying “whom shall I send and who will go for us?” Then I said “Here I am ! Send me .’ (Isaiah 6:8)
- ‘Do not say I am a youth, for you shall go to all to whom I send you, and whatever I command you, you shall speak .’ (Jer.1:7)
- ‘I am not the Christ, but I have been sent before Him .’ (John 3:28)
- ‘... sent them two by two ahead of Him to every town and place where he was about to go.’ (Luke 10:1)
- ‘I send you out like lambs among wolves .’ (Luke 10:3)
- ‘Show which of these two You have chosen, to take part in this ministry and apostleship from which Judas by transgression fell .’ (Acts 1:24-25)
- ‘... called to be an apostle and set apart for the gospel of God....’ (Romans 1:1)
- ‘For he who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me towards the Gentiles .’ (Gal.2:8)
- ‘You are the seal of my apostleship in the LORD .’ (1 Cor.9:2)

CHAPTER III

BE MY WITNESSES

To be an eyewitness is to proclaim what actually has been experienced, and the innermost feelings of one's heart, reaching a stage where you can no longer suppress your feelings, nor keep these feelings to yourself only. Instead, you must spread them to others, emphasizing their truth. A person greatly rejoices when his/ her witness is well received and accepted by others. On the other hand, a person becomes greatly saddened if his/ her witness is rejected. Generally, it is preferable that the witness be through the mouths of two or three witnesses.

- *'... by the mouths of two or three witnesses...'* (Deut. 19:15)
- *'You shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to me in Jerusalem and in Samaria and to the end of the earth.'* (Acts 1:8)
- *'And He commanded us to preach to the people and to testify that it is He who was ordained by God to be judge of the living and the dead. To Him all the prophets witness.'* (Acts 10:42-43)
- *'Of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from John's baptism to that day when He was taken from us..... one of these must become a witness with us of His resurrection.'* (Acts 1:21-22)
- *'Most assuredly, I say to you, we speak what we know and testify what we have seen.'* (John 3:11)

- *'This is the disciple who testifies of these things and wrote these things and we know that his testimony is true.'* (John 21:24)
- *'You killed the Author of Life, whom God raised from the dead, of which we are witnesses.'* (Acts 3:15)
- *'And we are His witnesses to these things, and so also is the Holy Spirit, whom God has given to those who obey Him.'* (Acts 5:32)
- *'And we are witnesses of all things which He did both in the Land of Jews and in Jerusalem.'* (Acts 10:39)
- *'He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are his witnesses to the people.'* (Acts 13:31)
- *'Repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem, and you are witnesses of these things.'* (Luke 24:47-48)
- *'And I have seen and I testify that this is the Son of God.'* (John 1:34)
- *'Rabbi, he who was with You on the other side of the Jordan, to whom you have testified- behold, he is baptizing'* (John 3:26)
- *'You search the Scriptures, for in them you think you have eternal life, and these are they which testify of me...'* (John 5:39)
- *'You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world that I should bear witness to the truth. Everyone who is of the truth hears my voice.'* (John 18:37)

- *'John bore witness of him and cried out, saying: "this was He of whom I said, He who comes after me has surpassed me because He was before me. From the fullness of His grace we have all received one blessing after another.'* (John 1:15-16)
- *'Now this is the testimony of John when the Jews sent priests and Levites from Jerusalem to ask him : "who are you ?" He confessed, and did not deny, but confessed "I am not the Christ.'* (John 1:19-20)
- *'And John bore witness saying "I saw the Spirit descending from heaven like a dove, and remain upon Him. I would not have known Him except the one who sent me to baptize with water told me, 'Upon whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit.' And I have seen and testified that this is the Son of God.'* (John 1:32-34)
- *'And he who has seen has testified, and his testimony is true, and he knows that he is telling the truth, so that you may believe.'* (John 19:35)
- *'So when they had testified, and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.'* (Acts 8:25)
- *'So God, who knows all the heart, acknowledged them, by giving them the Holy Spirit, just as He did to us.'* (Acts 15:8)
- *'And with many other words he testified and exhorted them saying: "Be saved from this perverse generation.'* (Acts 2:40)

- *'To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.'* (Acts 10:43)
 - *'Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.'* (Acts 14:3)
 - *'When Silas and Timothy had come from Macedonia, Paul was constrained by the Spirit and testified to the Jews that Jesus was the Christ.'* (Acts 18:5)
 - *'Now I go bound in the Spirit to Jerusalem, not knowing the things that will happen to me there, except that the Spirit testifies in every city, saying that chains and tribulations await me.'* (Acts 20:22-23)
 - *'The following night the Lord stood by Him and said "Be of good cheer, Paul; for you have testified for me in Jerusalem, so you must also bear witness in Rome.'* (Acts 23:11)
 - *'And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.'* (Acts 4:33)
 - *'But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the Grace of God.'* (Acts 20:24)
- 'And how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance towards God and faith towards our Lord Jesus Christ.'* (Acts 20:20-21)

- *'The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. For you will be His witness to all men, of what you have seen and heard.'* (Acts 22:14-15)
- *'But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness, both of the things which you have seen and of the things which I will yet reveal to you.'* (Acts 26:16)
- *'Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come - that Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.'* (Acts 26:22)
- *'The life was manifested, and we have seen and bear witness, and declare to you that eternal life which was with the Father and was manifested to us - that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full.'* (1 John 1:2-4)
- *'And we have seen and testify that the Father has sent the Son as Saviour of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God.'* (1 John 4:14-15)
- *'And we also bear witness and you know that our testimony is true.'* (3 John 1-12)

- *'And I, brethren, when I came to you, did not come with excellence of speech or of wisdom, declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified.'* (1 Cor. 2:1-2)
- *'When He comes, in that day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.'* (2 Thes. 1:10)
- *'Therefore, do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel, according to the power of God'* (2 Tim. 1:8)
- *'And there are three that bear witness on earth: The Spirit, the water, and the blood, and these three agree as one. If we receive the witness of men, the witness of God is greater, for this is the witness of God which He has testified of His Son. He who believes in the Son of God has the witness in himself, he who does not believe God has made Him a liar, because he has not believed in the testimony that God has given of His Son. And this is the testimony: that God has given us eternal life and this life is in His Son. He who has the Son has life, he who does not have the Son of God does not have life.'* (1 John 5:8-12)

CHAPTER IV

PROCLAIM, PREACH

Evangelism is not a part of the religious responsibilities; it is the pillar and the backbone of the spiritual ministry. It is the main feature of church life and growth, and without it the church is weak and lifeless.

Evangelism was the first mission of the Lord Jesus. It was the fundamental work of the apostles and their successors- the believers in the early centuries.

Evangelism was the commitment of the believers throughout the generations i.e. delivering the message to many for the sake of their salvation. For the sake of the noble mission of evangelism, thousands of missionaries offered their lives to convey the message of salvation and redemption to souls who never heard of it.

The Catholic monks and nuns began the missionary work during the fifteenth century, in Africa; their arrival to the shores of East Africa was possibly in 1494 A.D. They were followed by the Protestants in the seventeenth century. They boarded huge ships, departing from the European shores in multitudes. On some ships, about one thousand missionaries would be on board, together with their families. The journey to African shores was a long one, under harsh conditions. Some of them suffered from malaria, and dysentery. At the time, diagnostic and medical facilities were not well developed. Many died, and their bodies were thrown in the sea. Those who remained, continued their journey to Africa- approximately 60-70% of the total number who left Europe.

From the time they arrived on the African shores, until the time they

reached their destination of evangelism, they had to travel for hundreds, even thousands of kilometers, either on foot, or on the backs of mules or donkeys. They were preceded by a guide, followed by a large number of porters, carrying their luggage.

The journey on foot took a long time. In the equatorial jungles, some were subjected to attacks by wild animals; some were infected by fatal illnesses which prevailed at that time e.g. fevers, bites of tsetse flies, pernicious malaria, dysentery. By the time they reached their destinations of ministry, large numbers had died and were buried on the way. In a marvellous devotion, deep love and self-denial for the sake of the mission, those who remained continued, until they reached the mission locations. They numbered less than 50% of those who had initially departed European shores.

They commenced their mission, and later, were followed by large numbers of missionaries who took their same routes. They were neither inhibited nor intimidated by the news of various dangers, obstacles, and losses of many of those who had preceded them; nor by other difficulties, nor stories of those who were buried at sea, or in the African jungles, for example.

Those who eventually reached their mission stations, lived with their wives and children under very harsh conditions. They were deprived of all means of comfort, security, medical attention and education. As soon as they settled among the African tribes they tried to communicate with them. They made arduous attempts to learn the various African tribal languages, beginning by writing the various expressions and terminologies for each dialect. They then compiled a dictionary for each of these vernaculars, and eventually translated the gospel to the tribal languages.

Translating the New Testament, alone required between 50 and 70,

perhaps even 100 years. This work was undertaken by successive groups of missionaries for centuries, until both Testaments of the Bible had been completely translated into the relevant local languages.

Many of the missionaries established schools and hospitals. They taught the indigenous people how to read and write. They then evangelized the message of salvation, to win them over to become a prepared nation of believers. When they converted a believer he/ she would become a co-worker to convert others, among his/ her ethnic group (tribe), to the **good news** of salvation.

- *'And he said to them "Go into all the world and preach the gospel to every creature.'* (Mark 16:15)
- *'Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.'* (Mark 16:20)
- *'And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.'* (Matt.24:14)
- *'Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman had done will also be told as a memorial to her.'* (Matt.26:13, Mark 14:9)
- *'And the gospel must first be preached to all the nations.'* (Mark 13:10)
- *'Then He said to them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations,*

beginning at Jerusalem.' (Luke 24:46-47)

- *'He appointed twelve- designating them apostles- that they might be with Him and that He might send them out to preach and to have authority to drive out demons.'* (Mark 3:14-15)
- *'So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them.'* (Mark 6:12-13)
- *'Who ate and drank with Him after He arose from the dead. And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be judge of the living and the dead.'* (Acts 10:41:42)
- *'And as you go, preach, saying "The Kingdom of heaven is at hand."* (Matt.10:7)
- *'Preach the Word! Be ready in season and out of season. Convince, rebuke, exhort, with all long suffering and teaching.'* (2 Tim. 4:2)
- *'Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick.'* (Luke 9:2)
- *'Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him....'* (Luke 8:1)
- *'And how shall they hear without a preacher? And how shall they preach unless they are sent?.'* (Romans 10:14-15)

CHAPTER V

THE EVANGELISM - EVANGELIZATION - DO THE WORK OF AN EVANGELIST

Evangelism is when a person conveys good and joyful news to people who have never heard it before; these people are the ones most in need of this news; the "good news" is synonymous to the "gospel". The joyful tidings from the mouth of God are similar to the joyful news brought by the angel: the living spirit, sent by God to convey the message of good news- the gospel- , for such is the likeness of *evangel* and angel.

- *'For if I preach (evangelize) the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach (evangelize) the gospel!'* (1 Cor. 9:16)
- *'But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.'* (2 Tim.4:5)
- *'O Zion, you who bring good tidings (evangel), get up into the high mountains; O Jerusalem, you who bring good tidings (evangel), lift up your voice with strength, lift it up, be not afraid; say to the cities of Judah, "Behold your God!". Behold, the Lord God shall come with a strong hand, And His arm shall rule for Him; Behold, His reward is with Him, And His work before Him. He will feed His flock like a shepherd; He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.'* (Isaiah 40:9-11)
- *'And daily in the temple, and in every house, they did not cease teaching and evangelizing Jesus as the Christ.'* (Acts 5:42)

- *'Therefore those who were scattered went everywhere preaching (evangelizing) the word.'* (Acts 8:4)
- *'But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching (evangelizing) the Lord Jesus. And the hand of the Lord was with them,.. great number believed and turned to the Lord.'* (Acts 11:20-21)
- *'As it is written "How beautiful are the feet of those who evangelize the gospel of peace, who bring glad tidings of good things!"* (Romans 10:15)
- *'And we declare to you glad tidings (evangel)- that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus.'* (Acts 13:32-33)
- *'And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.'* (Eph. 4:11)
- *'He came and preached (evangelized) peace to you who were far off, and to those, near. For through Him we both have access to the Father by one Spirit.'* (Eph. 2:17-18)
- *'So when they had testified and preached (evangelized) the word of the Lord, they returned to Jerusalem, evangelizing the gospel in many Samaritan villages.'* (Acts 8:25)
- *'Then Philip opened his mouth, and beginning at this Scripture, preached (evangelized) Jesus to him.'* (Acts 8:35)
- *'...when they had evangelized the gospel to that city and had taught*

many.' (Acts 14:21)

- *'... brethren, I declare to you the gospel which I preached (evangelized) to you, which also you received and in which you stand. By this gospel you are saved, if you hold fast that word which I evangelized to you. Otherwise, you have believed in vain.'* (1 Cor. 15:1-2)
- *'... the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.'* (Gal. 1:11-12)
- *'But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach (evangelize) Him among the Gentiles, I did not immediately confer with flesh and blood.'* (Gal. 1:15-16)
- *'But even if we, or an angel from heaven, evangelize any other gospel to you, than what we have preached to you, let him be accursed.'* (Gal. 1:8)
- *'... because he preached (evangelized) to them Jesus and the resurrection.'* (Acts 17:18)
- *'But they were hearing only, "He who formerly persecuted us now evangelizes the faith which he once tried to destroy". And they praised God because of me.'* (Gal 1:23-24)
- *'So they departed and went through the towns, evangelizing the gospel and healing everywhere.'* (Luke 9:6)
- *'The Spirit of the Lord is upon me, because He has anointed me to*

evangelize the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, ... to set at liberty those who are oppressed.' (Luke 4:18)

- *'But He said to them "I must preach (evangelize) the kingdom of God to the other cities also, because for this purpose I have been sent" And He was preaching in the synagogues of Galilee.'* (Luke 4: 43-44)
- *'For Christ did not send me to baptize, but to preach (evangelize) the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.'* (1 Cor.1:17)
- *'To me, who am less than the least of all God's people, this grace was given, .. I should preach (evangelize) among the Gentiles the unsearchable riches of Christ.'* (Eph. 3:8)
- *'How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, "Your God reigns!"'* (Isaiah 52:7)

CHAPTER VI

THE REQUIRED CAPABILITIES FOR THE EVANGELISTIC MINISTRY

The evangelistic ministry requires various kinds of services, talents, qualifications ...etc. All these should be established on a strong foundation of conviction, devotion, and the missionary love for the ministry of evangelism. Thus, the Holy Spirit tells us that it is the Lord who founded those types of ministers in the church. He also adds, that it is God's gift to a few, and not to everyone.

- God has appointed these in the church: (1 Cor.12:28)

First:	Apostles
Second:	Prophets
Third:	Teachers
Fourth:	Miracle Workers
Fifth:	Those Having Gifts of Healing
Sixth:	Helpers- Variety of Administrators
Seventh:	Those Speaking in a Variety of Tongues

'To each one of us, grace was given according to the measure of Christ's gift.' (Eph. 4:7)

- He has made some:
 1. Apostles
 2. Prophets
 3. Evangelists/ Missionaries
 4. Shepherds/ Pastors
 5. Teachers

'It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach and become mature, attaining to the whole measure of the fullness of Christ.' (Eph.4:11-12)

The Lord revealed to us, through the Spirit, that He assigned apostles, prophets and tongues to the church. God's gift therefore comprises apostles, prophets, and evangelists within the church- "for the building up of the body of Christ". Hence, we receive confirmation that the ministry of evangelism, in addition to the ministry of pastorship, are "for the building up of the body of Christ" according to the measure of talents individually given through the grace of God- not only for the building of the church but also, for the sake of perfecting the saints.

Each one has his talents and reaps the fruits of the Holy Spirit, supported by the gifts of the Holy Spirit.

1. TENT MAKERS SELF SUPPORTING MISSIONARIES

St. Paul the Apostle is considered the greatest living example of the type of evangelist and missionary who covers his/ her needs through the fruits of the toil of his/ her hands i.e. not reliant on support from church funds. There were, in past generations and today, thousands of self-supporting missionaries working in missions across the world.

- *'I have coveted none's silver, gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.'* (Acts 20:33-35)
- *'I have shown you in every way, by labouring like this, that you must*

support the weak .’ (Acts 20:35)

- *‘After these things Paul departed from Athens and went to Corinth... he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla..... Paul went to see them, and because he was tentmaker as they were, he stayed and worked with them. Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.’ (Acts 18:1-4)*

If we find among the Christian Coptic believers who work overseas in medical, academic, engineering fields, those in whose hearts God has placed the zeal for missionary work or evangelism, and if the grace gave them the conviction, the strength and the courage for this type of vocation, the Lord may perform great works through them. Many souls may be won for Christ, spreading the message of salvation and redemption in the person of our Lord Jesus Christ.

2. CHURCH PLANTERS PIONEERS

Church planters were the pioneer evangelists who began by patiently knocking on doors, and persevering by serving small groups of believers within a certain location. As a result of this gentle and heart-touching service, the new believers responded to the church call. Their great joy increased each day upon their discovery of the spiritual depth within the church. They invited others: *‘Taste and see that the LORD is good.’* (Ps.34:8) Gradually, in its natural course, the church grew with progressively multiplying numbers of believers, those baptized, and worshipers.

Without doubt, similar gatherings take place today in the homes of believers- or under the shade of trees- on a hilltop- on the sea-shores. They

assemble for prayers, singing and Bible study. As their numbers increase, and as they go deeper in knowledge and spirituality, these souls long for regular church sacraments and means of grace within their reach because these become part and parcel of their lives- their being- their existence. At this stage, the dire need for a fixed altar among them becomes evident.

Perhaps these groups practise worship and sacraments according to the available facilities. At best, it would be through a portable altar, or by travelling long distances to reach the nearest church or altar.

At this stage, the church planters begin to urge the acquisition of a plot of land suitably located to accommodate the house of God. In most cases, this land would be donated by one of the loving men and women of the church membership. In other instances, the land would be bought at a nominal price, then it would be officially registered in the name of the church, before the buildings were erected. (This procedure is necessary so that the landlord does not claim the property after the church is built, as was the case with a small building of the Coptic Church, and likewise, the experience of other denominations in Kenya and various other African countries.)

* The Spiritual Building At First

It is of great importance that the church planters begin by building a spiritually sound congregation as a first step; a congregation who is sound, in terms of knowledge and virtue, and who "took off the old man"-renewed mentally, emotionally and spiritually. Once their souls are spiritually built and deeply established in the love of the Lord, and a life of fasting, prayer and self-denial, they may begin together in building the church. A church is built with a combined effort of money and donations in kind, such as building materials, toil and communal work. This is like a communal contribution to complete the divine plan. It is a demonstration

of the yearning of the faithful, by planting a church (house of God) amidst their homes, so that it may become a centre for their spiritual activities and their relations with the Lord.

3. VOLUNTEERS

The volunteers are men or women who may have fixed incomes, and who are spiritually, intellectually and physically mature. They may also be pensioners who are physically fit and capable of volunteering for the service. They may be talented with the gift of tongues which can help in the mission field. On the whole, they must have total devotion and conviction for this type of vocation.

The volunteers can effectively contribute to expansion of God's kingdom on earth. Usually, the church provides them with accommodation, means of transport, pocket expenses if necessary, equipment and necessities for the ministry of evangelism. They offer their time, knowledge, effort and all their talents for the service of the mission.

4. TRANSLATORS AND INTERPRETERS

The book of the Acts of the Apostles teaches us that the Lord Jesus gave the apostles the first gifts of evangelism - strength and courage. Next, He gave them the gift of tongues (languages), through which they could propagate the message of salvation to the peoples and nations amongst whom they evangelized.

Therefore, His commandment was that they should not leave Jerusalem until they received the power from high. This confirmed that He saw that there was no point in their going away for purposes of evangelism, without having the ability to communicate - so that people understood them, and they understood the relevant languages of the various nations.

The church needs the translations of all liturgical books used for evangelism among the various nations and tribes. Although the Bible is already translated into various local languages, the need exists for the translation of the raising the incense, the seven prayers (Agbiya), books of readings for the annual occasions, vespers, matins, prayers, synaxarium, hymns, Sunday school programs, youth services, preparatory programs for ministers, baptismal prayers, betrothal and matrimonial ceremonies, funerals, the unction of the sick (the lantern), blessing of homes, biographies of saints, sayings of the patriarchs, church canons (daskalia)etc.

5. SERVANTS OF THE WORD

The servants of the word include: Sunday school teachers, male and female teachers and youth leaders, preachers, theological teachers ...

6. COMMUNITY DEVELOPMENT EXPERTS - PROFESSIONALS

These have resources for environmental development, since a large proportion of the nations within the mission field need technical expertise and vocational trainers: continuing, historically poor education and training have contributed to diminished work opportunities, as well as widespread impoverishment in all aspects of the lives of those affected.

Thus, occupational training for the young or mature males and females is considered one of the most vital strands of the humane training services rendered among the simple and poor nations by the mission. The Coptic Church Mission had first-hand experience of the extent of the educational and training needs. Likewise, the Mission was acutely aware of the need for those who had benefited from education and training programs to practically apply their newly acquired skills and knowledge, becoming productive and self-reliant participants in their own development and the

development of their respective communities.

Although the mission work in Africa could not answer the needs of the thousands who knock at their doors daily- even hourly- seeking their daily bread, they selected groups from among the indigenous females/ female refugees, giving them dressmaking lessons for a period of nine months. Those who passed the examinations were presented with certificates and brand new sewing machines, as free gifts earned by the successful completion of their training. Well equipped, they could begin their economically productive, self-supporting lives. Also, a group of mature and young males were selected for carpentry training. Those who passed the course were presented with a complete set of carpentry tools, similarly to adequately equip them to fully access their potential as productive tradesmen (professionals)

- *'If a brother or sister is naked and destitute of daily food, and one of you says to them "Depart in peace, be warmed and filled; but you do not give them the things which are needed for the body, what does it profit.'* (James 2:15-6)

The evangelistic ministry found that constant giving of money or perishable items, to satisfy the immediate bodily needs, lead only to a destructive creation of dependency. The ministry reached the conclusion that it was better to be reminded of the value in applying the maxim: "If you give a hungry man a fish, you satisfy his hunger for one day; if you teach him fishing, you satisfy his hunger for a lifetime." It would be commendable if you enable him/ her, sustained access to suitable fishing equipment (e.g. net) and also the skills and knowledge to catch fish and market it. This holistic approach is constructive and developmental: by optimal use of available resources, potential for program participants' self reliance is promoted, as is a mechanism (knowledge, skills and training techniques) to benefit other disadvantaged community members.

There are many skills and associated trades which are applicable e.g. those like: electricians, welders, refrigeration and air-conditioning mechanics, painters, plumbers. For this reason, the ministry of evangelism needs persons with relevant expertise- appropriate skills and trades- and a preparedness to transfer skills, to improve the lives of others.

7. MANAGERS/ ADMINISTRATORS

The Holy Spirit calls them "administrative helpers" i.e. they offer the missionaries assistance concerning any administrative matter which affects the mission function e.g. administration regarding: finance, means of living, transport, kindergartens, liaison and communication, secretarial work.

- *'It is not desirable that we leave the word of God and serve tables.'*
(Acts 6:2)

It is preferable that these administrative helpers bring technical skills for service, such as those relevant to: accountancy, computers, secretarial work, mechanical and electrical engineering (electricity), building and construction, liaison and public relations with good capacities to establish tenable connections with local officials and government authorities.

No doubt, if this calibre of servants has a high spiritual standard, and is in true communion with the Lord Jesus Christ, they will truly be a great help in witnessing, and will radiate their inner love of Christ the Lord in all their dealings and relationships with people, within and outside their circles. They will become a blessing to the mission and evangelistic work as a whole.

CHAPTER VII

THE THEOLOGICAL FOUNDATIONS OF MISSIOLOGY

Any approach, entrance, study, teaching, or practice of mission and going out to carry the gospel to the peoples of Samaria and the ends of the earth, depends mainly on three important basic theological facts:

- I. The Primacy of The Holy Spirit
- II. The Presence of Genuine And Deep Spirituality
- III. The Importance of Human Knowledge And Skills

I. The Primacy of The Holy Spirit

The church work is basically spiritual. The success of mission cannot be measured, except through what is supernatural. Behind each human action there must be a divine power, which is grace, and which is freely given by God through the work of the Holy Spirit. Any scientific/ human planning, or effort to join the field of mission does not eliminate the Holy Spirit. Thus, in all truth we recognise the Lord's warning: *'For without Me you can do nothing.'* (John 15:5) Without the Holy Spirit, mission is a lifeless body, spiritless corpse, as sounding brass or a clanging cymbal. (I Cor.13:1)

No human or scientific planning, no matter how accurate, clever or skilled could have motivated the Holy Spirit to work in the precise manner, as was the case with the daily growing and flourishing church of the apostles, and as was narrated in the book of the Acts of the

Apostles. The difficult task carried out by the apostles could not have been achieved except, through the leadership and guidance of the Holy Spirit.

II. The Presence of Genuine and Deep Spirituality

In the same manner, the Holy Spirit plays the major role in the leadership within mission (evangelism) and not the human astute; the presence of genuine and deep spirituality is the most important quality in any person wishing to join the field of mission (evangelism) Thus, we trust God, who sometimes chooses the world's foolish to put to shame the learned; and God chooses the weak in the world to shame the strong. He also chooses the world's insignificant and despised people and nobodies in order to bring to nothing those who amount to something. (I Cor.1:27-28)

One indispensable factor for those who join the field of mission (evangelism) is the life of holiness. He who exhorts others to abandon sin and repent must have abandoned sin and repented himself.

Give an evangelist all the intelligence, all the knowledge, intellectual potential, the widest possible study, and the most adequate training, without all these qualities being in combination with high morals and spiritual values, the missionary will be without or with minimum influence in mission. The evangelist must be a person with sincerity, faith, regular in prayers and fasting, in daily union with God and a person who stands before the throne of Grace in humility, pleading on behalf of the many souls.

- The saying goes: "Believe in what you read, teach what you believe, and practise what you teach."

- The mission of the evangelist is to go: to the place to which he was not called; to sell the most precious pearl to people who do not know nor appreciate its value; to people who will not take it (even if it is given free); and to work towards transforming these people and winning them so that they all may become members in the divine body.
- The person who reaches such an achievement, does not necessarily have to be a saint. All that is needed is to walk in the way of holiness (saints), to lead a saintly life, and to perform all the tasks performed by the saints.
- As the saying goes, the people can recognise the fact that the evangelists call others to a divine kingdom which they themselves have experienced in their own private lives. Their witnessing throughout their lifetime is: *'Imitate me, just as I also imitate Christ.'* (I Cor.11:1)

The strongest and most convincing words preached by the evangelist, do not come out of his lips, but from his heart and through his behaviour. For the evangelist to be effective, he must possess the following spiritual attributes:

1. Deep living faith.
2. Selfless, with absolute self-denial with a **FULL SACRIFICING ATTITUDE** for the sake of others' needs.
3. Humble, personal sense of responsibility towards mission.

I. DEEP LIVING FAITH

Those who work in the field of evangelism must be, first and foremost, people with a deep living faith who sincerely believe in what they preach. They must be people who place God as the focus of their lives and the main stream in the depths of their hearts and feelings, with the thought of Christ in their minds.

"But we have the mind of Christ," (1 Cor.2:16) he should say with Saint Paul.

"For to me, to live is Christ," (Phil:1:21) and to die is gain.

'I have been crucified with Christ; it is no longer I who live, but Christ lives in me.' (Gal. 2:20)

To emphasize the total, focusing on God personally, we repeat what Jesus Christ said when He was asked about the greatest commandment: *'Which is the first commandment of all?'* (Mark 12:28)

'Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your might.' (Deut.6:4-5)

It is like the evangelist saying: "Lord, I am yours, entirely yours without reservations."

2. SELFLESS WITH ABSOLUTE SELF DENIAL, FULL SACRIFICING ATTITUDE FOR THE SAKE OF OTHERS' NEEDS

This is the second section of the commandment *"... and your neighbour as yourself"*. Loving one's neighbour as oneself is not an appendage to

mission (evangelism), neither is it meant to gain new members. It is a fundamental element in the constitution of the kingdom which the church attempts to extend through mission (evangelism), because the church is the group of people who live together in love (Matt.22:34-40).

These are the two commandments around which the whole law and the prophets revolve. *'If I then, your LORD and teacher, have washed your feet, you also ought to wash one another's feet.'* (John 13:14)

'A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.' (John 13:34)

'As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love just as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life for his friends.' (John 15:9-14)

- The evangelist is distinguished by his resemblance of God so that his hearty and genuine love, in addition to his consistently active and practical concern, are radiated to others without ceasing.
- The Lord's commandment to us is to serve selflessly, humbly and in true self-denial, as He taught His disciples and saintly apostles on many occasions before He offered Himself as a sacrifice on the cross: *'''Whoever desires to become great among you let him be your servant. And whoever desires to be first among you, let him be your slave.'* (Matt. 20:27-28)

'For even the Son of Man did not come to be served, but to serve, and to give His life as ransom for many.' (Mark 10:45) (Matt. 20:28)

'I am the good shepherd. The good shepherd gives His life for the sheep.' (John 10:11). The Lord did not leave for us only a commandment but also a living sacrificing example; He did not just say it, but practised it.

'I will very gladly spend and be spent for your souls.' (2 Cor. 12:15)

The second dimension of the spirituality of the missionary is spending for the sake of the mission. The disciples delivered such humble lessons of service to their followers.

- *'By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.'* (1 John 3:16)
'Imitate me, just as I also imitate Christ.' (1 Cor. 11:1)

- The attitude of the evangelist ought to be in line with the prayers of St. John Chrysostom on behalf of those whom he served: *"I ask you, Lord, for the sake of my masters those who are your servants."*
- Great is the extent of sacrifice and self-denial offered by the evangelist in his missionary service to the people, across cultural boundaries; in foreign environments and in new circles, in order to understand people's styles, customs, traditions .. etc. in addition to the attempt or undertaking to learn/ understand the local tribal languages. Indeed, the sacrifices made by the evangelist are, in themselves, a slow daily martyrdom to serve the foreigners who are the Lord's brethren.

3.HUMBLE PERSONAL SENSE OF RESPONSIBILITY TOWARDS MISSION

The evangelist must have a deep, humble and submissive sense of evangelistic (missionary) responsibility, linked with an unshakable trust in God. It is like embracing the thought: "God has created me for a specific task in His name. He assigned me for a work not assigned to another. Thus, I must be committed to the mission. If I am not committed, the Lord is capable of making sons of Abraham out of the stones. I have to believe that I have a mission within this great work. Therefore, I trust the Lord and follow Him in total submission."

Examples

- At the beginning, Moses resisted God's call for the most difficult mission ever known to man. However, God's answer to him was a simple one; it was the same answer He gave to all those whom He called for a specific mission:
'I will certainly be with you.' (Exodus 3:12)
- The Lord called Gideon to lead his people against the strong Midianite armies. Gideon apologized, with the excuse that his clan was the weakest among the tribe of Manasseh; he was the least in his father's house. The Lord answered him: *'Surely I will be with you.'* (Judges 6:16)
- Both Judith and Esther humbly accepted their special and very difficult tasks (Judith 13:7). Esther, with a crushed heart and humility, pleaded with the Lord before exposing her life to danger before the king: *'Help me Lord, for I am alone and I have no one other than you.'* (Esther 4)
- Jeremiah was also called for the mission of prophecy: *'Before I formed you in the womb I knew you, before you were born I sanctified you, and I ordained you a prophet to the nations.'*

(Jer.1:4). As usual, Jeremiah apologized: *'Ah, Lord God! Behold, I cannot speak for I am a youth.'* (Jer. 1:6). The Lord again answered *'I am with you.'* (Jer.1:8)

- The great evangelist St. Paul, was convinced about his mission, submissive to it and with complete trust in the Lord: *'And see, now I go bound in the Spirit to Jerusalem, not knowing the things that will happen to me there. I only know that the Holy Spirit warns me that in every city chains and tribulations await me.'* (Acts 20:22-23)
- St. Paul followed the example of Christ in his final walk to Golgotha. He did not hesitate nor retreat: *'But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.'* (Acts 20:24)
- St. Paul also emphasizes his submission to the call of mission (evangelism), to the last breath: *'The Lord stood with me and strengthened me, so that the message might be, preached fully through me, and that all the Gentiles might hear, And I was delivered out of the mouth of the lion.'* (2 Tim.4:17)
- He did not have a shade of doubt about the success of his work and his mission: *'According to my earnest expectation and hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.'* (Ph.1:20)
- The Lord Jesus Himself gives us an incomparable example in His submission and obedience to the call of the Father, and the fulfillment of the mission following the three years of His public ministry. His missionary life concluded by what some thought was a real catastrophe.

However, His belief in the mission, His faith in the Father and His total and infinite obedience led to the salvation, and the fulfillment of redemption of the entire human race.

Some may look to truly devout missionaries, may nod their heads in mockery saying here we see one of two : a missionary saint, or a man with a crazy mind.

- *'They went out to lay hold of Him, for they said, "He is out of His mind.'* (Mark 3:21)

III The Importance of the Human Knowledge and Skills

In addition to the emphasis placed on the primacy of the Holy Spirit in the mission (evangelistic) work and the importance of the depth of spirituality of those who work in the field of evangelism, it is essential that we should emphasize the role played by the human person through one's talents, knowledge, and contribution, so that all these resources may lead to a successful, fruitful and extended mission (evangelism).

- "Science without a religion is lame, and a religion without science is blind": *Albert Einstein*

This is a splendid combination of the natural and the supernatural, founded on a theological basis. It is also the strong relationship between the human effort and grace. "Do all you can in the field of mission (evangelism) and the Lord will do the rest" is a practical theological fact experienced by all those who work with devotion in the field of mission.

- Faith can move mountains; it is a true practical theology which confirms what is actual and supernatural.
- Evangelism requires a strategy from the supernatural added to the natural, so that we may follow the example of our Lord the Christ of

the gospel: the historic Messiah in whom divinity (the supernatural) united with humanity (the natural).

- We recognise the fact that faith moves mountains. However, God wants us to use axes, shovels, digging tools, earth moving equipment, excavation explosives and machinery for moving stones.
- God wants us to move the stones the same way he wanted people to move the stone of Lazarus' tomb, four days after his death, and after he started to decompose.
- In the mission field, there must be listeners as well as missionaries. Evangelism depends on the work of the Holy Spirit and at the same time it requires a human component. Also, at the same time it depends on the human skill to deliver the message, and requires that the hearers: listen to the evangelist and are convinced and pricked in their hearts, because the natural channels would be shut without the evangelist. This is emphasised by St. Paul the Apostle: *'...how shall they hear without a preacher... and how shall they preach unless they are sent?'* (Romans 10:14-15)
- St. Paul, apostle of visions and revelations, relied on the guidance and power of the Holy Spirit in his mission. However, he did not hesitate to use effort as well as natural and human means. The Book of Acts tells us that upon the apostle's entering Ephesus: *'... he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.'* (Acts 19 : 8) He "discussed", "persuaded", "convinced", "exhorted", adamantly he conducted "dialogues", he "debated" - even though all these are natural and human means, they are vital in delivering the message of evangelism.

- The Lord Jesus used many approaches, one of them being the use of parables and stories e.g. the Prodigal Son (Luke 15), the Good Samaritan (John 10), The birds in heaven and the lilies of the valley (Luke 12) In other words, He tailored His teachings according to the climate of the target listeners.
- The Lord Jesus also exercised a human style e.g. the drama when He proclaimed the sanctity of the temple and He turned over the tables of the money-changers, and when He expelled the dove sellers (John 2:13-17).
- Our Lord Jesus, when He washed the feet of His disciples, used a practical example which sank deeply in their hearts, and resulted in what is known as "the towel ministry" Thus, the LORD introduced the human and natural components to the ministry of evangelism.

"Lord, make me a channel for the expansion of Your Kingdom":

St. Francis of Assisi.

Someone else is quoted as saying, "Lord, I was born to be Yours and to serve You."

Consequently, we admit that the Lord's will, through His wisdom and love which are beyond examination, is to let us join Him in partnership (together with His children in the world) despite our limitations, our weakness, our sin, our worthlessness and our insignificance (Luke 17:10, 1 Cor.1:27). May the Lord make of us chosen vessels to deliver God's grace as true, wise and devoted servants (Matt.24:44-48).

CHAPTER VIII

CHARACTERS OF THE EVANGELIST

Not everyone who serves within the church is a missionary (evangelist), and not everyone who preaches or teaches the Bible within the church may be called an apostle. For this reason, the evangelist has some essential characters which God gives him in order to become a missionary (evangelist).

1. An Evangelist Called by God

A servant does not by necessity wait for a dream or a vision from heaven, or an angelic message, in order to become an evangelist. If the servant has a sensitive heart inclined to listen to, and obey God's will, if he has the aptitude for genuine internal transformation and each of his heartbeats yearns for self-denial and sacrifice directed towards the salvation of others, it is possible for this person to be convinced about the importance of evangelism. He masters his ego in order to carry the mission because the Lord performs a transformation in him, supports and helps him through the spirit of evangelism. God revolutionized the life of those who listened to His call:

- **AT A TIME NO ONE EXPECTED**
- **AT A PLACE NO ONE EXPECTED**
- **IN A WAY NO ONE EXPECTED**
- **Moses the Prophet**- He was keeping Jethro's- his father-in-law's- sheep back in the desert, when the voice of the LORD called him: *'Come now, therefore I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.'* (Exodus 3:1-10)

- **David the Prophet-** He was a shepherd of the sheep of his father, Jesse of Bethlehem. More than once he risked his life for the mute sheep's sake. He fought the lion and the bear to save them from their teeth. The Lord saw, heard and took note of him in His Book. Suddenly, without any previous preparation, he was called. Suddenly, at an unexpected hour, the youngest was called and the Lord said to Samuel: *'Arise anoint him; for this is the one! Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward.'* (1 Samuel 16:13)
- **Elisha the Prophet-** He was ploughing with twelve yokes of oxen, at an unexpected moment, at an unexpected place: *'Elijah passed by him and threw his mantle on him. And he left the oxen and ran after Elijah.'* (1 Kings 19:19-21)
- **Isaiah the Prophet-** *'I heard the voice of the Lord saying: "Whom shall I send, and who will go for Us?" Then I said "Here am I! Send me" and He said "Go, and tell this people.'* (Isaiah 6:8)
- **Peter the Disciple-** *'And Jesus said to Simon: "Do not be afraid. From now on you will catch men.'* (Luke 5:10)
- **Paul the Apostle-** *'The Lord said to him [Ananias] "Go for he is a chosen vessel of mine to bear my name before Gentiles, kings and the children of Israel.'* (Acts 9:1-2)

2. An Evangelist with Conviction of Importance of the Mission

An evangelist, who has the conviction of the importance of the mission, is consequently a devoted and zealous servant. His mind is transferred from the significance of the pastoral ministry to the importance of the ministry of mission (evangelism), with a genuine and deep conviction which gives him the impetus to firmly continue in the path of apostleship, irrespective of difficulties, obstacles, fights, ordeals, wars, persecutions, expulsion, rejection, derision etc and regardless of the nature of the nations among whom he evangelizes, whether they be primitive, uncivilized, poor, or ignorant. Nothing makes him slide back, and he does not take into account the times or duration of his ministry: *'For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!'* (1 Cor.9:16)

3. An Evangelist with a Vision and Eagerness

The evangelist must have a vision and eagerness for the spread of the gospel and for the salvation of the souls of many sheep, simulating the Good Shepherd, our Lord Jesus: *'And other sheep I have which are not of this fold, them also I must bring, and they will hear My voice, and there will be one flock and one shepherd.'* (John 10:16)

This vision propels him to endure all the ordeals for the sake of the future joy of souls believing in Christ, baptisms taking place, churches being established, servants being consecrated, potential and resources joining the army of salvation, *'Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame.'* (Heb.12:2)

4. An Evangelist Ready to Go to Foreign Lands

An evangelist who is willing is urged, by his heart, to go across over the boundaries of culture, family, language, clan/ tribe, customs, traditions, race and colour and go to foreign lands for the sake of the promised eternal life. He goes to minister to those served for the call of promised eternal life.

- *'These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth... Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens... They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.'* (Heb. 11:13-38)

Without hesitation he is ready to leave the life of comfort and rest for the sake of the gospel.

- *'And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit everlasting life.'* (Matt.19-29)

5. An Evangelist Equipped with Abilities and Capabilities

5.1) Languages

Since evangelism is the propagation of a heavenly message to foreign nations, which is achieved through heartfelt and spiritual feelings, in

addition to the evangelical expressions, defined by the Lord Jesus as being spirit and life, the evangelist must be capable of reaching his listeners' hearts by use of their own languages, or at least a language understood by some e.g. English, French, Portuguese. Emphasis on the linguistic qualification was demonstrated in the Lord's commandment to his disciples: not to leave Jerusalem until you (they) receive power from above. (Acts 1:4)

At that time, there were no formal academic means to learn languages, i.e. there were no schools which specialized in linguistics; nor were there any other facilities. For this reason, the Holy Spirit endowed them with the gift of tongues. Therefore, to-day's evangelist must be equipped with the basic essential languages, necessary for his mission. He must also be prepared to learn the local languages and dialects of the ethnic groups among whom he will evangelize. He must also learn their colloquialisms, and their gestures e.g. greetings, compliments; expressions of affection, various ad hoc expressions (wedding congratulations, funeral condolences etc.)

5.2 An Educated Evangelist

Since he will be the teacher of the ignorant and the light for the blind, the person, within whom the word of Christ richly dwells, must be personally rich in knowledge. Moreover, he must study and be fully conversant with the necessary foreign languages. He must have a full command of the church history, evangelism, the dogma, the theology, and bibliography of saints.

5.3 A Victorious Christian

Through the companionship and power of God, the evangelist overcomes his weaknesses, and also strengthens other people.

A missionary derives his strength from God all the time; he finds comfort

in his communion with God and his strong belief in Him. His strength and comfort are not derived only from those whom he serves, but from his willingness to serve among the non-believers, the lost and the remote. He perseveres, without despair or weakness, and without being daunted in motivating, encouraging, teaching and guiding them until the flame of love begins to kindle in their spirits, and they respond to God's word. The work of the Spirit continues in them without retreat until they are elevated from their low standard. In the meantime, the evangelist probes until he discovers all their latent spiritual potential, which he then develops, encourages and utilizes until he makes them reach Christ: *'A bruised reed He will not break, and smoking flax, He will not quench.'* (Isaiah 42:3)

5.4 An Enlightened Evangelist

Through the Holy Spirit, the evangelist has the ability to discern and differentiate when he is dealing with every person according to their levels of learning (intellectual, academic, spiritual etc). He descends to their standard to elevate them; he can discriminate between good and evil, and what is evil-like in his daily life and the lives of the catechumens, and those whom he serves. He does not agree with traditions and customs, except for those in line with the teachings of the gospel so that he does not fall in the trap of CONTEXTUALISATION OF THE WRONG DOCTRINE.

5.5 An Evangelist with a Fervent Heart Always

The Holy Spirit kindles a burning flame of yearning in his heart for the salvation of many souls. This flame does not die, fade nor smother. It does not get weakened by time, old age, aging body or mind, nor does it get weakened by the luring of the earthly glamour. He never stops moving or being active even if he is impaired by the weakness of the flesh. Spiritually, he encourages other evangelists, and places all his expertise at their hands out of his zeal for the continuity, growth and

progress of the evangelism.

5.6 A Constantly Growing Evangelist

He acquires depth in his perception of mission (evangelism) as a result of moving around, in addition to past experience, and past mistakes. He realizes the sensitivity of the task through each minute he spends in his mission. He learns to give more time, to grow better in knowledge and the ways of utilizing and investing the abilities of the catechumens, and the new converts.

5.7 An Evangelist Who Lives in God's Word

He lives the gospel and applies it to his daily life and all his practices. He does not only learn it but, through living in it, he teaches it to others and rejoices greatly in seeing others living in the spirit of the gospel.

5.8 A Physically Fit Evangelist

The evangelist moves a great deal because he goes through many travels to reach the catechumens and those served by him. He does not sit and wait until they come to him. Therefore, he must be physically able to face the difficulties. Even if he has a thorn in the flesh which does not impair his mobility, he is still able to heal through the power of prayer.

6. A Spiritual Evangelist

Prayer, fasting and meditation constitute the basic elements of the life of a missionary. Spirituality, led by the Holy Spirit, is a fundamental quality of his personal life. He holds sacred in his life, prayer and fasting. He sanctifies prayer and fasting, regularly and in depth, and he derives his spirituality from God's word and the sayings Our Fathers the Apostles.

Spirituality becomes the basic quality in his ministry and his teaching so

that he can reach the hearts of the catechumens, and transform them from paganism, or superficial worships, into the worship of the living God and the Lord Jesus Christ: *'How will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.'* (II Cor.3:8-9)

The evangelist must, within himself, bear the fruits of the Holy Spirit: love, joy, peace, patience, gentleness, goodness, faith, meekness and purity.

In Great Patience and Perseverance waiting for God's word to enter and be effective in the hearts of the catechumens: *'Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand.'* (James 5:7-8)

'But let patience have its perfect work, that you may be perfect and complete, lacking nothing.' (James 1:4)

In Great Endurance with the same calmness and wisdom of the Holy Spirit, he endures all that comes in his way for the sake of the gospel and the evangelism. He must tolerate the ignorance, low educational, spiritual and psychological levels, the tribal customs and traditions of the catechumens, and those whom he serves. He must have tolerance of their prevalent sins and attempts with love to save them and *'Endure all things, lest we hinder the gospel of Christ.'* (I Cor.9:12)

'Love bears all things, believes all things, hopes all things, endures all things.' (I Cor.13:7)

Resilient and Humble- The evangelist must be resilient, and temporarily

allow some deviations in order that he may win souls for Christ: '*... for though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law... that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it.*' (I Cor. 9:19-23)

7. A Liberated Evangelist

a) Liberated of Fear-

It is essential for the evangelist to be fearless, brave and daring, placing his life in the hands of the Lord, following Him without hesitation, willing to obey the commandments until the last breath, regardless of the dangers and difficulties.

'Then Paul answered "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also die at Jerusalem for the name of the Lord Jesus.' (Acts 21:13)

The missionary follows the steps of the Lord Jesus Christ and the apostles, for the salvation of humankind.

'Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.' (Phillipians 2:4-8)

→ Fear in the Life of the Evangelist Leads to Escaping from the Mission-

Many have the yearning to go out and evangelize. However, they become intimidated by the news of endemic and epidemic diseases and famines. They are influenced by the distorted image cast by the media throughout the world, which is entirely contrary to the truth and existing situations. In fact, the media capitalize on news, if they do not publish or broadcast unusual or perverted news to attract attention, they will not sell. As a matter of fact, we have lived for over three decades in the field of mission (evangelism) in Africa, and we did not come across the likes of these dreadful epidemics of disease or famine. Some imagine that if they join the mission (evangelism) in Africa, they will not find food for themselves, nor for their children. Some were told to take with them as much as they could of foods and medicines; they were also told that they would not find schools for their children. Those who broke the barrier of fear found countries advanced in civilization, they found food in abundance, schools of standards beyond their expectations, plus means of medical treatment with hospitals not below the European standard. Throughout the 31 years, none of us was infected with an incurable disease.

Rumours about cannibalism promote fear of mission; throughout our mission in several countries and our visits to 23 African countries, during the period of 31 years, we never encountered anything of the kind.

⊗ Fear Leads to the Denial of Christ-

At moments of fear during the events of Jesus' arrest and trial, St. Peter, in front of a maid, denied his knowledge of Jesus three times. *'But he denied it before them all, saying "I do not know what you are saying"*

... But again he denied with an oath, "I do not know the Man!"... Then he began to curse and swear saying "I do not know the Man!" (Matt.26:70-74)

'But he denied it, saying "I neither know nor understand what you are saying."... But he denied it again... But he began to curse and swear "I do not know this Man of whom you speak! ." (Mark 14:68-71)

* *'But he denied Him, saying: "Woman, I do not know Him."... "Man, I am not!"... But Peter said, "Man, I do not know what you are saying! ." (Luke 22:55-60)*

* *'He said, "I am not."... He denied it and said, "I am not!"... Peter then denied again.' (John 18:17, 25, 27)*

☞ Fear Leads to Cocooning Oneself and Avoidance of Facing the World-

* *'The doors were shut where the disciples were assembled for fear of the Jews.'* (John 20:19)

* *'She went and told those who had been with Him, as they mourned and wept.'* (Mark 16:10)

☞ Fear Can Lead to the Contextualisation of the Wrong Doctrine-

The evangelist must have the courage to face the customs of the catechumens which do not conform with the spirit of the gospel e.g. worship of ancestors, polygamy, allowing homicide, theft, adultery, avarice, and taking possession of property of others through deceit or force: *'For before certain men came from James he would eat with the Gentiles; but when they came, he withdrew and separated himself,*

fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him... But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all..' (Gal.2:11-14)

The Lord Encourages the Disciples and Alleviates Their Fears.

☞ 'Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city.'" (Acts 18:9-10)

☞ 'And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, "Do not be afraid, Paul; you must be brought before Caesar.'" (Acts 27:22-23)

☞ 'Now if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do.' (I Cor. 16:10-11)

☞ 'And most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.' (Phil. 1:14)

☞ 'According to my earnest expectation and hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.' (Phil. 1:20)

☞ 'Only let your conduct be worthy of the gospel of Christ... that you stand fast in one spirit, with one mind striving together for the faith of

the gospel and not in any way terrified by your adversaries... For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake.' (Phil.1:27-29)

b) Liberated of Shame

The evangelist must be liberated of shame and unashamed to proclaim the word of God even if he is cast out, rebuked or even if doors are shut at his face, as long as he evangelizes the word of salvation, and the gospel according to the teachings of Our Fathers the Apostles according to the Orthodox way. The Lord Jesus warns us against timidity and shame in respect of witnessing, or calling others to Christ's name:

- *'For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.'* (Mark 8:38)
- *'For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.'* (Luke 9:26)
- *'For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Gentile.'* (Romans 1:16)
- *'For both He who sanctifies and those who are being sanctified are one, for which reason He is not ashamed to call them brethren, saying "I will declare your name to My brethren; In the midst of the congregation I will sing praise to You.'* (Heb.2:11-12)
- *"Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel*

according to the power of God." (2 Tim.1:8)

- *"For this reason I also suffer these things; nevertheless I am not ashamed for I knew whom I have believed and am persuaded that He is able to keep what I have committed to Him until that day." (2 Tim.1:12)*
- *"The Lord grant mercy to the household of Onesiphorus,.. he often refreshed me, and was not ashamed of my chains." (2 Tim.1:16)*
- *"For I know that this will turn out for my salvation through your prayer and the sup'ry of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death." (Phil.1:19-20)*

c) An Evangelist Liberated from Worldly Attractions, Bonds, and Standards-

An evangelist's heart must be completely void of all the worldly desires, whether they be good or bad. His only yearning, which overpowers his mind and heart, should be to see the gospel spread and being evangelized to every soul, everywhere. If any motives or elements come to his heart, other than the spread of the salvation message, this will be like noxious weeds or thorns which grow around seedlings and choke them.

'I charge you therefore before God and the Lord Jesus Christ... Preach the word! Be ready in season and out of season...' (2 Tim. 4:1-2)

**d) An Evangelist Liberated of Racism, Tribalism
and Colour Discrimination-**

The missionary must be capable of evangelizing among all peoples and to every person, regardless of their apparent: nationality, language, skin pigment, ethnicity, gender, age, place of residence, social and economic status, levels of learning, education, and sophistication.

'After these things I looked, and behold, a great multitude which none could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands....' (Rev.7:9)

e) Liberated of Ego and Self-Glory-

An evangelist should not seek the accomplishments of large projects with an emphasis on quantity of numbers, serving only to nurture his ego and satisfy worldly and human boasting. Instead, he should seek to effectively deliver God's word to the hearts of the catechumens, and those whom he serves, with all the energy he has, so that they are transformed into new minds and hearts. His most important longing should be to see people living according to Christ's gospel: his concern is quality and not quantity i.e. the growth and the extension of God's kingdom on earth, and not the extent of his fame, name and status among the people.

'And we have such trust through Christ toward God,. not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.' (2 Cor. 3:4)

'For we do not preach ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' (2 Cor. 4:5)

8. An Evangelist Who Is Content With Any Standard Of Living Or Facilities-

'Not that I speak in regard to need, for I have learned in whatever state I am, to be content I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me'. (Phil.4:11-13)

The evangelist may be compelled to come down and accept lowly or basic means of dwelling or living. For example, the prayer locations may be huts, under trees, sea shores, or within homes. He should not refrain, refuse nor feel debased to minister. On the contrary, he should, lovingly and joyfully, come down and participate with others to elevate them and offer them to God.

9. The Evangelist Must be Steadfast and Persevering-

He must persevere and continue to believe in the Lord being with him. He should not retreat, despair nor get frustrated, regardless of the difficulties ordeals, obstacles, impediments and persecution. No matter how long it takes, even if after a long time, the harvest is plentiful, he should not seek rest nor withdraw from the field as long as there is still strength within the flesh, because the dimensions of the mission are: length, width, depth and height-

Length: For the length of his life and up to his last breath on this earth, the evangelist proclaims and spreads the word of the gospel

Width: He evangelizes everywhere, worldwide. His ministry accommodates all nations to the farthest ends of the earth. At all times he sacrifices all his energy, time, effort and talents.

Depth: Mission penetrates in the depth of the evangelist. It enters the soul, the mind, the bones and marrow, it occupies the spirit, the heart and soul, in order to be able to renew others towards the way to salvation.

Height: It uplifts the soul to the grace, and enlightenment through Jesus, and leads the others to have a share in the glories of the resurrection with Christ.

10. A Fruitful Evangelist.

His fruits are very dear and precious; these are the souls which are saved and prepared to enter the kingdom of God. In his service is the power of God for salvation; his words touch hearts, moving and motivating them to seek change, renewal and repentance.

'Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said to them "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit .' (Acts 2:37-38)

The fruits of the missionary last forever. They give birth to spiritually fruitful sons and daughters. His fruits are not the quick hasty ones or the shallow, superficial and hollow influences which aim at cheap social relationships, founded on the human level only. The fruits of an evangelist are not measured by quantity, whereby he rejoices in crowded preaching meetings, without genuine regard for the true influence upon the depths of the catechumens. Neither are they measured by well-known names, fame or the numerous institutions and high buildings; nor a high financial budget, including an escalated annual income and

inflated expenditures; nor by thousands of inward/ outward letters.

The fruits of an evangelist could be secretly hidden in the souls of many, which is the settlement of the Lord Jesus in every heart. They are like the yeast which leavens the whole dough, or like the mustard seed, first buried and then growing to a great tree with many branches, sheltering many birds which build their nests and, in it, hatch their young chicks.

11. An Evangelist Who Recognizes the Value of Each Individual Soul-

Although many ministers seek to serve multitudes of crowds and preach in large gatherings, the missionary should be concerned with the salvation of each individual soul and, following the footpath of Jesus, should not run after large congregations. He/ she knows that the gain of one soul for Christ is equivalent to gaining many.

- The Lord Jesus gave special attention to one man (Zacchaeus): *'Today salvation has come to this house, because he also is a son of Abraham.'* (Luke 19:2-10)
- The Lord, wearied from His journey, sat by the well for the sake of the salvation of one Samaritan woman. Her salvation led to the salvation of all the Samaritans. (John 4:1)
- The Lord appeared in a vision to Saul on his way to Damascus and converted him to become a chosen vessel to carry His name to many nations. (Acts 9:1)
- The Lord met Nicodemus at night, preached and converted him, and he was a ruler of the Jews. (John 3:1)

- St. Paul the Apostle looked at the crippled man of Lystra, saw his faith, and healed him. He leapt and walked. This led to the believing and discipleship of many. (Acts 14:9,21)

12. The Evangelist Who Loves Dearly Those Whom He Serves and Forsakes Everything For Them-

St. Paul the Apostle gives the ideal picture of the evangelist's love to those whom he serves, his attachment to them and his concern about their salvation:

- *'My little children, for whom I labour in birth again until Christ is formed in you.'* (Gal.4:19)
- *'But we were gentle among you, just as a nursing mother cherishes her little children. So affectionately longing for you, we were well pleased to share with you, not only the gospel of God, but also our own lives, because you had become so dear to us...'* (1 Thes. 2:7-8)
- *'As you know how we exhorted, and comforted, and charged every one of you, as a father does his own children...'* (1 Thes.2:11)
- *'For three years I did not cease to warn everyone night and day with tears.'* (Acts 20:31)
- *'For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.'* (1 Cor. 4:15)
- *'That we are your boast as you also are ours in the day of the Lord'*

Jesus . (2 Cor.1:14)

- *'You are our epistle written in our hearts, known and read by all men; you are manifestly an epistle of Christ, ministered by us, written not with ink but by the Spirit of the Living God .* (2 Cor.3:2-3)
- *'For I am jealous for you with godly jealousy, for I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ .*' (2 Cor.11:2-3)
- *'Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation .*' (2 Cor.11:29)
- *'.. I will very gladly spend... be spent for your souls .*' (2 Cor.12:15)
- *'I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church .*' (Col.1:24)
- *'Though I might be very bold in Christ to command you... I appeal to you for my son Onesimus, whom I have begotten while in my chains.'* (Philemon 8)
- *'For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake .*' (2 Cor. 4:5)
- *'Are you not my work in the Lord?... For you are the seal of my apostleship in the Lord .*' (1 Cor. 9:1-2)
- *'For we are God's fellow workers; you are God's field, you are God's*

building . ' (1 Cor.3:9)

'For though I am free from all men, I have made myself a servant to all, that I might win the more;... I have become all things to all men that I might by all means save some . ' (1 Cor.9:19)

- *'For God is my witness, how greatly I long for you all with the affection of Jesus Christ . ' (Phil.1:8)*

13. An Evangelist Who Carries the Crosses of His Mission with Great Joy.

- *'For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect . ' (1 Cor.1:17)*
- *'For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined,... called,... justified,... glorified... If God is for us, who can be against us?. He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? "' (Romans 8:29-32)*
- *'If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me . ' (Matt. 16:24)*
- *"Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able . ' (Luke 13:24)*
- *'..... unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain . ' (John 12:24)*

- *'Silver ..gold I do not have,.. what I do have I give you .'* (Acts 3:6)
- *" as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; through glory and dishonour, bad report and good report; genuine, yet regarded as impostors; known yet regarded as unknown; dying , yet we live; beaten, yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing everything.' God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."* (2 Cor.6:4-10)
- *"In bringing many sons to glory, to make the author of their salvation perfect through sufferings."* (Heb.2:10)
- *"Go your way; behold, I send you out as lambs among wolves."* (Luke 10:3)

The Crosses of the Missionary (Evangelist)

- Lack of perception by the mother pastoral church in not channelling the excellent ministers towards ministering for the foreigners.

- The evangelist is blamed that he does not serve the mother church.
- What is the outcome for the mother church? This is a selfish and egotistical question, moreover it overlooks the evangelistic commandments.
- In their foreign missions, the evangelists are forgotten - out of sight, out of mind.
- The evangelists are undermined because of the poverty and need of their catechumens and served ones (some attacked the mission by saying: they minister to animals)
- Many escape from the narrow way of the mission (evangelism) and seek the broad way.
- Absence of human support and inadequacy of the available facilities as a result of the selfishness of the pastoral church.
- Giving to the mission field the unfruitful and the weakest servants and even those of whom the pastoral church want to get rid.
- Intimidation or creating doubts regarding the viability of the mission field; also, spreading harmful false rumours about the difficulty of the mission and the dangers surrounding it, giving the impression that it is impossible to survive in it.
- Calling the evangelists to return leaving behind the mission with the excuse that they are exhausted from overwork.
- Calling back the successful evangelists for one reason or another (for

the benefit of the pastoral church)

- Attempts to apply the pastoral standards on the mission in rushing to talk about achievements, and also the pressure and rush to transfer the mission into a type of a parish or a modality within the pastoral sphere.
- Employing lucrative financial means to buy the catechumens, hurts the evangelism in the core of its being and its spiritual mission; it jeopardizes the whole work and subjects it to ruin.
- Inadequate facilities and absence of stability for lengthy periods e.g. the portable altar due to the non-presence of a building or church.
- The missionary (evangelist) starts without clearly defined lines for an institution, and without facilities or a clear entity.
- The evangelist is accused of moving at a slow pace, or of an intentionally sluggish action, while he is taking into account the pace of his catechumens and their ability to respond.
- Attempts to induce the evangelist to leave the mission, tempting him with easier service in the broad way.

CHAPTER IX

THE GRACE OF THE CHURCH GROWTH AND THE CROSS IN THE MISSIONS OF THE APOSTLES

The book of the Acts of the Apostles is the only book of the New Testament which is not sealed by the word "Amen". This indicates that the Holy Spirit implies that the book was not yet sealed, but it is to be in the work of the church, militant on earth until the second coming of the Lord, then the Lord Himself will seal the Acts of the Apostles by the word "Amen".

"And this gospel of the kingdom will be preached in all world as a witness to all the nations, and then the end will come." (Matt.24:14)

The Coptic Orthodox Church regards the work of the Pope, Metropolitan, and Bishop as an extension to the work of our Fathers The Apostles. Therefore, the church ordains the Apostles' successors following the reading of the Book of Acts of the Apostles (Epraxis) On the other hand, the priests and deacons are ordained following the prayers of reconciliation because their work is fundamentally the reconciliation of man with God, and man with man.

The evangelists' battle in the field of mission, carrying their heavy cross every day, and walk through the narrow way, refusing to walk in the broad way. What Saint Luke wrote, through the Holy Spirit in the Book of Acts, is a truly comforting experience to any committed missionary who follows the evangelistic commandments- whatever the difficulties, tribulations or fights are i.e. the amazing succession of the growth and expansion of the church followed by fights, wars, blows, ordeals and losses, as well as the success of the apostles in their mission.

Despite this continuous and consecutive succession in a miraculous way, the steadfastness and perseverance of Our Fathers the Apostles to continue their mission is a subject of an in-depth study by all those who work in the field of the mission, giving them a true and genuine experience of the blessing of these sufferings and ordeals which face the continuity of evangelism.

They sincerely believe in what St Paul was convinced of:

"And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew He also predestined to be conformed to the image of His son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called whom He called, these He also justified, and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:28-32)

Succession of The Growth and Expansion of the Mission..... The Blows and Wars Waged by Satan and the World¹

+ The apostles filled the space left vacant due to the betrayal of Judas Iscariot by choosing matters by God and Man to complete the twelve. (Acts 1:24-25)

+ The Holy Spirit fills the apostles, giving them courage, new tongues and power (Acts 2:1-11)

¹ + Denotes the work of the Holy Spirit, the extension of evangelism and the victory of the apostles in their battle ⇒ Denotes the attacks of the evil forces and the wars of Satan and his armies against the church.

⇒ *'Others mocking said, "They are full of new wine.'* (Acts 2:13)

Peter stood with the eleven, preaching and referring the prophecies and refutes their claim.... when they heard they were pricked in their hearts.

+ *"Those who gladly received his word were baptized; and that day about three thousand souls were added to them."* (Acts 2:41)

+ *"And the Lord added to the church daily those who were being saved."* (Acts 2:47)

+ Miracle of the healing of the paralyzed - Peter preaches, the people heard and listened. (Acts 3:1-26)

⇒ *"The priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. And they laid hands on them, and put them in custody."*(Acts 4:1-3)

+ *"Many of those who heard the word believed; and the number of the men came to be about five thousand."* (Acts 4:4)

⇒ *'And when they had set them in the midst, they asked, "By what power or by what name have you done this?"'* (Acts 4:7)

+ *"Then Peter, filled with the Holy Spirit,... when they saw the boldness of Peter and John ,... And seeing the man who had been healed standing with them, they could say nothing against it."* (Acts 4:14)

⇒ *"But when they had commanded them to go aside out of the council, they conferred among themselves." (Acts 4:15)*

⇒ *"Let us severely threaten them, that from now on they speak to no man in this name. And they called them and commanded them not to speak at all nor teach in the name of Jesus." (Acts 4:17-18)*

+ *"So when they had further threatened them, they let them go, finding no way of punishing them because of the people." (Acts 4:21)*

+ *"Because of the people, since they all glorified God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed." (Acts 4:22)*

+ *"So when they heard that, they raised their voice to God with one accord..." (Acts 4:24)*

Now Lord, look at their threats and grant your servants to speak in all boldness for the healing of your servant, may wonders and miracles take place in the name of your holy Son, Jesus. (Acts 4:29-30)

+ *"And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness." (Acts 4:31)*

⇒ *"Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?" (Acts 5:3)*

+ *"Great fear came upon all those who heard these things." (Acts 5:5)*

+ *"And through the hands of the apostles many signs and wonders were*

done among the people." (Acts 5:12)

+ *"And believers were increasingly added to the Lord, multitudes of both men and women."* (Acts 5:14)

+ *"... so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them."* (Acts 5:15)

+ *"Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed."* (Acts 5:16)

⇒ *"Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation."* (Acts 5:17)

⇒ *"and laid their hands on the apostles and put them in the common prison."* (Acts 5:18)

+ *"But at night an angel of the Lord opened the prison doors and brought them out, and said, 'Go, stand in the temple and speak to the people all the words of this life.'" (Acts 5:19-20)*

+ *"Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned." (Acts 5:26)*

+ *"When they heard this (Peter's witnessing), they were furious and plotted to kill them." (Acts 5:33)*

+ Gamaliel told them to leave them alone, because if their word were to be of God, they might even be fighting against God. (Acts 5:34)

⇒ *"And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."* (Acts 5:40)

+ *"So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ."* (Acts 5:41-42)

+ The number of the disciples kept growing. (Acts 6:1)

⇒ Complaints took place on the part of the Greek-speaking Jews against those who spoke Hebrew because their widows were overlooked in the daily charities. (Acts 6:1)

+ *"Then the twelve summoned the multitude of the disciples and said, 'It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word.'*" (Acts 6:2-4)

+ *"And Stephen, full of faith and power, did great wonders and signs among the people."* (Acts 6:8)

⇒ *"Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen."* (Acts 6:9)

+ *"And they were not able to resist the wisdom and the Spirit by which he spoke."* (Acts 6:10)

⇒ *"Then they secretly induced men to say, 'We have heard him speak blasphemous words against Moses and God. And they stirred up the people, the elders, and the scribes.'" (Acts 6:11-12)*

⇒ *"They came upon him, seized him, and brought him to the council. They also set up false witnesses who said, 'This man does not cease to speak blasphemous words against this holy place and the law.'" (Acts 6:12-13)*

+ *"And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel."* (Acts 6:15)

⇒ *"Then the high priest said, 'Are these things so?'" (Acts 7:1)*

+ Stephen's speech, prophecies and rebuke ... (Acts 7:2-53)

⇒ *"When they heard these things they were cut to the heart, and they gnashed at him with their teeth."* (Acts 7:54)

+ *"But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!'" (Acts 7:56)*

⇒ *"Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul." They stoned Stephen. (Acts 7:58)*

+ *He was calling on God and saying, "Lord Jesus, receive my spirit."*
(Acts 7:59)

⇒ *"Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep."*
(Acts 7:60)

⇒ *Now Saul was consenting to his death.* (Acts 8:1)

⇒ *"At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles."* (Acts 8:1)

⇒ *"As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison."* (Acts 8:3)

+ *"Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ to them. And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. And there was great joy in that city."* (Acts 8:8)

⇒ *"But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God. And they heeded him because he had astonished them with his sorceries for a long time."* (Acts 8:9-11)

+ *"But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then Simon himself also believed."* (Acts 8:12-13)

⇒ Simon offered them money and said "Give me this power". (Acts 8:18)

+ Peter rebuked the Simonites and the magician who repented. (Acts 8:20)

+ Phillip, through the guidance of the Lord, baptized the eunuch. (Acts 8:38)

⇒ Letters from the Head Priests to Damascus. (Acts 9:2)

+ The church loses a deacon, gains an apostle.

+ The Lord appeared to Saul on the way to Damascus, spoke to him and converted him to Paul. (Acts 9:4-5)

+ The Lord selected Paul as a chosen vessel to "Carry My Name before Gentiles and Kings." (Acts 9:20)

+ Ananias placed his hands on him and Saul was filled with the Holy Spirit and was baptized. (Acts 9:18)

+ Paul preached the name of Christ in the synagogues. (Acts 9:20)

+ *"But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ."* (Acts 9:22)

⇒ *"The Jews plotted to kill him... And they watched the gates day and night, to kill him."* (Acts 9:23-24)

+ *"Then the disciples took him by night and let him down through the wall in a large basket... he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple."* (Acts 9:25-26)

+ *"Barnabas took him and brought him to the apostles. And he declared... So he was with them at Jerusalem, coming in and going out. And he spoke boldly in the name of the Lord Jesus."* (Acts 9:27-29)

⇒ *"The Hellenists... attempted to kill him."* (Acts 9:29)

+ *"Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied."* (Acts 9:31)

+ Peter healed Aeneas. (Acts 9:33)

+ Peter raises Tabitha from death. (Acts 9:40)

+ Peter visited Cornelius, prayed and, filled with the Holy Spirit, he spoke to nations and princes calling them to be baptized in the Lord's name. (Acts 10:1-47)

⇒ Those who advocated circumcision went against Peter - he explained to them in detail. (Acts 11:5)

+ *'When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life .'"* (Acts 11:18)

+ "They sent out Barnabas... When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord." (Acts 11:22-24)

+ Barnabas and Saul went to Antioch."So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch." (Acts 11:25-26)

A prophet from Jerusalem named Agabus revealed through the Spirit. (Acts 11:28)

⇒ A terrible famine was to come over the whole world. (Acts 11:28)

+ "Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea." (Acts 11:29)

⇒ "Herod the king stretched out his hand to harass some from the church." (Acts 12:1)

⇒ "Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews." (Acts 12:2-3)

⇒ "So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover." (Acts 12:4)

⇒ "When Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison." (Acts 12:6)

⇒ From the church, prayer was unceasingly made to God: *"constant prayer was offered to God for him by the church."* (Acts 12:5)

+ An angel of the Lord stood beside him and a light shone in the cell. (Acts 12:7)

+ The chains dropped from both hands...*"Put on your cloak and follow me."*(Acts 12:7)

+ *"When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street."* (Acts 12:10)

+ *"He came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying."* (Acts 12:12)

⇒ *"As soon as it was day, there was no small stir among the soldiers about what had become of Peter."* (Acts 12:18)

Herod had the guards executed.

⇒ *"Herod, arrayed in royal apparel, sat on his throne and gave an oration to them."* (Acts 12:21)

The mob shouted: *"This is a voice of a god".*

+ *"Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died."* (Acts 12:23)

+ *"But the word of God grew and multiplied."* (Acts 12:24)

+ *"And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark."* (Acts 12:25)

+ *"As they ministered to the Lord and fasted."* (Acts 13:2)

+ *"The Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.'* (Acts 13:2)

+ *"Then, having fasted and prayed, and laid hands on them, they sent them away."* (Acts 13:3)

⇒ A false prophet named Bar-je-sus opposed them trying to turn the proconsul away from the faith.

"Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, 'O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.' (Acts 13:9-11)

And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand." (Acts 13:11)

+ *"Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord."* (Acts 13:12)

"Paul and his party set sail from Paphos... they came to Antioch in Pisidia." (Acts 13:13-14)

+ *"The Gentiles begged that these words might be preached to them the next Sabbath."* (Acts 13:42)

+ *"On the next Sabbath almost the whole city came together to hear the word of God."* (Acts 13:44)

⇒ *".. when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul."* (Acts 13:45)

+ *"And the word of the Lord was being spread throughout all the region."* (Acts 13:49)

⇒ *"But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region."* (Acts 13:50)

+ *"The disciples were filled with joy and with the Holy Spirit."* (Acts 13:52)

+ *"It happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed."* (Acts 14:1)

⇒ *"But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren."* (Acts 14:2)

+ *"Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands."* (Acts 14:3)

⇒ *"But the multitude of the city was divided: part sided with the Jews, and part with the apostles."* (Acts 14:4)

⇒ *"A violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them."* (Acts 14:5)

+ *"They became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region and they were preaching.."* (Acts 14:6)

+ At Lystra Paul saw a person, lame from birth who never walked... He had faith to be healed!... He leapt and walked. (Acts 14:8)

⇒ *'Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, "The gods have come down to us in the likeness of men!" And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.'* (Acts 14:12)

⇒ *"Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes."* (Acts 14:13)

+ Barnabas and Paul preached and witnessed to the people

⇒ *"Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead."* (Acts 14:19)

+ *"The disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe... they had preached the gospel to that city and made many disciples."* (Acts 14:20)

+ ... reassuring the disciples spiritually and encouraging them to stand fast in the faith.

We must enter the Kingdom of God by way of many difficulties.

+ *"They had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed."* (Acts 14:23)

+ *"They sailed to Antioch, where they had been commended to the grace of God for the work which they had completed."* (Acts 14:26)

+ *"And gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. So they stayed there a long time with the disciples."* (Acts 14:27-28)

⇒ *"And certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved... Paul and Barnabas had no small dissension and dispute with them."* (Acts 15:1)

+ It was arranged to have Paul and Barnabas and few others of their apostles and elders at Jerusalem

+ They spoke about the conversion of the Gentiles which was a source of joy among the brethren

+ *"Now Barnabas was determined to take with them John called Mark."* (Acts 15:37)

⇒ *"But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another."* (Acts 15:38-39)

The church gains a new apostle: Timothy joins the army of missionaries.

+ *"A certain disciple was there, named Timothy, the son of a certain Jewish woman who believed"* (Acts 16:1)

+ *"So the churches were strengthened in the faith, and increased in number daily."* (Acts 16:5)

+ *"Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia."* (Acts 16:6)

+ *"And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us.'" (Acts 16:9)*

+ *"And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us. Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them."* (Acts 16:9-10)

+ *"Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshipped God. The Lord opened her heart to heed the things spoken by Paul... she and her household were baptized"* (Acts 16:14-15)

⇒ A maid possessed by a clairvoyant spirit followed the apostles for days shouting loudly...

+ Paul was annoyed and ordered the spirit away.

⇒ The maid's owner grabbed Paul and Silas and dragged them before the authorities in the marketplace

⇒ *"The multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such charge, he put them into the inner prison and fastened their feet in the stocks."* (Acts 16:22-24)

+ *"But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed."* (Acts 16:24)

+ *"And he brought them out and said, 'Sirs, what must I do to be saved?'"* (Acts 16:30)

+ *"So they said, 'Believe on the Lord Jesus Christ, and you will be saved, you and your household. Then they spoke the word of the Lord to him and to all who were in his house.'"* (Acts 16:31-32)

+ *"And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he*

rejoiced, having believed in God with all his household." (Acts 16:33-34)

+ *"And when it was day, the magistrates sent the officers, saying, "Let those men go... go in peace."* (Acts 16:35-36)

+ *"Then they came and pleaded with them and brought them out, and asked them to depart from the city. So they went out of the prison and entered the house of Lydia; and when they had seen the brethren, they encouraged them and departed."* (Acts 16:39-40)

+ *"Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures."* (Acts 17:2)

+ *"And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas."* (Acts 17:4)

⇒ *"But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar..., and sought to bring them out to the people... And they troubled the crowd and the rulers of the city when they heard these things."* (Acts 17:5-8)

+ *"Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so."* (Acts 17:10-11)

+ *"Many of them believed, and also not a few of the Greeks, prominent women as well as men."* (Acts 17:12)

⇒ The Jews of Thessalonica came to stir up the crowds in Berea

+ *"Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the Mark marketplace daily with those who happened to be there."* (Acts 17:16-17)

⇒ Then certain Epicurean and Stoic philosophers encountered him.

⇒ *'And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods,"... And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak?"'* (Acts 17:18)

+ Paul teaches and preaches Jesus' name in Areopagus

⇒ *'...some mocked, while others said, "We will hear you again on this matter.'* (Acts 17:32)

+ *".. some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris"* (Acts 17:34)

In Corinth, Paul met Aquila and Priscilla, with whom he stayed. He worked with them because they were tentmakers and he was of the same trade.

+ *"And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks."* (Acts 18:4)

+ Paul was completely absorbed in the Spirit witnessing the message to

the Jews urging them that Jesus was the Messiah.

⇒ *'But when they opposed him and blasphemed, he shook his garments and said to them, "Your blood be upon your own heads"'* (Acts 18:6)

⇒ *"Crispus, the ruler of the synagogue, believed on the Lord with all his household... and were baptized."* (Acts 18:8)

+ *'The Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent for I am with you, and no one will attack you to hurt you; for I have many people in this city." And he continued there a year and six months, teaching the word of God among them.'* (Acts 18:9-11)

⇒ *'The Jews with one accord rose up against Paul and brought him to the judgment seat, saying, "This fellow persuades men to worship God contrary to the law . '* (Acts 18:12-13)

⇒ *"The Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment seat."* (Acts 18:17)

+ Paul made his way successively ... strengthening all the disciples.

+ Priscilla and Aquilla explain the way of God more accurately to Apollos the Alexandrian.

+ *"The brethren wrote, exhorting the disciples to receive him"* (Acts 18:27)

+ *"He greatly helped those who had believed through grace; for he vigorously refuted the Jews publicly, showing from the Scriptures that*

Jesus is the Christ." (Acts 18:27-28)

+ *"Paul, came to Ephesus... And finding some disciples... they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied."* (Acts 19:1-6)

+ *"And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God."* (Acts 19:8)

⇒ Some became stubborn refusing to believe.

+ *"He departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."* (Acts 19:9-10)

+ *"Now God worked unusual miracles by the hands of Paul."* (Acts 19:11)

+ *"So that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them."* (Acts 19:12)

⇒ *"Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, 'We exorcise you by the Jesus whom Paul preaches .'"* (Acts 19:13)

⇒ *'And the evil spirit answered and said, "Jesus I know, and Paul I*

know; but who are you?" (Acts 19:15)

⇒ *"Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded."* (Acts 19:16)

+ *"This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all."* (Acts 19:17)

+ *"And the name of the Lord Jesus was magnified."* (Acts 19:17)

+ *"And many who had believed came confessing and telling their deeds."* (Acts 19:18)

⇒ *"Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver."* (Acts 19:19)

"So the word of the Lord grew mightily and prevailed." (Acts 19:20)

⇒ Considerable disturbance was caused by Dimitrius, a silversmith who made silver shrines of Artemis, he incited the artisans.

⇒ *"Now when they heard this, they were full of wrath and cried out... So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions."* (Acts 19:28-29)

+ Paul spent three months in Greece, preaching a great deal.

⇒ A plot by the Jews against him.

+ "... when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight." (Acts 20:7)

⇒ Eutechys fell from the upper room to his death.

+ Paul raised him from death and they were greatly encouraged.

+ Paul called the elders of the church, preached them and prayed with them.

⇒ "And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God." (Acts 20-22:24)

+ "Therefore take heed to yourselves and to all the flock." (Acts 20:28)

⇒ "I know this, that after my departure savage wolves will come in among you, not sparing the flock." (Acts 20:29)

⇒ "Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves." (Acts (20:30)

⇒ Phillip the evangelist had four virgin daughters who prophesied.

⇒ *'A certain prophet named Agabus came down from Judea... he took Paul's belt, bound his own hands and feet, and said: "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.' Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.'* (Acts 21:10-12)

+ *'Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus ."* (Acts 21:13)

+ *"On the following day Paul went in with us to James, and all the elders were present... he told in detail these things which God had done among the Gentiles through his ministry. And when they heard it, they glorified the Lord."* (Acts 21:18-20)

+ *"How many myriads of Jews there are who have believed, and they are all zealous for the law... but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs."* (Acts 21:20-21)

+ *"Then Paul took the men... having been purified with them, entered the temple to announce the expiration of the days of purification."* (Acts 21:26)

⇒ The Jews from Asia who had noticed him in the Temple stirred up the whole crowd and grabbed hold of him, shouting "You men of Israel, help !"

⇒ *"And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors*

were shut. Now as they were seeking to kill him." (Acts 21:30-31)

⇒ *"... news came to the commander of the garrison that all Jerusalem was in an uproar. He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul." (Acts 21:31-32)*

⇒ *'Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done. And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks. When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob. For the multitude of the people followed after, crying out, "Away with him!" (Acts 21:33-36)*

+ *'Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people. So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language . ' (Acts 21:39-40)*

+ *'Saying... when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him. Then He said to me, "Depart, for I will send you far from here to the Gentiles . ' (Acts 22:1-21)*

⇒ *'And they listened to him until this word, and then they raised their voices and said, "Away with such a fellow from the earth, for he is not fit to live!". Then, as they cried out and tore off their clothes and threw dust into the air, the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so*

that he might know why they shouted so against him And as they bound him with thongs. ' (Acts 22:22-25)

'Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" When the centurion heard that, he went and told the commander, saying, "Take care what you do, for this man is a Roman." Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes.". The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born a citizen.". Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him . ' (Acts 22:25:29)

⇒ *"The next day, because he wanted to know for certain why he was accused by the Jews, he released him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them." (Acts 22:30)*

+ *"Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." (Acts 23:1)*

⇒ *The high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him, "God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?". And those who stood by said, "Do you revile God's high priest?". Then Paul said, "I did not know, brethren, that he was the high priest; for it is written, "You shall not speak evil of a ruler of your people . ' (Acts 23:2-5)*

+ *'But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brethren, I am a*

Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!" And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided... Then there arose a loud outcry. And the scribes of the Pharisees' party arose and protested, saying, "We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God." (Acts 23:6-9)

⇒ "Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks." (Acts 23:10)

+ "But the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome." (Acts 23:11)

⇒ "Some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul. Now there were more than forty who had formed this conspiracy. They came to the chief priests and elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul". Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near." (Acts 23:12-15)

+ "So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul... Then Paul called one of the centurions to him and said, "Take this young man to the commander, for he has something to tell him." Then the commander asked privately, "What is it that you have to tell me?"... he called for two

centurions, saying, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night; and provide mounts to set Paul on, and bring him safely to Felix the governor.. He wrote a letter ." (Acts 23:16-25)

⇒ *"And when the governor had read it... and he commanded him to be kept in Herod's Praetorium." (Acts 23:35)*

⇒ *'Ananias the high priest came down with the elders... gave evidence to the governor against Paul... saying: "For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. He even tried to profane the temple, and we seized him, and wanted to judge him according to our law." And the Jews also assented, maintaining that these things were so.'* (Acts 24:1-9)

+ *'Then Paul, after the governor had nodded to him to speak, answered:... "I myself always strive to have a conscience without offense toward God and men... Concerning the resurrection of the dead I am being judged by you this day.'* (Acts 24:16)

⇒ *'Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ. Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you .'"* (Acts 24:24-25)

⇒ *"Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him."* (Acts 24:26)

⇒ *"But after two years... left Paul bound."* (Acts 24:27)

⇒ *"Felix, wanting to do the Jews a favor, left Paul bound." (Acts 24:27)*

⇒ *"When Festus had come to Jerusalem. Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him, asking a favor against him, that he would summon him to Jerusalem; while they lay in ambush along the road to kill him." (Acts 25:1-3)*

⇒ *'But Festus, answered Paul and said, "Are you willing to go up to Jerusalem and there be judged before me concerning these things?" (Acts 25:9)*

⇒ *'So Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. to the Jews I have done no wrong, as you very well know. For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar .' (Acts 25:10-11)*

⇒ *'Then Festus, answered, "You have appealed to Caesar? To Caesar you shall go!" (Acts 25:12)*

⇒ *'King Agrippa and Bernice came to Caesarea to greet Festus. Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself.' (Acts 26:1)*

+ *"For I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of*

Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.” (Acts 26:16-18)

+ *“Therefore, King Agrippa, I was not disobedient to the heavenly vision.” (Acts 26:19)*

+ *“Having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come, that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.” (Acts 26:22-23)*

⇒ *‘Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!”’ (Acts 26:24)*

+ *“I am not mad, most noble Festus, but speak the words of truth and reason... King Agrippa, do you believe the prophets? I know that you do believe... I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.” (Acts 26:25-29)*

⇒ *‘Entering a ship... found an Alexandrian ship sailing to Italy, and he put us on board... Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them saying, “Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives .”’ (Acts 27:1-10)*

⇒ *“The centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.” (Acts 27:11)*

⇒ *“A tempestuous head wind arose, called Euroclydon. So when the*

+ *"We found brethren, and were invited to stay with them seven days. And so we went toward Rome. And from there, when the brethren heard about us, they came to meet us... When Paul saw them, he thanked God and took courage."* (Acts 28:14-15)

⇒ *"Paul was permitted to dwell by himself with the soldier who guarded him."* (Acts 28:16)

Paul called the Jews and addressed them on his own.

It is because of Israel's hope that I wear this encircling chain.

We desire to hear from you what you have in mind.

+ *"They had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. And some were persuaded by the things which were spoken, and some disbelieved."* (Acts 28:23-24)

+ *".. let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"* (Acts 28:28)

+ *"Paul dwelt two whole years in his own rented house, and received all who came to him preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him."* (Acts 28:30-31)

Commitment, Persistence and Struggle in the Life of the Apostles:

The extent of the spread of evangelism, the expansion of the church area and the success of the apostles to convert thousands upon thousands of the new souls of believers indicate the extent of the persistence and commitment of Our Fathers the Apostles to an infinite and undaunted militancy. This continued irrespective of the fierceness of Satan and his armies and the resistance of: people of all types- Jews and their leaders, rulers, magicians and sorcerers; harsh climate and nature; prisons and chains; long dangerous journeys and the difficult roads during those times; need and poverty; hunger and thirst; internal and external dissidents ...etc.

We can learn from the extent of commitment of the apostles throughout their lives up to their last breath, for the sake of evangelism and the spread of the gospel.

They had all the zeal, the strong willpower and the commitment to proclaim and to culminate the record of their acts by sufferings, through the leadership of the Holy Spirit, because they realised that there was no substitute for their mission. They had to evangelize according to the requirements of the spread of the gospel of salvation through the cross and the resurrection.

"For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship." (1 Cor.9:16-17)

"But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake." (Acts 9:15-16)

The commitment of the apostles, missionaries and evangelists was not towards the satisfaction of people, nor was it towards self-satisfaction. It was towards: a faith which was deep-rooted in their hearts and souls; a vital truth i.e. the power of the resurrection, the partnership in sufferings, and the principles of salvation and redemption towards the God who offered His life and descended to the human race in the humility and sufferings which captured the hearts of all those who believed in him. *"And I, if I am lifted up from the earth, will draw all peoples to Myself. This He said, signifying by what death He would die."* (John 2:32-33)

Their commitment was at peace time, and at the times of persecution, tribulation and war. It was at a suitable time and at an unsuitable time. They did not let any opportunity pass without utilizing it for the witnessing for the Lord Jesus to the best of their ability. They proclaimed Jesus' name right to the end. *"Behold, I am coming quickly! Hold fast what you have, that no one may take your crown."* (Rev.3:11)

The commitment of the Apostolic Fathers was not transient or temporary, instead it was increasingly immense, firm, zealous and motivated up to the last breath. This was daily commitment, and the attitude remained, whatever the obstacles and the opposition. The Lord's hand led their way, defeated the enemies and removed the clouds of doubt; each day the church embraced thousands of souls who were saved.

CHAPTER X

THE APPROACHES

The missionary needs to look for the suitable approach to initiate his evangelism among the non-believers. Indeed, the aim of his talks or preaching to those targeted for evangelism is to convey to them the message about the Lord Jesus and the salvation waiting for the whole humankind. It is his intention to relay the news about the Lord Jesus, then deliver God's word elaborately and richly so that they may arrive at the faith and at accepting the Lord and Saviour.

"So then faith comes by hearing, and hearing by the word of God."
(Romans 10:17)

The approach/ approaches have to vary according to the variety of the types of the catechumens whom he meets or to whom he intends to speak.

Thus, it is always wise for the missionary to begin by forming a more comprehensive idea about the targeted catechumens before he addresses them, lest he is met with rejection or resentment as a result of a comment or a criticism which may unwittingly upset them. For this reason, the evangelist must listen and watch a great deal to be able to form an idea.

World View:

It is of great importance to study the main factors which control a person's environment and which may reveal the person's mentality. One of the most important factors is the world view. This represents the deepest question which may be asked about the world and life and the adaptation of the human being to them. More correctly, the world view provides answers to such basic questions as:

- * Who or what am I ?
- * Why am I in this world ?
- * What is "Reality" ?
- * How do humans differ from non-humans (animals, objects and the invisible beings) ?
- * Who belongs to the invisible world and what are the invisible forces in the world ?
- * What is the proper orientation to time and space ?
- * What about Life after death ?
- * What in the life or the world is desirable and undesirable and to what degree ?

The dozens of items that occur in most world views can be reduced to 3 or 4 categories, namely:

- * Supernatural
- * Natural
- * Human Beings
- * Time

The World View Is Divided Into Three Categories:

1. Those regarding existence, meaningless e.g. the atheistic world view.

2. Those who regard existence as meaningful, namely theistic world views.
3. The irreligious e.g. existentialists, communists, materialists.

The World View Has Three Dimensions:

1. Cognitive
2. Emotional
3. Motivational

1. The Cognitive Dimension of the World View:

World views tell societies what and how it is to think about life and the world.

There are wide variations in existing world views, that shape a society's, as well as an individual's whole cognitive process as illustrated in the following:

In vast areas of Asia, the world is viewed as illusory, whereas Westerners do not question the assumption that the world is real. Their cognizance comprises human beings, animals, plants and a huge array of lifeless reality.

In the West, not only can one see, hear, smell, taste or touch what is real, but what science tells us exists, like the countless invisible celestial bodies, the invisible atoms and their components, the microscopic bacteria and viruses, and the mysterious electromagnetic waves are included in Western perceptions of reality.

In New Guinea, ghosts are as real and as active as the living. In fact,

they are constantly intervening and interfering, for better or for worse, in the lives of the survivors.

Although world views vary considerably, Western social scientists (and other commentators) have identified three or four common categories which are shared by all views, namely Supernature, Nature, Human Beings and Time. (Predictably, there remain major disparities in approaches to classification of these categories.)

Hiebert (1985) has provided us with illustrations of some points of divergence affecting the category of Time. He observed that:

⌚ Westerners view time as a unidirectional continuum which is broken into segments called years, days, minutes, and seconds, and we might add, into light years and nanoseconds.

Others view time as a kind of pendulum going back and forth, not however as a pendulum of a clock in regular and even running condition, but as an asynchronous pendulum that moves back and forth at random speeds i.e. sometimes "time flies", sometimes it "walks", and sometimes it "stands still", or "stops".

∞ Still other societies view time as an endless circle, going round and round repeating the cycle of seasons, of birth, life, death, and rebirth...

Hiebert elaborates that the Western cognition relies on reasoning, and not on intuition or emotion or mysticism, as is the case with Oriental views, reliant on mythology, analysis, senses and emotions.

The Western mind seems to proceed from the particular to the general,

emphasizing logical procedures i.e. if a person knows something, a Westerner understands that this knowledge is based on observation of something sensible, and it can be empirically tested. Such a view is informed by perception and experience and follows intellectual means to reach hypotheses representing reality. The Western mind, more than other minds, is distinctive in its tendency to seek concepts representing reality: categories, principles, and theories e.g. statements, dogmas and laws.

In pronounced contrast, the Oriental mind is basically analogical and mythological, and alien to the logical. It trusts on feeling, intuition, senses and related analysis. The Oriental does not require the "evidence" of the Westerner, instead arriving at the truth intuitively e.g. The Hindu identifies with the whole universe to discern the truth, through a mystical union with a monistic god, and is content with something transitional or illusory, while the Buddhist's truth is found through analogues and associations.

2. The Emotional Dimension of a World View:

A society's world view delineates what values, interests and attitudes feature in that society's culture. When culture is affected by any process, a deep emotional response is evoked. For instance:

☹ Face-saving permeates all domains of the Japanese way of life, even more so than do self-respect and the right to one's good name in the West.

— In the cultures of the Bible, there is a certain equality between the first-born son and the father. Although Christ admitted that as far as his human nature was concerned, the Father was greater than He (John 14:28) His Hebrew value system left no doubt behind that He and the Father were one and equal (John 10:30)

- Mafia behaviour seems to be largely based on family loyalty; a deeply emotional value that permeates the whole Mafia way of life. Essential family loyalty underpins Mafia discipline, family traditions, social relationships, and approaches to bravery and revenge.

- In some third world societies, the emotional element makes birth control a difficult commodity to sell. It has been well reported that a planned parenthood organisation had initiated a birth control program with heavy emphasis on "education". Large billboards with two contrasting pictures whose message was supposed to be "self-evident" were used. The one picture showed a large family, sad, undernourished, dressed in rags, with no less than ten children. The other picture was that of a small family of four, all well-fed, well-dressed, with only a boy and a girl, all smiling and happy, no doubt because papa and mama practised birth control. The impact on the

viewers however, was the very opposite of what had been desired: "Poor, unfortunate family! They have only two children !!"

Such basic emotionally charged attitudes shape a people's idea of art, literature, music, dancing, bodily decorations, dress and architecture; they set the tone for ritual and ceremony; they identify the saint and the villain; and they spell out the flattering self-image that a society often has of itself, how it would like to be regarded by others, and how deep down in its innermost self it would like to be.

3. The Motivational Dimension of a World View:

Motivational aspects of a world view are a society's basic priorities, purposes, concerns, ideals, desires, hopes, longings, goals, and drives corresponding to its understanding of the universe. Our own cultures abound with the best illustrations of anthropological concepts, including world views, although we need to be aware of the risk of stereotyping social personality in an environment which is fast changing, such as that of the West:

Many see Westerners as individuals guided primarily by inner drives, such as ambition and expansion, implying that values are not considered as important. In other word, not the cognitive or emotional but the motivation dimension of the West is of primary importance. It must be emphasized that although Westerners may not be primarily cerebral or emotional, one will find in Westerners' character these two dimensions as well.

Despite the image which some may have of the Western way of life as being essentially secularistic and amoral; despite the drop in church attendance in some Christian groups; and despite the high divorce rate, the sexual revolution, and the ideological upheavals and

confusion in recent decades, a well renowned, global market research company has published results of a recent "values study" conducted in that Western environment, finding religious and highly moral people. The study showed that religion and morality were in fact a very essential part of the core assumptions, values, and drives that form the Western mentality. In fact, the survey showed that the Westerners were ranked highly amongst the nations studied as far as spiritual values were concerned. Inquiries were made into such questions as belief in God, attitudes toward the Ten Commandments, life after death, and the attitude toward organized religion and family life. The following statistics are typical of the other items in the study, which clearly assert that the study's Westerners are religious and moral in beliefs and values

- a total of 95 per cent of the sample expressed their belief in God
- 34 per cent believe clear norms for right and wrong exist
- 80 per cent of the 95 per cent who expressed their belief in God indicated "there was only one god to whom worship was due"
- more than a third of those surveyed failed to indicate a necessity "to have respect for the Name of God"
- close to two thirds of the sample population felt that "the Sabbath should be kept holy"
- in geographical regions which the media portrayed as veritable nurseries of the sexual revolution, up to 87 per cent of respondents indicated their belief that "adultery is wrong". less than half of these same respondents felt that "moral rules should guide sexual behaviour"
- in some countries included in the study, more than two thirds of participants failed to confirm a belief in the "existence of soul"
- more than one third of respondents in some countries failed to register "a belief in heaven"
- the national respondents who attained the highest per centage regarding their "belief in heaven" sustained their relative lead

position with 67% attesting to their "belief in hell" (the lowest country score was 8%)

- "belief in the reality of sin" was highest (88%) amongst respondents who scored highest in expressing beliefs in heaven, hell and the existence of soul
- more than 50 per cent of respondents failed to indicate their "confidence in organized religion"

What follows are further examples of the Western world view:

- human rights are innate, inalienable, and in fact, supreme
- respect for the individual is sacred e.g. an individual has the right to follow his or her conscience to embrace any or no religion
- humans as humans enjoy freedom of speech, assembly, and association
- everyone is entitled to a free trial (innocent until proven guilty)
- all humans are born equal regardless of race, creed, ethnic group or gender
- human rights are God-given i.e. they are not given by the state but come by virtue of one's humanity and the state must recognise them
- freedoms of: religion; conscience; speech; assembly; rights to travel and emigrate and to choose one's political leaders

A much discussed "spirit of independence" is reflected in this Western world view; yet the anomalous Study findings provide a glimpse of some dangers of examining a motivational dimension, of any view, in isolation.

Types of Gospel Approaches:

The Lord Jesus did not need to wait for any length of time to discover the depth of the souls before him, because he knew the innermost of hearts and minds. He knew all things before they came into being.

Therefore, Jesus used the approach which a person could identify with, and which was closest to one's soul and mind which Jesus saw and could read as an open book. Jesus would begin to interact with His listeners, giving them hope, encouragement and a new vision of their lives and the world around them. He would then move this soul to see the Son of God as a Redeemer and Saviour of the world.

An example was the approach which Jesus used with the Samaritan woman: He knew her too well, He knew the Samaritans and He knew the manner of their dealings with the Jews.

The location was by the side of a water-well. The timing was the sixth hour (12 noon), possibly the hottest time of the day, He was overcome with fatigue and thirst, hence the approach: "Will you give me a drink?" (John 4:7)

Although He knew the woman had relationships with men, without being concerned about the nature of these relationships, nevertheless the Lord Jesus knew that she believed in God. He spoke to her about God's gifts, He spoke to her about the Son of God who gave the water of life; and that those who drank from this water would never thirst; He was even able to transfer this water given by Him to a spring leading to eternal life.

The Lord knew very well that this woman was receptive to the high spiritual dimensions which he raised before her. When she responded to Him and when she accepted to be elevated to this level, He put His finger on the problem which pulled her down and made her lose all righteousness and faith she had within her i.e. her illegitimate relationship with men.

He praised her truthful statement

Her eyes and heart were opened saying: 'I see you are a prophet'" (John

4:19), she spoke to Him about worship and kneeling, she confessed her knowledge about the coming Messiah. He revealed Himself to her: *'I, who is talking to you, am He.'* (John 14:26)

The sinful woman became a missionary and an evangelist she left her pitcher and called the people to come and see for themselves: *'Perhaps this is the Messiah'*" they came from the city to meet Him (John 4:28)

The woman's mission succeeded as a result of the Lord's talk.

'And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did..." and He stayed there two days. And many more believed because of His own word... we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world' (John 4:39-42)

All Samaria was baptized in the time of Our Fathers the Apostles; they called on Philip. *'Then Philip went down to the city of Samaria and preached Christ to them... hearing and seeing the miracles which he did..... But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized'* (Acts 8:4-12)

This emphasizes the importance of the correct approach even with one soul leads to the salvation of many. The Lord Jesus gives us a live example not only in respect of the importance of the approach but also in respect of what follows it.

Our Fathers the Apostles gave us many living examples in this regard, which we shall mention later.

As to the present day evangelist, he must probe deeply into his subject catechumens. This needs time, patience, observation and deep study in

order that he may be able to gradually use the appropriate approaches which lead to the extension of God's kingdom on earth.

It is important to study, in them, the following:

1. The standard of knowledge or ignorance
2. The standard of their maturity and teachability
3. Their customs and traditions and whether they are in conflict with the teachings of the gospel (e.g. polygamy)
4. Their religion and types of worship and whether it is an organized religion/worship.
5. The extent of their belief in magic, sorcery, worship of ghosts or ancestors
6. The standard of their spirituality and piety - Cornelius the centurion was a pious gentile who feared God (Acts 10)
7. Attempting to find out the beliefs of the common people themselves. Perhaps they are vastly different from their leaders or tribal elders. Here, the people may be won over if the leaders refuse giving up their leading positions or personal gains
8. The extent of spread of : theft; narcotics, alcohol and use of other drugs ...
9. The extent of their attachment to materialistic benefits, worldly greed and earthly possessions

Types of Appropriate Approaches:

- * The church history confirms that St Mark used an approach derived from the lips of Aneneas the shoemaker whose hand was wounded, and screamed: "Oh! The one God!". With this phrase, St Mark began his evangelism. It was fortified and supported by the miraculous healing of Aneneas' hand which St Mark performed in the name of the Lord Jesus and the sign of the cross.

- * On the African continent, the most suitable approach was the first, original, African, apostolic church, established by an African apostle who wrote his gospel in Africa. Also, the coming of the Holy Family to Egypt and their stay in Egypt for sometime, is frequently used as another approach- "... from Africa I called my Son." This was the story used in Kenya to approach an independent church called "The Holy Church of the Apostolic Evangelist Faith."
- * The Coptic church is the Egyptian church. Egypt is one of the most important countries in the world within the African continent, because it has no past history in colonization, occupation or exploitation similar to the western countries (England, France, Belgium, Portugal, Italy, Holland) who colonized many African nations for generations, and who exploited their resources and enslaved their peoples. As to Egypt, her page is absolutely white and holds a noble history in influencing the liberation of these nations. Also, the Coptic church supports the Human Rights Movement.
- * The blood bond among the three African sons of Noah: Sam, Ham and Japheth. All the Africans are inter-related through Ham who had four sons - Mizraim (father of the Egyptians), Cush (father of the Eritreans, the Ethiopians, the Kenyans and East Africans), Phut and Canaan fathered the remaining African nations.
- * The water bond. The source of the Nile begins from Central Africa and passes through many nations which share in the gift of life given by its waters. It was greatly heartening for the Africans to know that the Lord Jesus drank from their water. The Nile and the Congo (Zaire) Rivers are twins, and similarly the union of the water bond leads us to an appealing approach- a link with the Africans in Central and also Western Africa.

- * The story of the evangelist St Mark the Apostle was used with great success in many approaches among groups of non-believers and catechumens in many African countries.
- * Another approach is Egypt which had a major mention in both testaments of the Bible. Also the visits of the patriarchs Abraham, and his wife Sarah, Jacob, the twelve tribes of Israel, Joseph who became the ruler in Egypt, Moses who was born in Egypt and was educated with all the knowledge and wisdom of the Egyptians and who became the leader of his people and delivered them out of slavery, and Jeremiah the Prophet who came to Egypt and remained in it until he died.
- * Also, the holy family (the Lord Jesus, the Lady Virgin Mary and Joseph the carpenter) who sought refuge in Egypt.
- * One of the four evangelists was born in North Africa, evangelized in Egypt and founded in it the mother church in Africa (the Church of Alexandria)
- * The Church of Alexandria is a reputable and famous church. Mentioning the Church of Alexandria gives her weight and respect. It may be used as an approach to introduce the church.
- * The Lord Jesus used a high spiritual approach with an elder and Israeli teacher named Nicodemus. The gospel of John tells us that he was a Pharisee and a head of the Jews. The Lord Jesus spoke to him about the birth from above, or the birth through the water and Spirit. He spoke to him about birth from the body and birth from the Spirit, he spoke to him about the heavenly rather than the earthly,

seeing and entering into God's Kingdom, ascension to Heaven No doubt, this was the most appropriate approach to present the Christian theology to someone who well understood the concepts of the Jewish theology.

The New Testament confirms that this was an appropriate, and a successful approach as Nicodemus became a disciple of the Lord Jesus. He was the one who joined Joseph of Arimathea in caring for the body of the Lord Jesus after His death on the cross.

- * *'And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds'* (John 19:39)

- * In his first sermon after Pentecost, St Peter the Apostle used an approach by which he could win over the hearts of the Jews. He spoke to them about their prophets whom they held sacred, also about the prophecies, the psalms of David which held a special place in their hearts. Undoubtedly, this approach had a great impact on them, as the book of the Acts of the Apostles tells us: *'Now when they heard this, they were cut to the heart, and said... "Men and brethren, what shall we do?"... gladly received his word were baptized; and that day about three thousand souls were added to them'* (Acts 2:37-41)

- * Upon healing the paralyzed at the gate called "Beautiful", Peter and John used a very appropriate approach in addressing the Jews. They spoke to them about the faith of the Patriarchs, the God of the early Patriarchs: *'The God of Abraham, Isaac and Jacob, the God of our fathers, glorified his servant Jesus'*" (Acts 3:13) It is noted that they did not speak of Jesus Christ except after mentioning the

patriarchs and their God, then they referred to the power of "His servant Jesus" then they told them that it was not through their power, nor through their piety that the man walked (Acts 3:12-13)

This was a very appropriate and successful approach

The approach used by Peter with the Gentile Cornelius, his in-laws and close friends, was a very comforting approach. It removed the barriers between the Jews and the Gentiles and also removed any doubt about their being rejected. *'You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. Therefore I came without objection as soon as I was sent for'* (Acts 10:28) This approach was so successful that they said: *'We are all present before God, to hear all the things commanded you by God'* (Acts 10:33)

'While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word... the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God... Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have? And he commanded them to be baptized in the name of the Lord' (Acts 10:44-48)

- * St Paul used an appropriate and eloquent approach when he addressed the Athenians and the foreign nationals who worshipped the idols and who gave all their time to either talking or listening to something new:
- * *'Then Paul stood in the midst of the Areopagus and said, "I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One*

whom you worship without knowing, Him I proclaim to you:

God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands... He gives to all life, breath, and all things... others said, "We will hear you again on this matter."... some men joined him and believed' (Acts 17:22-34)

- * With King Agrippa, Paul used an approach of praise and empathy to bring closer the two opinions, and to clarify the fanaticism of the Jews against the Lord Jesus, his word and his followers.
- * *'I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews, especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.'* (Acts 26:3)

'I would pray to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.' (Acts 26:29)

This approach was gentle and very good, to an extent that he gained a soft spot in King Agrippa's heart: *"This man might have been set free"* (Acts 26:32)

- * St Paul's approach before the synagogue in Antioch, Pisidia was both encouraging and appropriate: the exodus of Israel from bondage. *'Then Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen"'* (Acts 13:16)

'Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.'
(Acts 13:26)

He spoke about the sacrifice on the cross. One of the fruits of this approach was:

'Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. On the next Sabbath almost the whole city came together to hear the word of God' (Acts 13:43-44)

- * *"Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed. And the word of the Lord was being spread throughout all the region... And the disciples were filled with joy and with the Holy Spirit."* (Acts 13:48-52)

- * In his book, "An Epistle to the Pagans", St John Chrysostom states that the appropriate approach is: the story of the creation of man according to the image and likeness of God; his fall in disobedience; the salvation plan for man's redemption; and forfeiting the atonement. This approach may be appropriate with specific types of nonbelievers who have a background about the existence of God.

- * There are other types of approaches which may be used with "simple" people. Such approaches may have impacts on all their senses making them eager to attend church e.g. the senses of sight, taste, smell, touch, and hearing.

The Holy Bread:

Explaining the details, drawings and the pierces in it, also tasting it, was a successful and pleasant approach among many nations.

The Incense:

Its fragrant aroma and the sight of its smoke, in addition to the verses indicating its biblical use and its spiritual meaning: the prayers of the saints offered before the altar of God (Rev 5:8)

Songs and Hymns:

The Africans, for example, are very fond of songs and music, which they enjoy and over which they become very emotional. They have the ability to tune any story or any of the people's responses to the holy mass.

Once I sat among the people on the shores of Lake Victoria and recounted to them the story of St Mark the evangelist; his struggle, his evangelism and his martyrdom. They were deeply moved by this story, they became so emotional that some of them wept at the description of the sufferings he endured during his martyrdom.

I was away for a few weeks and when I returned, I found that they wrote and composed a beautiful hymn about St Mark 's life. When we examined its words we found that they were historically, ritually and ecclesiastically correct. Such a song about Saint Mark has a great impact on all those who listen to it, because it is an expression of the minds and heart of the people who wrote and composed it.

Icons:

As an approach, icons have an impacting beauty on the eye. Their spiritual effect and theological meaning make them windows which look on the saints of the victorious church who struggled and became part of the cloud of witnesses surrounding us (Hebrews 12:1)

Funerals:

Among the Africans, it has been proven that one of the best approaches which had an impact on the non-believers and the non-Copts, was the Coptic funeral prayer. The assembly of the whole tribe for the sake of condolences and sharing in the grief of the family of the departed one, made them watch the rituals performed for the departed one with affection. Following the prayers in their tribal language added to its influence on them. Someone commented on the funeral prayer: "You pray for the departed as if s/he is a king". This made many eager to learn more about the church, and join it - the approach was the funeral prayers.

Weddings:

The rituals of the Coptic wedding ceremony and the prayers for the sacrament of matrimony: crowning the bride and bridegroom, the anointing with oil, placing the cloak on the groom, the procession, the hymns and prayers, all combined to make a strong approach to many among the nonbelievers and attracted many who belonged to other churches. Some were keen that their children be married in the royal ceremony they watched in the Coptic Church.

APPROACHING THE TARGET:

Since each individual soul is targeted to receive the good news of salvation, the evangelist should use one or more of the appropriate approaches to throw his net to catch the people, as expressed by the Lord Jesus with St Peter the apostle *'From now on you will catch men'*" (Luke 5:10)

Whether the winning over for Christ is one soul, a small group, or a large group of souls, the target is one, because one leads to many, as was the case with the Samaritan woman (John 4:39)

"The fruit of the righteous is a tree of life, And he who wins souls is

wise" (Prov.11:30)

No doubt that one seed (the word of God) planted in a good soil, contains the power and life to give green shoots, grow roots and become a tree in whose branches and leaves many birds come to make their nests.

Consequently, the evangelist attempts what is called the "break through". To reach this, the evangelist must use several means which work in combination, complementing each other. These are summed up as:

1. The power of prayer.
2. The study of the world view in relation to the same target(s)
3. Using the power of love in respect of the salvation of the souls of the catechumens.
4. To enter with a spirit of challenge and courage, using the appropriate approach.
5. To enter without shame or timidity about God's word.
6. Attempt to explore the aims of the catechumens: are they spiritual or are they materialistic?
7. Attempt to re-channel the aims if they are in conflict with the biblical spirit.
8. Attempt to utilize the evangelistic qualifications e.g. language, dialect, outreaching through means of expression, to convert the hearts of the catechumens through the words of grace given by God through the Holy Spirit.
9. Attempt to expose the old and obsolete customs which are in conflict with the gospel. Attempt to explain their futility, then gradually destroy them in order to open for him/ her a new door, "taking off the old man" (the old Adam) and "putting on the new man". The Lord Jesus began by breaking the rigid way in which the Sabbath was observed: "the Sabbath was made for man and not man for the

Sabbath”.

10. Giving everything generously and abundantly (time, concern, attention, experience, morals, spirituals, life, education, preaching)
11. By the word of truth, by the power of God, by the armour of righteousness on the right and the left (2 Cor.6:7)
12. To forgive and forget the past to be motivated towards the future.

Suggested Targets:

- * Individuals or groups who have not, as yet, been introduced to the Lord Jesus.
- * Church leaders who are keen to follow the apostolic way and who accept joining an apostolic church.

Those to be Given the Apostolic Lineage (Canonization)

- * Peoples who have no shepherd, church nor a source of knowledge.
- * Independent churches established by leaders without any level of theological knowledge, without any foundation nor ecclesiastic disciplines and without any Christian depth.
- * Groups of lost youth who do not have any one to be concerned about them and who are on the verge of falling in the world.
- * Nominal, or seemingly Christians from all denominations.
- * Homes for the disabled and the elderly.
- * Patients in hospitals, orphanages, refugees and those who are in

hospices.

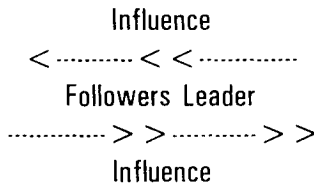
- * **Male and female colleagues in schools or universities.**
- * **Family members who are away from the Lord's fold and the church.**

The Christians who have been distracted by politics and worldly affairs.

CHAPTER XI

LEADERSHIP IN THE LIFE AND MINISTRY OF THE EVANGELIST AND HIS ATTEMPT TOWARDS CHANGING THE TARGET TO THE BETTER

Leadership is the influence of a certain person (leader) on a group of people (followers), to influence their path and activities in a certain situation leading them to a common goal.



If the leader has an influence upon the followers and leads them, the followers also have a reciprocal influence upon the leader.

No doubt, the influence of the leader and his effectiveness on the lives of the followers results in the change in their attitude, values, perceptions, behaviours or the combination of all these. In addition, the influence of the leader leads to the control and discipline of the followers or putting pressure (for the better) on them.

The loftiest and noblest aim for the leader is to lead his followers to the way of victory and closeness to God, to train and educate them. The leader conveys to them his experiences and gradually prepares them for the art of leadership, to enable them to become missionaries

(evangelists) or ministers who serve the Word and catch many people for Christ. Such, can be achieved through planned guidance in leadership skills.

SELL-TELL-PARTICIPATE-DELEGATE:

- * Present him with the good news.
- * Tell him what to do.
- * Participate with him in the practice of worship and in becoming closer and closer in union with God.
- * Make an ambassador of him, delegate him for a mission and send him for evangelism or to minister.

Throughout the mission of Our Fathers the Apostles, there are many examples which confirm that this was their method of leadership. One clear example is:

- * *'But Peter standing up with the eleven, raised his voice and said to them..' (Acts 2:14) Through the Holy Spirit, he began to evangelize. The apostles presented the good news of salvation to the gathered multitudes, and a forceful witnessing about the Lord Jesus. This way the message entered their hearts, it had an impact on them and changed them.
'When they heard this, they were cut to the hearts.' (Acts 2:37)*

Present them with the good news - SELL

A. SELL the Message Which is Bought by the Listeners:

Present the message which is well received by the listeners. *'They said to Peter and the rest of the apostles "Men and brethren what shall we do ?"'* (Acts 2:37)

At this point, the apostles moved to the second stage:

B. TELL:

"Peter said to them "Repent and let everyone of you be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2:38) "And with many other words he testified and exhorted them." (Acts 2:39)

They received joyfully - they were baptized - 5000 joined

C. Participate

Among these they found sincere and spiritually growing souls whom they disciplined, taught, guided and trained and made them participate in the ministry and evangelism so that they would be admitted to the ministry of evangelism and so that they would mature through the service.

"And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them." (Acts 6:5-6)

D. Delegate:

They gave them a mission and delegated them for the service and the witnessing. This ministry yielded a great harvest. *"And the word of God spread, and the number of disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith." (Acts 6:7)*

Types of Powers Used By the Leader to Influence the Followers to Follow Him:

Although these powers exist in many types of political, social, spiritual and economic leaderships, the Lord Jesus, the apostles and the church leaders throughout the generations used the spiritual power, together with the power of the word, more than any other power. We shall see that in many instances the leader may need to use a comprehensive and wise blend of these leadership powers in order to succeed, not only in leading the followers but also to spiritually channel them towards the Lord Jesus.

1. Reward Power:

The followers follow the leader in anticipation of rewards whether they be moral, in kind or a promise of eternal life. These rewards are controlled by the leader according to his own judgment or he may delegate them, and he has the authority to do so.

The Lord Jesus Himself used the power of reward in His Sermon on the Mount. He promised a heavenly spiritual reward to the righteous who obeyed the commandments or who worked towards a virtuous life.

Blessed Are....

- * the poor in spirit, for theirs is the Kingdom of Heaven
- * those who mourn, for they shall be comforted
- * the meek, for they shall inherit the earth
- * those who hunger and thirst for righteousness, for they shall be filled
- * the merciful, for they shall obtain mercy
- * the pure in heart, for they shall see God
- * the peacemakers, for they shall be called sons of God

* those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven

Thus, people followed these methods to motivate all those who performed their duties well. Incentive(s) or reward(s) are given as tokens of appreciation and also as a motivation for further good and increased production and progress in the spiritual or materialistic work.

This type of leadership power depends on the extent of the maturity of the followers like using gifts, pictures and Feast Prizes and other incentives in Sunday School classes to ensure regularity of attendance.

However, as soon the Sunday school pupils reach the stage of spiritual and psychological maturity, whereby they love good for good itself, or they regularly attend church and the spiritual meetings because of their yearning for the word and to listen to the word, and to learn and teach, these incentives hold no bearing for them any more; they no longer expect, desire nor seek them. They seek righteousness because of their love for the Lord. At this point, the incentives may take a spiritual form e.g. ordination in the rank of Deacon, promotion from the rank of Psaltis to the rank of Agnostos ..etc until such time the materialistic incentive is no longer used. However, the materialistic incentive does not stop completely, as by nature the human being is fond of acquiring things, even though the acquired things are not needed.

2. Coercive Power:

The leader may resort to this type of power, thus he leads his followers in a non-democratic and dictatorial manner. His followers' motive for following him may merely be to avoid his anger and to evade his wrath. This method is a short cut, it is accompanied by violence and achieves quick results. However, it may cause deep scars in the sensitive souls.

As to the hardened souls, the stiff-necks and the crooked, this type of power is appropriate because they do not comprehend nor obey other types of influence because their hearts are hardened. Examples are:

- * The method adopted by John the Baptist in leading the Pharisees and the Saducees to repent when they came for his baptism: 'Brood of vipers !.. .' (Matt.3:7-12)

The Lord Jesus used the method of rebuke and chastisement when he expelled the money changers from the temple (Matt.21:12)

- * The Lord Jesus found those, in the temple, who sold oxen, sheep and pigeons, and the money-changers doing business. When He had made a whip of cords and driven all out of the temple with the sheep and oxen, and poured out the coins of the money-changers and overturned the tables (John 2:14-17)

This type of coercive power is used in underdeveloped and immature societies. It is often used by the politicians in countries which are democratically poor.

This type of power should not be used within the church, unless it is used in combination with other types of power e.g. incentive plus reward.

'I know your works, your labour, your patience... Remember therefore from where you have fallen; repent... or else I will come to you quickly and remove your lampstand from its place... To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God'' (Rev.2:2-7)

Legitimate Power:

Because the Leader possesses a legitimate status: he demands/ commands and the followers are to obey and follow, the congregation nominate (either by majority or unanimously) the person chosen for priesthood. Following prayer and fasting, the Bishop places his hands on the nominated person and gives him the authority of priesthood, by the power of the apostolic succession through the descent of the Holy Spirit, whereby he becomes a priest with the authority to absolve and to withhold, and has the legitimacy of pastorship in God's stewardship.

4. Expert Power:

The followers follow the leader because they believe in his expertise, potential and the great resources which they need for their own benefit, and also for the goal for which they follow the leader. They also wonder about his words:

'... for He taught them as one having authority, and not as the scribes' (Matt.7:29) 'And all who heard Him were astonished at His understanding and answers' (Luke 2:47)

5. Referent Power:

(the power of influence, good example and the ideal figure)

The followers greatly admire the leader. They see in him the best example to be followed and they seek his satisfaction and blessing. They also seek to emulate him.

The Lord Jesus led his followers with this type of power, first and foremost because he had this graceful halo of charisma. He had a deep impact on people's hearts and souls. They could not ignore His leadership. Also His intellectual and spiritual impact on every soul

influenced their hearts not only through persuasion, but also through touching their hearts and their spirits. When the leader addresses the followers' hearts, they follow Him out of love and they obey Him without any hesitation or objection.

Charismatic Leadership:

Leadership with an appeal, glamour and attractiveness

Leadership through Grace:

The leader has a great power of spiritual attraction in addition to a radiant halo and transparency. The followers follow such a leader for the following reasons:

1. They trust the truth of his beliefs and doctrines.
2. Each day, they discover that their beliefs agree with his.
3. They accept and love him unquestioningly and without hesitation.
4. They hold great love for him and are willing to obey him completely.
5. They have faith in the mission of their leader and also in their mission within the framework of the organisation which he leads.
6. They believe in performance of a high standard, and their sublime goals agree with his goals.
7. They believe that by obeying the leader and by following him as a group, they will achieve success in accomplishing their mission irrespective of how difficult, and regardless of the harshness of the general situation or its unsuitability.

The leader should be perceptive in choosing the type of power or the combination of powers to be adopted, according to the situations and circumstances. In general, he must be devout, meek, humble, serving, paternal, generous, charitable and firm. Above all, he must have the courage to proclaim what he believes in and be prepared to bear the consequences of his courage.

- * courage, no compromise, ready to bear the cost of his courage.
- * gentleness in consideration (kindness)
- * gentle strength or strong or powerful.

* gentle in fatherly love, meek, humble, generous and considerate.

As a leader, Nehemiah, is being studied as an example of leadership. He was a person with no formal qualifications for leadership, but he acquired them as a result of his zeal for his people. God used him in the best possible way to build the walls of Jerusalem so that the people were not a source of shame any more, then to rebuild the spiritually scattered nation, remove oppression, sin and perversion from among them.

The Fruits of Evangelism

1. A Comprehensive and total change in the lives of the catechumens:
The influence of the evangelist on the lives of the catechumens (the new believers) must be extremely great so as to have an impact and change their beliefs, attitudes, behaviour, perceptions, values and principles or a combination of those.
2. Genuine Repentance: renouncing past sins and perversions.
3. Early and Late harvest: the spiritual building and nurturing of the human being to grow in a life of virtue.
4. Quality not quantity: seeking the human fruit and not ownership of several building complexes, vast lands or other earthly possessions. In other words, seeking the actual salvation of souls in whom the Holy Spirit works.
5. Not the showy service: A humble and simple ministry without the limelight or glamorous glory.
6. Discipleship and training of new leaders: reaping the fruits in the

form of consecration of men and women and ordination of monks and nuns, priests and deacons, and servants in all fields to serve the ministry of the church towards making it grow spiritually, socially and administratively.

The Harvest of 20 Years of Mission (Evangelism) of the Coptic Orthodox Church In Africa

The mission began in:

1. Kenya- 1976.
2. Zambia- 1984
3. Zimbabwe- 1988
4. Namibia- 1990
5. South Africa- 1992
6. Zaire- 1994
7. Tanzania- 1997
8. C'ote d'Ivoire- 1998

Building the Pyramid from its Base:

The ultimate goal in the mission (ministry of evangelism) is winning over people, nations and souls, particularly from among those who live in the darkness of ignorance, absence of faith and away from the fold of the Good Shepherd the Lord Jesus. Upon their conversion, accepting the Lord, and baptism, they become part of the flock of the Good Shepherd; the peoples' base of the Coptic Churches, among nations and many tribes is made. Few years later, through selling and telling, new deacons can be chosen to participate in the mission. These will form the second layer above the base. More deacons, more elders, more trained and experienced groups form the third layer. The best of those chosen to be priests are ordained and such form an upper layer. Some selected and well-trained leaders can join the sodality of the monastic life and become well established in it. Then, the most able, highest in spiritual standard, knowledge in dogma, theology,

history and leadership is elected to be ordained as a bishop or archbishop. Then the pyramid is formulated from base to top.

Kenya:

<i>WHERE?</i>	<i>WHAT?</i>
❖ Akamba tribe in the Ukambani region	Three churches, a kindergarten and a vocational training centre
❖ Kikuyu tribe in the Nakuru region	Two churches
❖ Luo tribe in the Nyanza Region	Five churches and a kindergarten
❖ Abaluhya tribe in the Maseno region and the Equator	A church, monastery, guest house, vocational training and deaconess' home
❖ In the capital, Nairobi	Coptic Centre, Saint Mark Cathedral, a vocational training centre, 50- bed hospital, a clinic

- * Four Kenyan priests studied theology in Egypt for two to three years, at the Theological College at Shbein-el-Koum Al-Manoufia, under the fatherly care of His Grace Bishop Benjamin.
- * Three other Kenyan priests serve in Kenya, following their theological curricula studies at Nairobi for five years (1976-1981). They visited Egypt more than once and three of them were ordained, November 1, 1981, and the fourth, in January 1994. They are employed in secular jobs and they serve at their leisure time, and on the weekends.
- * Twelve deacons are serving full time or part-time in all the regions. One of them studied at the Theological College for two years, at Shbein el-Koum in Egypt. He commenced his studies March 1, 1996, and on their completion, he returned to Kenya in March 1997. He was ordained priest by the hands of His Holiness in Johannesburg, March 30, 1997. Another, after one and a half year in Egypt, was ordained May 8, 1998.

- * A consecrated female of the Akamba tribe began her consecration in 1981, first at Bani Souaif then in Saint Damiana Convent in the desert. She was consecrated as a deaconess in 1985. She spent years in Kenya and returned to live in retreat home in Saint Abba Bishoy Monastery.
- * A female servant, of the Ukambani tribe, began her studies at Ezba. Jakhl in July 1994 for vocational training and at the Theological College at Anba Rewies as a listener.

Four young Kenyan virgins, of the Luo, Abaluhya and Akamba, showed eagerness for consecration and serving. They left for Egypt and began their studies in October 1995, at the Deaconesses Home at Shubin El Koum, Manoufia Diocese, under the fatherly care of His Grace Bishop Benjamin. For one year, a special deaconess' home has been built for them in Masanao, under the leadership of Sister Verena, a Coptic Canadian deaconess.

Zambia:

This church was established in 1984. It was officially registered and a plot of land was acquired from the Government of Zambia, the area of which is 2.5 acres in the suburb of Northmead, in the capital, Lusaka. A cathedral, a residence, a vocational training centre for men and women, a clinic and a small capacity hospital were built on it. His Holiness consecrated the altar of this church in January, 1994, in addition to presiding over the graduation of the first batch of female dressmakers who were presented with sewing machines, and also three men who completed their carpentry training, and who were each presented with carpentry tools.

The Coptic priests who pastored this church until 1997 were mainly concerned with pastoral work in relation to the Coptic families in the capital or the copper belt region in the north, more than the missionary work that involves converting and training new leadership in the church. Thus, although we have a baptised congregation among the Africans, no training of native leaders was undertaken in these towns. The natives live in a compound for the

blacks adjacent to the church. Since the ordination of **Reverend Father John Boulos**, serving with his wife Sherine, there is a big revival in Zambia, and in the vocational and theological education and hospital services.

Zimbabwe:

In 1988, a monastery in the name of **Saint Antony** was established in Harare, the capital of Zimbabwe. In 1991, the building of **Saint Mark** Church was completed on the monastery's land.

From the Zimbabwe Government, the church acquired a plot of land of 10,000 square metres in Mashonaland East- Seke suburb, city of Dema- for the purpose of building a church, vocational training centres for men and women, and a preschool for children. At present, the **Saint Mark** Church, the development centre for women and children and an assembly hall are completed. His Holiness Pope Shenouda consecrated the church on April 7th, 1997, and the vocational training centre was inaugurated. A number of people of these areas were converted and baptised. In addition, ten youth of the new church were selected, trained and ordained in the rank of Psaltos. They are now assisting in the service. Training seminars are being conducted weekly, to prepare two of them to leave for Egypt for the purpose of theological education and future ministry among the Shona tribe and Saint Basil's Liturgy has been translated into the Shona language and **Reverend Father Morcos Iskander**, with his wife Mereille, has been serving there for the past two years.

Namibia:

A large plot of land (one acre) was bought in the capital, Windhoek, in 1990. Periodic services for the Copts in the area were made through visiting priests from neighbouring areas in Johannesburg or Zambia. Several visits to the northern part of the country took place in the suburb of Oshakati and Ondangwa for the purpose of acquiring land from the government to begin the establishment of a

development centre and a church for the natives from the tribes of Ovambo and Herero.

A plot of 4,400 square metres was secured and a beautiful **Saint Mark Church** was completed in 1998. Next year 1999, a priest's residence was built and in July 2000 **Reverend Father Mina Awad**, with his wife Mervat, was assigned to serve the people of Namibia. They are well settled there.

The church land has sufficient space for the construction of a vocational training centre, which is planned for construction in 2001. The first tailoring class has already commenced at the church.

South Africa:

The mission of the Coptic Church in South Africa began in 1948, when it was served by Anba Morcos, Metropolitan of South Africa and Nigeria, during the era of Pope Yusab the 115th Successor of Saint Mark. The mission ended in 1952.

In 1991, through a notable miracle of God's hands and guidance, during a transit stop at Johannesburg airport en route to Mozambique for an All Africa Conference of Churches Conference, a Greek Orthodox School was found, occupied, and gradually developed to be the **Saint Mark Coptic Church Centre, Cathedral and Theological Institution**, completed and finalised by 1999-2000.

The African Orthodox Church in South Africa applied for affiliation to the Coptic Orthodox Church, seeking canonisation, affiliation-blessed and accepted by denouncing their ranks after discovering the false source of their orthodox ordination.

The African Orthodox Church in South Africa joined the Coptic Church. It had an Archbishop, three bishops and five priests who owned lands, buildings and churches. The church buildings were either not complete, as yet, or needed some renovations to conform to the Orthodox architecture. Through the years 93 and 94 they were taught and trained in Johannesburg. Seven of them,

one Coptic and six Orthodox Africans were chosen, and they left for Egypt in June 1994. They completed their studies of 2 months at the hands of His Holiness the Pope, and were ordained as priests June 28, 1994, in Egypt, at which time they were given Orthodox names.

Three young men of the Zulu tribe who belonged to the Coptic Church of South Africa, and resided in the province of Kwazulu Natal, were sent to Egypt to study in the Theological College of Shbein-el-Koum. They commenced their studies in Egypt on El-Nairouz Day (The Coptic New Year), September 12, 1995. One of them could not complete his studies and the other two completed over a year of theological education and returned to South Africa by November 1996. One of them was ordained in priesthood May 8, 1998. Two more priests, who spent one full year of study in Parkview and a year of study in Shbein-el-Koum were ordained in priesthood in Cairo 9 November 2000.

During a visit to South Africa by His Holiness the Pope in 1995, three priests were ordained in South Africa. They were selected from among the elders of the Orthodox African church and the Coptic Church, whereupon their training and education in theology, rituals and doctrine would take place locally.

1. 1994, the altar of the Coptic Centre in Johannesburg was consecrated.
2. 1995, two altars belonging to the Orthodox Africans were consecrated in Parys (Free State Province) and Guguletu (Western Cape Province)
3. Four churches have been built in Nongoma (KwaZulu Natal), Soshanguve (Gauteng Province), Tembisa (Gauteng) and Vosloorus (Gauteng) The four churches were completed and consecrated by the hands of His Holiness Pope Shenouda III in March/ April, 1997 and given their new African (Coptic) names.
4. 2000- a church in Mvunyane (KwaZulu Natal) has been completed, awaiting consecration and a vocational training centre constructed in Nongoma.

The vocational training centre in Guguletu, Cape Town was completed and inaugurated by His Holiness Pope Shenouda on April 6, 1997.

The Democratic Republic of Congo:

The mission there began in the area of Shaba, in the town of Lubumbashi, which is close to the borders between Zaire and Zambia in the northwest region. A plot of land was acquired and another plot was purchased in Lubumbashi for the building of a church, a house for the deacons and the priests. A visit took place to the Kananga region, in the centre, for the purpose of establishing churches there.

Early 1995, five men and women of this tribe were chosen for preliminary preaching in the Coptic Church. They left for Lusaka, the capital of Zambia where they stayed in the Coptic Centre for a period of 55 days. They were taught and baptised and in August 1995, four of them were selected to meet His Holiness the Pope in Johannesburg in South Africa. His Holiness blessed them and ordained them to the rank of Agnostos.

In November 1995, three of them were chosen to leave for Egypt, where they arrived November 15, 1995. They spent seven months studying theology under the personal supervision of His Holiness the Pope and they returned back to Lubumbashi in June 1996. On 8th of May 1998 they were ordained into priesthood.

Tanzania:

HG Bishop Paul built a church residence and church in Mosoma, served by a Kenyan deacon.

C'ote d'Ivoire:

God provided that the Egyptian Ambassador to C'ote d'Ivoire is a faithful Coptic Christian. He invited the Bishop of African Affairs to visit C'ote d'Ivoire in October 1997, and as a result, His Grace spent ten fruitful days there.

Excellent relations were established with the Ivorian Government and a decree was issued acknowledging the legal status of the Coptic Orthodox Church of C'ote d'Ivoire. A grant of land was promised by the government at that time, and since then it has been necessary to make a deposit on the land.

In 1998, **Reverend Father John Ramzy**, a Canadian Coptic Orthodox priest gave up his life and service in Canada to serve the people of C'ote d'Ivoire. The bilingual Father Ramzy, with the C'ote d'Ivoire congregation, comprising Ivorian, Eritreans, Ethiopians and Copts, pray in a small chapel established in the large, rented residence habited by the priest. Sixty-five catechumens are now undergoing Christian instruction at his hands.

Translations of Liturgy, Prayers and Books of the Sacraments Prayers:

Kenya:

English; Swahili; Luo; Luhya; Kikamba; Kikuyu

Zambia:

Bemba; Ndebele

Zimbabwe:

Shona

Namibia:

Oshivambo; Herero

South Africa:

Xhosa; Sotho; Zulu

Democratic Republic of Congo:

French; Kiswahili; Lingala; Kikongo

Cote d'Ivoire:

French; Dioula

CHAPTER XII

EVANGELISM: AN OBLIGATION OF THE COPTIC ORTHODOX CHURCH

The Apostolic Christian Church, which was born on the day of Pentecost through the dwelling of the Holy Spirit in Jerusalem, is an expanding evangelistic, missionary, active, growing, living church that could never be limited by any barriers, bonds, or timing, or ages.

She witnessed in all ages, through all generations, among all people and everywhere. The Lord has given her such great energies, abilities and gifts of tongues, boldness, courage and spiritual powers in the hearts of our fathers, the apostles.

All that was achieved through the leadership of the Holy Spirit was after a clear warning from our Lord Jesus that they should not go to the field of evangelism until they received a power from above.

The fruits of this evangelistic church are that faith in the Lord Jesus Christ spread and expanded to all corners of the world, and she is still growing, and giving more fruits in the hearts of those who look for their salvation and redemption through our Lord Jesus Christ.

Since her establishment through the mission of Saint Mark in the first century, our glorious Coptic Orthodox Church has been evangelistic, taking this attribute from her founder. She believed in the full mission of the Church in the pastoral, as well as in the evangelistic arenas.

+ The laying the hands of **Saint Mark**, whilst ordaining Anianus, as the first bishop for the Church in Egypt and Africa, plus, his ordination of the first group of priests and deacons in the Church to serve the new believers, was not to convert the Church from evangelism to pastoral care only. Rather, the Holy Spirit led the Coptic Orthodox Church in the African continent to play her full role in the field of

evangelism, towards the salvation of every soul in every place and at every time according to her full ability, and for many centuries.

Our history affirms that the patriarchs of the Church, her bishops, priests and servants continued in very strong evangelistic work in which the churches were established in Nubia, Eritrea, Ethiopia, the Pentapolis in North Africa, and also in the mission field in Ireland and Switzerland. This is what Saint John Chrysostom expresses: that the service of the bishop in the evangelistic Church, as her head, has one work with three facets: sacramental priesthood; pastoral priesthood; evangelistic priesthood.

EVANGELISM IN THE HEARTS OF THE COPTS

Over the ages, and through so many generations, one after the other, great eagerness for mission has been deep rooted in the hearts of Copts.

All this has appeared in the Sunday school services since the occurrence of the modern revival of the Church; we were educated in the Church by very blessed servants of God, in the 40s and 50s; those who pointed with enormous joy and pride to the great Saint Mark, our apostle and evangelist, who carried for us the light of faith. It was established in the heart of youth, and every true believer, that we should walk in the steps of Saint Mark, and work as he worked, completing his march for the expansion of the kingdom of God on earth, evangelising those who have been deprived of the light of faith and the gospel- in Judea, Samaria and until the ends of the earth.

Through the writings and spoken words (as it was in the 40s and 50s) of those who have led the education within the modern Church, this zeal for mission was further implanted. Before this, the Church had no evangelistic work except to follow the relations between Egypt and Ethiopia.

Furthermore, some progressive articles, published in the Keraza magazine, through the chief editorship of His Holiness Pope Shenouda III, depicted a strong relationship between Africa and the evangelists whose exemplary lives serve to guide us. Similarly, under the direction of His Holiness, the Sunday school magazine, published during the period 1949-1954, adopted a new, proactive stance towards evangelism.

In all these decades the Church was very busy with pastoral work but in 1948 during the time of HH Pope Yusab II the 115th successor of Saint Mark, there were some attempts to establish a diocese in the African south, and also in western Africa. His Holiness sent Father Ayoub (Job) from Saint Bishoy monastery to explore a mission in South Africa. He was subsequently consecrated as a Metropolitan for

South Africa and Nigeria and given the name Archbishop Morcos. He was sent south in 1950 but had no real evangelistic targets nor horizontal nor vertical expansion. However, some hundreds of people were baptised and seeds were sown.

EVANGELISM IS A SIGN OF LIFE AND GROWTH IN THE CHURCH

Evangelism provides signs of life and growth in the Church: that it should grow and spread and carry new fruits. This can be achieved in two ways: through biological growth, which is known to be "natural" growth; through evangelism and the great spiritual work of the Church in the heart of those who are far from her- evangelism aims at salvation of the individual soul from every tribe, tongue and nation in the whole world. It works very hard to change those who are far from Christ. It strives for them to become a real living part of the divine body of Christ in the holy church, and looks on them as invaluable resources for which our Lord Jesus Christ has offered himself as a sacrifice on the cross.

EVANGELISM IN THE TIME OF HIS HOLINESS POPE SHENOUDA III

About 25 years ago, in January 1976, evangelism in Africa started with a new understanding for the mission of the Church. Evangelists should go to the fields of evangelism in any place where they declare a kingdom that they have experienced in their own inner life. They should speak about a Saviour and Redeemer, and about the sweet taste of sharing with Him. Their aim should not to be just adding new jewels to Saint Mark crown, but to establish apostolic churches which are strong in faith and doctrine, and also faithful and original in their teaching. Through this, people would taste great fellowship and sharing with the Lord- all the church sacraments, rites, saints, and spirituality.

Africa, south of the equator, was the first natural geographical expansion of the Church, where there is a link of land, water and blood- where the River Nile ties nine countries together, and Africans are all belonging to the one blood of Ham, the son of Noah. This has stimulated the mission mind in the Coptic Orthodox Church.

His Holiness further encouraged mission in Africa, by establishing the Bishopric of African Affairs in 1976- the mission mind moved to the heart of Copts, accompanying new eagerness for evangelism.

In 1978, twenty-two leaders from nine African countries gathered at Anba Ruweis, Abassiya (Cairo) for the first conference on the continent of African Independent Churches. Copts' eyes started to open wide to the African continent and their associated responsibilities.

In 1979, His Holiness and three bishops of the Coptic Orthodox Church went to Kenya to support the newly planted mission. The foundation stone of the first Coptic Orthodox Church in Kenya was laid- the first ever below the equator since the time of Saint Mark. His Holiness later visited Zaire and the Congo, in response to an invitation from the Kimbanguists- a great African Church. He wanted

to know her at close range and to introduce her to the Coptic Orthodox Church.

Various visits by bishops demonstrate increased contemporary attentiveness to evangelism in Africa:

- 1985 His Grace Bishop Benjamin- Kenya
- 1986 His Grace Bishop Benjamin and His Grace Bishop Paula-Kenya
- 1987 His Grace Metropolitan Bishoy and His Grace Bishop Benjamin- Kenya
- 1987 His Grace Bishop Serapion and His Grace Bishop Benjamin

Likewise, the spread of the Coptic Orthodox Church was a direct response to heightening evangelism and the mission mind growing in the hearts of Copts, inside and outside of Egypt.

Coptic Orthodox Churches were started in the following locations:

- 1976- Kenya
- 1984- Zambia
- 1988- Zimbabwe
- 1990- Namibia
- 1992- South Africa
- 1995- Congo
- 1997- Tanzania
- 1998- C'ote d'Ivoire

Foundation stones of new churches and vocational training centres were laid, altars were consecrated and cathedrals opened in the capitals of these countries, new priests were ordained:

- 1994- His Holiness Pope Shenouda III visited four African countries and consecrated altars in Kenya, South Africa, Zambia and Zimbabwe
- 1995- His Holiness visited South Africa, consecrating two churches and laying foundation stones of vocational training centres in the "black" townships
- 1997- five altars were consecrated, two new vocational training centres were founded and priests ordained; many men and women

from Africa went to Egypt for theological instruction for periods of several months up to three years.

- Kenya- eight local, well trained deacons were ordained in priesthood and five Kenyan deaconesses are dedicated to life of service and virginity, led by Sister Verena- a Sudanese Canadian Coptic deaconess
- The Democratic Republic of Congo (Zaire)- three were taught at the hands of His Holiness for a six-month period and subsequently ordained in priesthood to serve three churches in Lubumbashi.
- South Africa- seven priests were ordained in June 1994, three in 1995, one in 1998, and two in November 2000.

Frequent visits were organised from Egypt to visit the mission field in Africa by Reverend Fr. Michail Sobhy and Fr. Yohanna Sabit, Drs Thomas and Nabila Michail between 1989- 1993.

The ordination of a new bishop for mission, His Grace Bishop Paul, on the 1995 day of Pentecost is indicative of the Coptic Orthodox Church's interest in evangelism.

On instruction of His Holiness, courses in theology of mission, or missiology, were taught in many colleges in the lands of immigration: Sydney and Melbourne; Los Angeles; London, as well as at the Pastoral Institute in Cairo.

Through encouragement of His Holiness, articles were published in "the Keraza", telling the story of the Coptic Orthodox Church in Africa. Two books entitled "Come Across and Help Us" were also produced in English and Arabic depicting this story.

In 1992, an Arabic/ English video film was made about the Coptic Orthodox mission in Kenya and Zimbabwe by a son from Sydney, who is now a monk in Anba Bishoy monastery.

Another film of 4 ½ hour's duration, relating twenty-two years of mission in eight African countries, made this Coptic Orthodox history accessible to the whole world.

REVIVING THE MISSION MIND IN THE COPTIC ORTHODOX CHURCH

This can be discussed in consideration of the following points:

1. His Holiness instructed His Grace Bishop Antonius Markos to teach the theology of mission in the Pastoral Institute in Cairo, each year since the institute's establishment, and also in the theological institutions in the lands of immigration.
2. Many metropolitans and bishops have asked for the teaching of the theology of mission in the provinces in Egypt.
3. Many young men and women in Cairo and the provinces have developed a mind for evangelism and have established special interest groups that use the names of Saints Maurice and Verena.
4. Youth in the lands of immigration have started following up expansion of the Coptic Orthodox Church in Africa, including this in programs of youth conventions in Europe, Canada, the United States and Australia. Hundreds of youth participate in these conferences and some come for service in Africa.
5. HG Bishop Moussa, the Coptic Orthodox Bishop of Youth, always displays great interest in the mission in Africa. He regularly invites the Bishop of African Affairs to speak about experiences in mission at conferences for church servants and in the provinces in Egypt.
6. At His Holiness' silver jubilee celebrations, African mission was well represented. Many African youth participated in this presentation and all participants seemed enlightened about African mission.
7. Many youth in the lands of immigration ask about mission during their annual vacation time. They possess great hearts toward mission in the lands where they live. In Sydney, a group has started mission work amongst Australians.
8. There have been multitudes of requests that theology of mission be taught in the United States, the United Kingdom and Australia. Where pastoral servants of the church are in excess, focus can be shifted towards mission- like a vessel overfilled will flow on both sides and quench the thirst of those beyond the pastoral church.
9. Groups of bishops, professors and scholars from South Africa- Cape Town, Johannesburg and Pretoria- were invited, by the Coptic Orthodox Church, to spend ten days in Egypt. By special permission,

a Roman Catholic nun organised to spend five weeks in a convent there, for retreat and meditation. It was an experience that left a deep impression of love for, and an acknowledgment of the revival of the Coptic Church of Egypt. They were similarly so touched by mission work amongst the black South Africans that they are ready for a further 46 professors and bishops to visit Egypt, also for an orientation to the Coptic Orthodox Church.

NEED TO SPREAD AN EVANGELISTIC MIND IN THE COPTIC ORTHODOX CHURCH

Although evangelism appears now to be firmly entrenched in the hearts of many, a change from an exclusively pastoral focus is required to include an evangelistic one as well. The contemporary needs, as well as those for generations to come, are many and include:

1. Preparation of an evangelistic curriculum for all ages and grades of Sunday school in Arabic and English.
2. Establishment of an evangelistic curriculum for inclusion in youth programs
3. Establishment of an evangelistic curriculum for inclusion for all levels of students at theological colleges.
4. Encouragement to research and write new books about the mission service and field in Africa and beyond
5. Production of a new video film about expansion of the Church in eight African countries, including: teaching, instruction, training, priesthood, nature in Africa, services- charity and social
6. Sending scholars in evangelism to the greatest mission institutions in the world
7. Establishment of an evangelism institute parallel to the Pastoral Institute to teach mission and prepare evangelists
8. Establishment of language schools to prepare missionaries in languages in which they will preach

MISSION TO THE WHOLE WORLD AND EVANGELIZING THE WHOLE OF CREATION

Mark 16

Success of the mission is not due to human power but to guidance of the Holy Spirit. At this time of revival in the holy Church, the power of the Word of God, expounded in truth and spread by the authentic, apostolic, true African Church shows its sweetness and deep spirituality, including the Church's monasticism, sacraments, saints and rites. No church in the whole world has what is manifested in the Coptic Orthodox Church- from depth of faith, spirituality, sacrifice, and love to the cloud of witnesses. All those to whom the Church has been presented in an impressive and honest way have confirmed this.

In spite of any difficulties which may be met along the way, for example lack of facilities and amenities, there are copious signs that there are many eager hearts and pure motives that will assist the mission to succeed. This is especially so amongst migrant Copts who will live the verse from the Book of Acts: Those who were scattered went all around spreading the Word.

What is the duty of every Copt towards the mission?

Many have no ability to share in the mission field and go to the ends of the earth. If they want to share practically they can keep mission and evangelism in their prayers, and offer all they can for moral, material and spiritual support, and a positive commitment to work for mission among Copts everywhere. Those that cannot share as volunteers or tentmakers or vocational trainers or administrators should prepare by learning languages such as French, English, Portuguese, which can make them better equipped to reach others in their native languages. They should also have a preparedness to learn vernacular languages to optimally reach people with the Gospel of our Lord and Saviour Jesus Christ.

THEOLOGY OF MISSION

- + Is leading you into good understanding of the science of mission and evangelism.
- + It is the fruit of face to face experience with the mission field in seven African countries for thirty one years.
- + It is the fruit of one and half years of research and study in missiology in California U.S.A.
- + It is the fruit of deep study of the old and new testament digging for the evangelistic commandments and their application.
- + It is a new subject in the orthodox church in general and the coptic orthodox church in particular.