

Take Our Disorientation

Take our disorientation
and lead us on our way
Take our prejudices
and fill them with an open mind and trust
Take our selfishness
and fill it with compassion and solidarity.
Take our greed
and open our hands to give.
Take our fear
and fill it with courage and confidence.
Take our wrath
and fill it with righteous anger
in front of the powers of injustice.
Carry us into the arms
of faith, hope and love,
the arms of you,
being vulnerable, true and alive
in our world today.

Per Harling, Sweden

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A thought and a prayer dealing with a visitor to the Rectory on a winter's Monday morning...

Monday's Angel

Hearing the hands
The old hands
Cold hands
Of the hungry man
Feeling the cracks
The harsh cracks
Silent cracks
Of his fading voice
In the cold

Cold wind

Touches my eyes
Cataract eyes
Ego eyes
Tearful and blinded
By ease and
Opens my heart
And my door to
The closeness
Of God.

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

A New Zealand Prayer Book, 1989

Move Out – To Entertain

Loving God
walk with us as we move out from our security
Compassionate Christ
motivate us to take risks like Jesus
Spirit of God
reassure
renew
and recommit us to a life of service
with no strings attached
where we live for justice and peace.

Amen

Geoffrey Duncan, England

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PRAYER FOR THE WORK OF THE ANGLICAN COMMUNION OFFICE

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

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

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

FURTHER RESOURCES FOR ST ANDREW'S TIDE

A useful resource for further liturgical material on the theme of hospitality is "*Entertaining Angels - A worship anthology on sharing Christ's hospitality*". Compiled by Geoffrey Duncan and published by Canterbury Press. Price £14.99.

There are a variety of other downloadable resources on the PWM website:

The story behind the St Andrews Tide tradition; sermon outlines; a series of liturgies with global mission themes and material from previous year's leaflets.

This leaflet can also be downloaded, as a PDF or text only document, from the website or requested as an attachment from:

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

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partnership for world mission

PARTNERSHIP FOR WORLD MISSION (PWM)

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praying for world mission

St Andrew's Tide**INTRODUCTION TO THE 2006 LEAFLET**

In the summer of 2008 the bishops of the Anglican Communion will gather in Canterbury for the next Lambeth Conference. Although all those attending are part of the worldwide Anglican family, many will come feeling as 'strangers in a foreign land'. The group that is planning the event has asked the Anglican churches in Britain and Ireland if they will reflect on how they can act as hosts to those attending. In preparation for 2008 this year's leaflet takes as its theme hospitality. Is it, as Christine Pohl suggests (see the *Reflection on Hospitality*), part of our Christian tradition that we need to recover? If so, what does it mean and how does it enable us to fulfil God's Mission more effectively?

THE INVITATION

It was just a simple meal,
But more –
An invitation
To share in life
And love.

Time together,
Warmth,
Conversation,
About nothing,
And everything...

It was a simple meal,
But more it was more –
Your wanting and caring,
Your sharing.

It was just a simple meal,
But more –
It was enough – a feast.

Claire Smith, Guyana

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MESSAGE FROM THE ARCHBISHOP OF CANTERBURY

St Paul tells Christians to 'receive' each other as they have been received by God in Christ. It is as if he is reminding us that the great and overpowering imperative of the gospel is hospitality. Jesus himself both extends and gives hospitality; by giving and receiving welcome, he makes real and effective the welcome God offers to all who are willing to let him into their lives.

Anyone who travels in the Christian world will know with great clarity how deeply this message has gone home in the most disadvantaged of our churches – how those with least seem most able to make room for guests in their midst. Sadly the converse is true as well – that those with most are often least able to make room. My memories of a harrowing but inspiring trip to Sudan at the beginning of Lent this year are memories of enormous generosity, and of a true Easter spirit in the very middle of the long Lent and Passiontide of suffering that the Church in Sudan has endured.

Our Anglican Communion at the moment shows different faces to the world. On the one hand, the lively and vital exchanges I saw in Sudan continue to be the lifeblood of our identity. On the other, we see tensions mounting and mutual bitterness becoming all too familiar. As we try to plan for the next Lambeth Conference, the challenges mount rapidly.

We badly need to think through what hospitality does and doesn't mean – especially as we in the Britain and Ireland plan for how we are to receive our brothers and sisters from other churches in the Communion when Lambeth comes around. It is not a bland acceptance of any teaching or practice without question; nor is it a rather perfunctory or impersonal acknowledgement that we have a few other people in the house for a while. It is the determination to be the face of Christ for each other in our welcome, knowing that this face can be challenging and transforming as well as just affirming. But true mission is always all these things; so we are simply praying for the grace to be true agents of God's mission of 'receiving' in Jesus Christ. May he give us what we need to live out this calling.

† Rowan Cantuar:

THOUGHT ON ST ANDREW

If the heart of God's Mission is a call to come into relationship with Him then Andrew, in very practical ways, seems to have understood what being a disciple was all about. Thanks to John the Baptist he is introduced to Jesus recognizing Him as "the Lamb of God". The first thing he then does is tell his brother. He acts as the bridge between Jesus and 'the stranger', Peter. When the crowd needed food to sustain them in order to listen to Jesus it was Andrew that made the culinary introductions that made five loaves and two fish freely available. When some Greeks wanted to see Jesus at the Passover it was Andrew again who tried to make the introductions. All, these actions can be seen as small and possibly insignificant yet, these simple acts of hospitality had highly significant effects.

COLLECT FOR ST ANDREW'S TIDE

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

Anglican Church of Canada, 1985

OPENING SENTENCES

We are the people of the feast of God

The feast which feeds the hungry, body, mind and soul.

The feast which pours the water of life into the thirsty depths of our being.

We are those who are offered life in all its fullness

Life to be shared in justice, freedom and peace.

In thanksgiving we gather

The feast is for all.

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

REFLECTION ON HOSPITALITY - HOST & STRANGERS

Since moving to the UK, my family and I have been reflecting on the preciousness of hospitality and on what it means to be a stranger. A dictionary definition of stranger is: "a person not easily explained, an unfamiliar person, and any person one does not know." Of course, a stranger does not exist in isolation. Anthony Gittins, in his superb book, Ministry at the Margins, explains that "A stranger exists as such by virtue of the host: to be a stranger is, curiously perhaps, to be in relationship to another." (p 123/4) He also points out the ambiguity in the Latin root host that can mean "stranger, enemy" and "receiver of strangers." To be a stranger is to feel out of place, to be unsure, to experience dislocation. To be a stranger is to feel vulnerable, to make mistakes, to be dependent, to have needs. To be a stranger is to lose control. To be a stranger is to be 'other.'

To be a stranger is to need a host – but on whose terms?

There have been many times when I have wanted the English to host me as I would host – to offer that invitation, to open up their private spaces, to be honest rather than polite – in other words to host me on my terms. But am I creating a host in my own image? Gittins reminds me that

being a stranger is not easy; but it is necessary if people are to succeed in crossing boundaries and discovering new relationships. To be strangers willingly is to respect the cultural rules, to defer to our hosts, and to allow them the common courtesy of moving us between categories. It is impossible for us to move ourselves across the threshold of another culture, except by aggression. (p125/6)

So it is necessary to be a stranger?

To experience the pain of strangeness, the sense of disorientation and dislocation, the emotions of deep frustration and confusion, the feelings of disempowerment

so that one can begin to listen and learn,
so that one can enter the new culture as a learner,
so that one can begin to appreciate the richness of diversity,
so that one can begin to engage in new relationships and to humbly receive hospitality.

It is also necessary to be a stranger to be reminded of the responsibilities of the host and of the importance of compassion. These days hospitality is often seen as an optional extra if we have the time or the energy to engage in it. Christine Pohl, in her comprehensive study Making Room - Recovering Hospitality as a Christian Tradition reminds us that for most of the history of the church, it "was understood to encompass physical, social and spiritual dimensions of human existence and relationships." (p6)

She tells the story of a friend of hers who runs a home for homeless people, who, every year, spends a few days living on the street, to remind himself of what it means to be marginal, to be invisible, - in effect to be less even than a stranger. He describes the impact of his voluntary homelessness, "What I experience in these journeys is replenishing the reservoir of compassion. I tend not to realise how hardened I've become until I get out there...It's the most effective teaching method for me." (p123)

Hospitality can be subversive because it is inclusive. It can begin a journey towards visibility, dignity and respect. Hospitality suggests face-to-face encounters and burgeoning relationship. It presupposes servanthood and service. Because God is the original host, inviting us into a relationship with Christ, when we practise hospitality we are nurtured, challenged and strengthened in our relationships – both with God and with others.

Cathy Ross CMS
Mission Interchange Advisor

FURTHER PRAYERS

Loving God

Loving God
we are all your family;
united in our devotion to you
and our care for others.
Help us to reflect that love
through the life of the churches,
so that people may know
that yours is a warm-hearted and open family,
ready to welcome anyone
who needs your care.
Teach us to love as Jesus did –
with open-hearted warmth
towards the most unexpected people.

Marjorie Dobson, England

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Lord, No One Is a Stranger to You

Lord, no one is a stranger to you
and no one is ever far from
your loving care.
In your kindness watch over refugees
and exiles,
those separated from their loved one,
young people who are lost,
and those who have left or run away
from home.
Bring them back safely to the place
where they long to be
and help us always to show your kindness
to strangers and to those in need.

CAFOD, England

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