

Biblikol mo Tiologikol Beisis blong Misen

1. MISEN HEMI BLONG GOD – MO I STAP TKEM PLES LONG RIL WOL

Mission I stat wetem God. Council fo World Mission (CWM) I stap expresem hem kliali olsem se: “Mission I stat insaed long hat blong Traiune God mo love we I bindem (holem) tugeta Holi Trinita I ovafloem humaniti mo Kriesen.” (CWM Preface, 2025). Hemia hemi doktrin we yumi save olsem Missio Dei – Own mission blong God, we I gat invitesen blong Jej I mas patisipet long hem.

Presbyterian Church blong Vanuatu hemi nemem tislela stating poen blong mission long on wei blong hem olsem: I gat kol I go long jej blong wosipem Traiun God mo blong sevem pepos blong God long wol. Olsem we Stetmen blong Faith I talem se, Jej hemi holi from se Masta blong hem I setem hem apat “blong se Jej I maet worhipem hem mo karem aot Mission mo Ministry blong Hem long world.”

Jej hemi Holi from se Masta blong hem hemi setem hem apat long wol, blong bambae Jej I save wosipem hem mo karemaot Mission mo Ministri blong Hem long wol

(The Church is Holy because her Lord has set her apart in the world, so that the church might worship him and carry out His Mission and Ministry in the world.)

(Presbyterian Jej blong Vanuatu, stetmen blong Feit).

Long tingting olsem se, mission hemi no wan opsenel aktiviti we yumi wantem adem I go long laef blong jej; be hemi wanem we jej I mas bi olsem ya nao, from we mission hemi stap wetem God fastaem.

Be mission blong God I neva bin stap long ol kamfotabol pleses. Long veri bikininig, ol biblikol stori I stap kamaot klia long sado blong olgeta empaia. Ijip hemi enslevem Israel (Exod 1:11-14). Asiria I skatarem noten kingdom (2 Kings 17:6). Babilon I tekem Jerusalem I go long kaptiviti (2 Kings 25:1-10). Pesisa, Kris mo Rom wan wan long ol empaia ya oli dominetem ol pipol blong God. Jisas hemi bon anda long Rom taem I bin stap okiupaim Israel. Herod I tretenem Jisas taem hemi beibi (Mtt 2:13-15). Ol pipol long taem blong hem oli kolaboret wetem Rom wetem ol rilijes paoa pipol. Blong andastanem misen biblikli I blong andastanem olsem I stap tekem ples olweis long ol strakjes blong olgeta we oli stap rul – mo as olweis stap risistem olgeta.

2. The Incarnate Christ (Kraes I bon olsem man): Mission hemi entarem mo konfrantem olgeta ples blong paoa

Strongfala aksen long mission hemi Incarnation o Kraes I gat paoa blong kam olsem man. Tok blong God I kam man – I no long wan palis, be insaed long wan okiupai teroteri, we I gat ol pipol we oli stap anda ol nara paoa oli stap rulum olgeta.

Long Jisas Kraes, yumi save lukem Tru God mo ful Human – we I present long ril, politikol, safaring wol.

Long Jisas Kraes, evriwan we oli lus oli rikonsael bakegen I go long God....evriwan we oli serseraot mo kam ol enemy wetem olgeta nomo God I iunaetem olgeta mo oli stap long Pis blong Hem.

(In Jesus, everyone who has gone astray has been reconciled again to God... everyone who is divided and enemies with each other has been united by God and lives in His Peace).

(Presbyterian Jej blong Vanuatu, stetmen blong Feit).

Misen we I stap folem Jisas I mas inkludem rikonsiliesen we rilesensip I bin brok, mas gat pis we ol trabol (violence) I gat strong rut long hem, mo I mas kat iuniti ol heitret I kam wan nomol samting long hem.

Jisas hemi anaunsem on misen blong hem long haos blong wosip long Nazareth. Hemi rid long skrol blong Aesea:

“Hae God I jusumaot mi, mo paoa blong Spirit blong hem ikam fulap long mi blong talem gud nius long ol puaman. Hem I sanem mi blong talem long ol man we oli stap long kalabus se, ‘Yufala I save go fri,’ mo blong mi talemaot long ol man we oli blaen se, ‘Ae blong yufala I save kam gud.’ Hemi sanem mi blong mi mekem ol man we oli stap harem nogud aninit long han blong ol narafala man, oli fri, mo blong mi talemaot se, ‘Taem I kam finis we Hae God bambae I severn ol man blong hem.’”

Nao hemi rolem ap skrol mo talem se: “Tedi, long taem ya we yufala I stap lesin long ol tok ya blong Baebol, God I stap mekem ol samting we tok ya I talem, oli kamtru.” (Luk 4:21). Hemia I wan spirituel anaunsmen nomo. Hem sosol mo ekonomik anaunsmen. Jisas hemi alainem hem wetem ol puaman, olgeta long kalapus, olgeta we oli stap unda long ol nara paoa. Mesej blong hem hemi gud nius! – be hemi veri denje long olgeta we oli stap long atoreti.

So PCV mo ol patners blong hem I wantem blong mekem poen ya I klia. Se Jej hemi kasem “komisen blong hem blong mas gat floris laef, mo I mas risistem mo transfomem ol ruling paoaful foses we oli stap distroem laef, long paoa blong Holi Spiret” PCV I wantem tekem stan ya we CWM Preface 2025 I talem). Jisas hem wan I talem: “Be mi mi kam blong mekem rod blong ol sipsip oli save gat laef, mo blong laef ya blong olgeta I save fulap gud long evri samting.” *(I came that they may have*

life, and have it abundantly” (John 10:10) Empaia, olsem, man blong stil we I kam nomo blong stil, blong kilem blong blong spoelem gud. So Misen I nemem kontras ya veri kliali.

3. PROFETIK TRADISEN: MISEN OLSEM TRANSFOMESEN

Olgeta profet blong Isrel bifo oli tokbaot God we I stap saedem hem. Aesea hemi envisionem dei we I stap kam wea naif blong faet bae I kam gudfala tol blong wok long karen (Micah 4:3). Hemi imajinem ol pipol oli stap sitaon anda long on grep vain mo fik tri blong olgeta witaot fia (Micah 4:4). Singsing blong Meri – Maknifikat – I diklia se God I bringem daon ol paoaful long tron blong olgeta mo liftemap olgeta we oli hambol, mo se hemi fidem olgeta we oli hangri wetem ol gud samting mo I senem ol rijman awei emti (Luk 1:52-53).

Buk blong Job I soem wanem I happen taem ol pua pipol oli stap feisem ol anfea tritmen. Job I diskraepem ol pikinini we oli no gat papa we ol man oli karem olgeta blong salem olgeta, ol wokman oli no gat kakai (Job 24:9-12). Job I no tekem ol fasin ya se oli nomal. Hemi talem se hemi rong. Biblikol misen hemi karem semak profetik karej. Hemi talem se ol fasin ya hemi injastis. Hemi no tekem se safaring hemi wan natural o nomal samting.

Strateji blong CWM blong 2020 – 2029 hemi riflektem profetik vision. Hemi aidentifaem ejin misenel jalenses long taem blong yumi tede: patriaki, reisisem, nasanalisesem, iekonomik injastis, klaimet katastrofi, nio-kolonielisem, fos maikresen, mo Fourth Industrial Revolution (CMW Introduction 2025). Olgeta poen ya oli no sosol problem. Oli ol biblikol tem, hemi saen blong paoa blong empaiia ova long laef blong hiuman. Misen I mas spik long olgeta.

4. KINGDOM BLONG GOD: EMPAIA I STAP ENKAUNTAREM WAN RIELITI

Jisas hemi no kritisaisem empaiia. Hemi bringem in narafal empaiia. Hemi singaotem se: **Kingdom** – o lanwis we sam tiolotien oli stap usem “kin -dom” blong God: hemi komiuniti we I gat gud rilesensip mo ekwaliti ratatan olsem I gat hairaki mo paoa. Long Kingdom ya, wan we I las wan I kam fas wan (Mak 10:31). Fasin we Pikinini we I stap long midel hemi mesa blong gretnes (Mtt 18:1-4). Olgeta we sosaeti ekskludem olgeta – Syro-Phoenician woman, Samaritan woman long wel, man we hemi gat disabiliti – evriwan I ful welkam long niu komiuniti ya (Mk 7:24 -30; Jon 4).

Blong bon bakegen I blong kam niu – blong joenem niu komiuniti wetem niu valiu.

Pol I diskraepem tis komiuniti long wan veri striking tems. Long Philipae 2:1-11, Kraes I emtim hem wan long divaen priviliij mo I tekem fom blong servant. Idia ya blong self-emting (self-emptying) hemi definetli rijekting imperiel lojik. Paoa long Kingdom I no blong hipemap o holem paoa. Be hemi blong givimaot. I blong serem. Hemi sevem floresing blong evriwan.

5. KOMIUNITI OLSEM MISINEL COUNTER - SIGN

Misen hemi no wan samting we hemi pesonel hem wan. Hemi samting ol komiuniti oli stap tugeta from. Visen blong Pol long jej olsem bodi blong Kraes hemi paoaful. Hemi raed se:

“Bodi blong man I no gat wan haf nomo, I gat plante haf blong hem....Sipos wan haf blong bodi blong mi I harem nogud, be bambae olgeta bodi blong mi I mas harem nogud. (1 Kor 12:14, 26).

Hemi direkli jalensem lojik blong empaia blong kompetisen mo individuelisim. No gat wan memba I save talem se: “Mi no nidem yu.” Pol hemi diklerem se long Kraes I no gat “ita Jew o Gentael, naita slev no fri, o we I gat mel o fimel” (Galesia 3:28) hemi radikoli enkauntarem-kalja long ancient wol. Hemi rimein enkauntering-kaljarel tedei. Pcv Steitmen blong Feit hemi diskraebem kontiniu komitmen blong Jej task long misen:

“Wok blong Jej blong talemaot long evri ples, se Jisas Kraes nomo hemi Masta blong evriwan, mo evriwan I mas obei long hem....Wheneva Jej I talemaot mesej ya, Jisas Kraes I senem Tabu Spiret blong rinuim Jej mo givim Jej evri samting hemi nidem blong mekem wok blong Hem long wol.”

[The work of the Church is always to proclaim in every place, that Jesus Christ alone is the Lord of all, and everyone must obey him.... Whenever the Church proclaims this message, Jesus Christ sends the Holy Spirit to renew the Church and give the Church everything she needs to do His work in the world].

(Presbyterian Jej blong Vanuatu Stetmen blong Feit)

Emfasis ya blong PCV we I holem talemaot (*proclamation*) mo Spiret-empaoamen tugeta: yumi talem, yumi tijim, yumi liv olsem komiuniti – mo God I saplaem wanem we oli nidem blong witness feitfuli.

Eli Jej I bin praktisem fom blong solidarity ekonomi. Oli gat kampani kakai mo oli distributem I go long wan we I gat nid (Acts 2:44-45). CWM I folem semak modelem semak spiret long identiti blong hem. Hemi no dona ajinsi. Hemi discraebem hem olsem “wan ekuel patnasip wetem olgeta jejes woking tugeta blong patisipeit long transfomesenal misen blong God.” Its memba Jej oli kontribut long mo risivem long komon risos. Misen olsem hem, ‘stap serem laef,’ I no wan jariti blong blong wan paoaful I go long wan we I wik.

Misen bae I luk defren olgeta long olgeta ples we olgeta nid I teken kea long hem. Hemi wan Masta Jisas Kraes we I kolem yumi, mo Wan Tabu Spiret we I empaoarem yumi, be from se God blong evri kriesen I senem yumi blong lavem wan wol we I bik wan bitem eni wan long yumi. Existens blong yumi, I stat wetem God, mo God nomo, hemi stap enkaunterem kalja long ples we God I senem yumi.

6. HOSPITALITI: RISISTING EXCLUSIONospitaliti

Biblikel mandet blong welkam wan strenja hemi ruted long histri blong Isrel. Long Torah I komandem se: “Yufala I mas tingbaot taem we yufala I stap long Ijip, we yufala I strenja nomo long ples ya. Nao from samting ya yufala I mas lavem ol narafala man olsem we yufala I stap lavem yufala, mo yufala I mas lukaot gud olgeta, sem mak olsem we yufala I stap lukaot gud long ol laen blong yufala nomo (Livi 19:24). Stori blong Ruth mo Naomi demonstretem welkam ya akros kros kaljarol mo ol nasenal baundris.

CWM I save se wol blong yumi naoia I gat bikfala namba blong ol disples pipol. Ap to 68.5 milien pipol oli ol magrants mo refujis tedei, oli stap ronwe long ol konflik, pofeti, mo klaimet disasta (CWM Introdaksen, 2025). Empaia I krietem kontisen we I produse ol rifujis. Misen risposn tru long humanaising(humanitarian needs) olgeta we empaia I mekem oli kam plante long statistic. Hospitaliti hemi no wan smol praktis. Hemi ak blong risistens mo witness.

Meibi yumi eksperiensem Divine Hospitaliti olsem ol pipol we yumi save wanem blong stap olsem ol forinas. Meibi yumi experiensem olsem pipol we yumi ofarem welkam. Long wol we I gat violent konflik, yumi harem abaot ol refujis we oli ronwe from ol pesakiusen, be long on rijin blong yumi, yumi luk pipol oli lukaot refuj from raising wota, los long gudfala land, mo gudfala ples blong fising I kam nogud. Yumi harem kriesen I stap krai. Kriesen hemi Misen Fil nao.

7. KRIESEN KEA: PATNA WETEM WHOLE KRIESEN

Biblikol misen I no stop wetem humaniti. Hemi exten I go long whole kriesen. Kavinan blong God wetem Noa hemi inkludem evri living krijas (Gen 9:9-10). Mandeit blong Gen 1:6 mo 2:15 I singaot long human blong I mekem stiwordsip, be I no explotesen. Buk blong Psalm I diklerem se: “Wol ya wetem olgeta gudgudfala samting blong hem oli blong God (Ps 24:1). Wol ya hemi blong God. Yumi ol pipol blong lukaot gud nomo, be yumi no ol ona. Long PCV Stetmen blong Feit hemi putum kea blong kriesen wetem konfesen long God Papa olsem Krieta:

“Yumi biliv se God Papa I mekem evri samting, mo evri samting ya oli faenem tru pepos taem oli sevem Hem.”

[We believe that God the Father made all things, and all things find their true purpose when they serve Him]

(Presbyterian Jej blong Vanuatu Stemen blong Feit)

Spos pepos blong Kriesen I blong sevem God, so pepos blong yumi I no blong konsumem Kriesen from profit blong yumi; be blong yumi mekem Kriesen blong laef hemi floris olsem we God I wantem.

Eskatolojikol visen blong Aesea 11:6 mo Revelesen 21:3-4 I poen I go long reniu kriesen we safaring, ded, mo distraksen bae oli no save win. Hemia hem faundesen blong Kriesen long wan kosmik (cosmic) skop (scop) CMW I afemim se kea long Kriesen hemi no enviromen advokasi. Hemi “mata blong feit long God, we hemi Krieta, mo blong stiwoodsip mo witness feifuli long God we I laef” (CWM Strategic Priorities, 2025). Taem empaia I tritem wol olsem risos blong mekem profit long hem, Kriesen Kea I kam olsem ak blong risistens.

8. THE SPIRIT AT THE MARGINS: PENTECOST – IMPERIAL EVENT

Long Petecost, Holi Spiret I kam daon mo fulumap olgeta pipol long evri nesen. Oli harem maiti wok blong God long on lanwis blong olgeta (Acts 2:1-11). Hemia hemi sabvesen (subversion) wan rod blong pulum daon wan empaia. Imperiel paoa I wok blong imposem one lanwis, wan kalja, wan senta. Be Spiret I wok oposit- from the margins outward, long lanwis blong disples mo dives pipol. Stetmen blong Feit I diskraebem misen blong Spiret olsem:

“Wok blong Holi Spiret I blong jensem algeta pipol, blong mekem olgeta disabol blong Kraes, blong lidem olgeta pipol long obidiens long God.”

[The work of the Holy Spirit is to change all people, to make them disciples of Christ, to lead all people into obedience of God].

(Presbyterian Jej blong Vanuatu Stemen blong Feit)

Semak Spiret we I fol daon long Petecost I stap kontiniu blong stap muv – espeseli long margins, amang long olgeta we empaia I tekem se oli no nesarari. Misen hemi gat konsen mo joenem muvmen ya.

9. AK BLONG STRETEM RONG BLONG PAST MO KONFESEN: MISEN ADRESEM HISTORIKAL SIN

Histri blong CWM I gat painful rialiti. Hemi kamaot long London Missionary Society, we I stat long 1795, hemi gat wan problem we hemi involve long koloniel strakjas, mo I gat taem I involve long enslefmén long ol pipol blong Afrika. CWM I talem kliali se: “CWM I kam blong luk injastis long ol praktis ya ino long taem long koloniel nomo be tru long misenari endeva”(CWM Onesimus Project, 2025).

Stori blong Onesimus – wan slef peson long haos mo famili blong Philimon, we situesen blong hem Paul I adresem long leta blong hem – I providem wan biblikol entri poen. CWM I no usum stori ya olsem wan gud resolusen, be olsem wan invitesen blong go feta tan Pol mo Philemon I rijem: “long moa dipa moa

transfomeitif praktikol aplikesen long wan system mo institiusenel jenses” (CWM Onesimus Project, 2025).

Sin hemi no personal nomo. Hemi strakjarel mo institiusenel. Misen we hemi honas long sin – inkludem olgeta sin blong misenari institiusen – hemi misen we I save spik trutfuli abaot fogivnes mo restoresen.

Samari

Biblikol faundesen blong misen I no save kam political niutrel. Skripja hemi witnesem – stat long Exodus kasem taem blong ol Profet, long Kospel kaem Revelation – I go long God we I tekem saed wetem olgeta we empaia I krasem olgeta. CWM hemi tekem misen ya olsem: wan ikuel patnasip blong olgeta jejs, komited blong “dismantelem ol system blong eksploteisen mo karem wan gud system we I promotem dikniti, pis, mo floresing blong olgeta Kriesen” (CWM Preface, 2025).

Misen hemi inkludem talemaot (proclamation) mo disaepolsip. Hemi inkludem kompasen mo jastis. Hemi inkludem kriesen kea mo komiuniti. Evri praktis ya I olsem saen blong God I stap mekem brektru long wol- mo risistens long evri paoa we oli stap spoelem fulnes blong laef we Kraes I kam blong givim.

Olgeta Soses: The Holy Bible – Biblical citation from NIV unless otherwise noted./ Presbyterian Church of Vanuatu Statement of Faith / CWM Common Resources Handbook 2025 (cwmmision.org)

MISEN MANIFESTO BLONG JISAS

Luke 4:14-12

14. Mo Yesu I gobak long Galili, hemi fulap wetem paoa blong Tabu Spiret, mo nius blong hem I goraon long olgeta ples.

15. Hem I stap tij long ol sinagog, mo evri man I stap presem Hem.

Yesu I stap long Nasaret

16. Yesu I go long Nasaret, ples we hemi grup long hem. Long dei blong Sabat, hem I go insaed long sinagog, olsem hemi stap mekem evri taem. Hem I stanap blong ridim Tok blong God.

17. Ol man I givim buk blong Aesea long Hem. Hem I openem buk, mo hem I faenem ples we oli raetem se:

18. “Spiret blong Masta I stap long mi, from we hemi makemaot mi blong talemaot gud nius long ol puaman. Hem I sanem mi blong talemaot se ol prisina oli fri, mo ol blaenman oli save lukluk bakegen. Hem I sanem mi blong mekem ol man we oli stap kasem trabol oli fri.

19. mo blong talemaot taem blong Masta I kam blong sevem ol man.”

20. Yesu I rolem buk, hemi givimbak long man blong givhan, mo hemi sidaon. Ol man long sinagog oli stap lukluk hem gud.

21. Hemi stat blong talem long olgeta se, Tedei, tok ya we yufala I harem I kam tru.”

New Revised Standard Version Update Edition

Then Jesus, in the power of the Spirt, returned to Galilee, and a report about Him spread through all the surrounding region. He began to teach in their Synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was His custom. He stood up to read, and the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
to proclaim the year of the Lord’s favour.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

Blong diskasem:

1. ‘Gud nius I go long puaman’ I luk olsem wanem long komiuniti blong yu?
Identifaem wan biblikol idia blong misen that resonates wetem konteks blong yu.
Serem wetem ful grup -wan idia blong wan wan grup, mo eksplenem smol.

2. Wanem biblikol imej I kapjarem kol blong God long PCV tude?

Hao tingting blong Misen hem Jenis ova long past 50 yia

1. LAUSANNE MOVEMENT (1974)

Fas Lausanne Kongres (1974) hemi wan lanmak momen. Billy Graham I providem platfom mo John Stott I providem tiolojikol beisis. John Stott I akiu se Great Commission (Mtt 28) mo Great Commandment (lavem neiba blong yu) tufala I no save seperated. Misen I inkludem tokbaot Jisas long ol pipol MO blong wok from jastis mo human dikniti.

Lausanne kavinan hemi kam mos influensel dokumen long moden misen. I talem se ivanjelisim I gat seten prioreti, be sosel aksen hemi olso tru pat blong misen. Hemi wan long fala dibeit long ol evanjelikol jejs bitwin 'prijim gospel' mo 'servem ol pua'. Ansa: both.

KI TEM: Holistik Misen – misen we I stap adresem whole person mo whole sosaeti.

2. OL VOICES FROM KLOBA SAUT (1970s -1980s)

Taem Kristianiti I gru kwik mo bikwan long Europe mo Not Amerika, niu voices I entarem misen konvasesen. Gustavo Gutierrez (Peru) hemi kam mos impoten vois long Latin Amerika. Hemi akiu se God hemi gat 'preferential opsen long puaman – I no se God I lavem olgeta puaman moa, be se misen blong God I olweis stat wetem olgeta we oli mos valnarbol. Liberal tioloji I talem se misen I mas jalensem unjust sosiel mo politikol strakja be I no blong kolem ol individual long personal feit.

Afrikan mo Esian tiolojian oli resem ol diferen kwesten: Se hao nao Kospel I save truli at hom long ol kalja blong mifala? Hao nao I save rileit long tradisenal rilijes praktis blong mifala? Tingting ya I mekem se stadi blong hemi stadi blong **CONTEXTUALISATION.**

KI SHIFT: Misen tingting naoia hemi no moa jas Westen konvasesen mo I nid blong muv bion kolonaisesen.

3. DAVID BOSCH – TRANSFORMING MISSION (1991)

David Jacobus Bosch (1929 -1992) hemi South African missiologist. Hemi stap long taem blong apartheid, we hemi givim hem dip pesonel ekperiens long hao misen I save gat misius long hem blong opresem ol pipol, be I olso save bringem jastis mo

hiling. Buk blong hem 'Transfomesen Misen' (1991) hemi wan buk we hemi mos impoten misioloji buk long 20th sentury.

KEY IDEAS:

1. Paradigm shift: Misen hemi jej bikwan akros long histri. Evri age I gat on andastanding blong misen. Naoia yumi stap entarem niufala ekiunomenikol paradigm we I stap girap' – hemi niu era.
2. Holistik misen: Bosch hem rifius blong seperetem evanjilisim wetem sosol konsen, o toktok wetem aksen. Hemi holem tufala tugeta long wan visen.
3. Bold yet hambol: Jej hemi mas bi konfitem abaot Kraes, I no blong flas from. Yumi witness wetem dip rispek long wan anata.
4. Kriesen Kea: Bosch kliali inkludem environmentak risponsibiliti long visen blong holistic misen.
Bosch I ded long ka aksiten long 1992 wan yia afta buk we hemi pablisem. Be influens blong hem I kro bikwan.

4. LESSLIE NEWBEGIN – MISEN I GO LONG WEST (1980s -90s)

Lesslie Newbegin (1909 – 1998) hemi spendem plante yia long India olsem misenari. Taem hemi go bak long England long 1970s, hemi sek we. Hemi tink se hemi kam bak hom long wan Kristen kantri. Be hemi faenem se wan sosaeti we i fogetem God mo nomo gat intres long Kospel.

Nao hemi askem kwesten se: 'West I save konveted?' Lukluk blong hem se westen kalja – wetem bilif long saens olsem onli trut mo rijeksen blong hem long absolut moral valiu – hemi wan kaen rilijin. Hemi wan wol vii we I mas bi enkeijem, I no blong akseptem nomo. Nao hemi developem wanem we I singaotem se 'misenari enkaunta wetem Westen Kalja' – aidia se Westen Kalja naoia I nid blong ivanjelaesem olsem eni nara kalja.

Samting ya I mekem se **Kospel mo Kalja blong Yumi** netwok, we hemi influensem plante lidas long UK mo Not Amerika. Olgeta buk blong hem we hemi raedem: 1. The Other Side of 1984. 2. Foolishness to the Greek. 3. The Gospel in a Pluralist Society.

5. MISENEL JEJ MUVMEN (1990s -2000s)

Idia blong 'Misenel Jej' I stanap long tri faundesen: Missio Dei (On Misen blong God), holistic Visen blong Bosch, mo jalens long Westen Kristianiti. Ki buk hemi Misenel Jej (1998), we Derell Guder I editem, from the Gospel and our Culture Network.

POEN BLONG AKIUMEN: Long taem tumas, olgeta Jejes oli stap tekem misen olsem wan long ol plante program – olsem wan adisenel long nomel laef blong hem. Be Misenel Jej movmen I talem se hemi rong.

Jej hemi no gat misen departmen. Be **whole Church IS mission**. Jej hemi eksis blong sevem ol narafa, be I no blong hem wan. Evri kongrikesen, long evri

neibahud, long evri siti o vilij, hemi komiuniti blong ol pipol SENT by God to that place. Jej blong God hemi no gat misen, God blong Misen hemi gat Jej. Hemia hemi jensem tingting blong plante Jej long ol strakja, wosip, ivanjelisem, mo rilesensip long komiuniti blong olgeta.

KEY KWESTEN blong krup blong yu: Long wanem wei Jej blong yu hemi tinkting long hem se God hemi 'sendem' hemi I go long komiuniti?

6. KEA BLONG KRIESEN I ENTAREM MISEN

Long histri blong misen, I andastandem 'salvation' olsem individual human sol. Mo Kea blong Kriesen olsem politikol o environment isu, we I seperet long kospel.

Sins 1990 onwod, lukluk ya I stat blong jenis, from olgeta risen ya:

1. **MISSIO DEI fremwok:** Sipos God hemi Krieta blong evri samting, mo sipos misen blong God I blong rikonsaelem evri samting (Col 1:20), ten misen blong God I mas inkludem riniuel blong kriesen, I no salvation blong human nomo.
2. **Global Saot Voises:** Ol komiuniti blong Pasafik Aelan, kostal Afrika, mo Saot Esia I stap eksperiensem bikfala ifek blong klaemet jenis mo ol distraksen blong environment. Hemia hemi no wan politikol isu – hemi wan savaifol mo jastis isu I dairekli konek wetem misen.
3. Christopher Wright (Langham Partnership) I developem wan **kompriensif biblikol fremwok:** Pepos blong God I stap long kriesen I kasem Jenesis I go kasem Niu Kriesen long Rivelesen. Misesm I mas riflek ful skop ya.

Cape Town Komitmen (Lausanne 2010) I mekem wan lanmak dikleresen: '***Yumi kea long earth mo blong iusem ol risos blong hem long risponsipol wei.... From earth ya hemi blong God mo blong kea long hem, hemi pat blong misen blong yumi.***'

7. OL KI VOIS LONG KRIESEN KEA MO MISEN

Pop Fransis hemi isuem Laudato Si' (2015), wan meija tijing dokiumen long environment. Hemi tok abaot 'integrol ikoloji (integral ecology) -hemi koneksen bitwin kea blong earth mo kea blong ol pua pipol.

Nating we original tijing hemi Catholic, be influens blong hem I spred akros ol Protestant mo Evangelikol jejes, mo I go long misioloji konvesesen.

Tem ya **IKO-MISIOLOJI (ECO – MISSIOLOGY)** naoia sam skola oli stap diskraepem rod blong tingting abaot misen we I stap holem togeta:

- Salvatioin blong ol human bing
- Riniuel blong whole krieted oda
- Blong pesutem (pursuit) jastis blong ol komiunitis we oli efeked long environmental damej.

Hemia hemi no wan adisen long misen – be hemi flo aot long biblikol visen blong kingdom blong God I kam ‘long earth (wol) I semak olsem long heven.’

KEY VERSE: Rom 8:19-22 – ‘The whole creation is waiting for the children of God to be revealed.’

8. KIOBAL KRISTENITI – SAUT BAE I SENDEM.

Wan man blong histri Andrew Walls mo wan skola Lamin Sanneh tufala I helpem jej blong andastandem wan rimakabol historikol shift. Long 1900, majoriti blong ol Kristen oli liv long Afrika, Asia, mo Latin Amerika. Bae long 2050, projeksen se abaot 20% long ol Kristen bae oli liv long West.

Kristianiti naoia hemi primarily rilijen blong Global Saut.

RIVES MISEN: Ol jej long Nigeria, Ghana, South Korea, Brazil mo Philipppian mo ol nara ples naoia oli stap sendem misinari oli stap go long Europe mo Not Amerika. Oli stap bringem Kospel bak long ples we Kristianiti I stap go daon.

KI INSIGHT BLONG LAMIN SANNEH: Evri taem Kospel I translet I go long niu lanwis, mo I mekem se kalja blong lanwis ya I kam laef long plante wei.

Translesen hemi no los long original – hemi wan gift. Ol niufala kalja I faenem ol niu samting insaed long Kospel we olfala kalja I mestem.

OL KAREN KWESTEN LONG MISIOLOJI:

- Interfaith: Hao noa jej I witness long ol Muslim, Hindu, mo Buddhists wetem konviksen mo rispek?
 - Digital: Hao nao misen I stap insaed digital mo online spaces?
 - Creation: Hao noa Kriesen Kea hemi pat long Misen blong God?
 - Global Context: Hao nao jej I save spik trut long wan dipli pluralistic wol?
-

BLONG DISKASEM

Which long olgeta development ya I moa jalens o I eksaitem yu long misen?

5MAK BLONG MISEN

TALEM

Proklem
Kingdom blo
God

TIJEM

Tij mo Baptais
Nejerm Niu
Biliva

LAVEM

Rispon lo Human
tru seves blo lav

TRESA

Blo sefkatem gud
Intakriti blo Kriesen
Sastenem mo Rifiu
Laef blo wol

TRANSFOM

Blo transfomem ol
strkja lo sosaiti we oli
fea. Blo jalensem evri
kaen blo violens. Blo
Go from Pis mo
Transfomesen

1. **TELL- Talem** Serem gud nius blong Jisas Kraes
2. **TEACH - Tijem** Helpem pipol oli gro long ol weis blong Jisas Kraes
3. **TEND - Lavem** Kea long pipol wetem lav blong Jisas Kraes
4. **TRANSFORM - Jenis** Blong kam olsem Jisas Kraes long jalensing system we I no
Fea mo ol strakja mo ofarem narafala niu gud system.
5. **TREASURE - Tresa** Kam olsem han mo fit blong Jisas Kraes tede, blong kea long
Kriesen blong God mo olgeta risos long Lan mo Solwota.

KRUP AKTIVITI

1. Ij wan I raidem: 'Misen hemi...' – long wan sentens long konteks blong hem.
2. Yu sea wetem wan fren blong yu – yu notem daon ol agrimen mo ol difrenses.
3. Yu go long krup blong 6: synthesise into a shared statement
4. Gallery walk: post statement, read and respond to others.
5. Plenary: What is distinctive about our theology of mission?