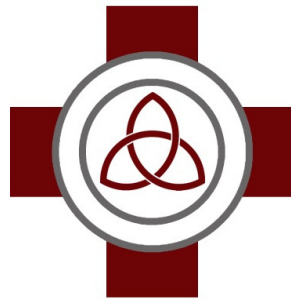


March 2014



The Trinitarian

A publication of the Missionary Diocese of the Trinity

Special points of interest:

- **MDT is a missional church.**
- **Cathedral serves Wheeler Mission on MDT Community Day.**
- **Editorial: The Engine that Keeps the Car Running**

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From the Diocesan: The Missional Church

From the recent threats to human life and existence in our world today including the Sandy Hook Elementary school shooting of December 14, 2012, the terrorist attack in a mall in Kenya which claimed over sixty lives, and other terrorist attacks like the incessant killings by the Islamic extremist sect *Boko Haram* in Nigeria, the world is sick and becoming more outrageously sinful. Here in the United States of America, we continue to experience a rapid decline in moral standards and values including the indiscriminate use of guns to kill senselessly, and broken homes and marriages. In the Church, liberal theology is thriving, and the Church is compromising the powerful message of the gospel. Our society is more sick and sinful than the nation of Israel as described in the Book of Isaiah (Isaiah 1:2-9):

*Listen, O heavens, and hear, O earth; For the LORD speaks, "Sons I have reared and brought up,
 But they have revolted against Me. "An ox knows its owner, And a donkey its master's manger,
 But Israel does not know, My people do not understand." ⁴ Alas, sinful nation,
 People weighed down with iniquity, Offspring of evildoers, Sons who act corruptly!
 They have abandoned the LORD, They have despised the Holy One of Israel,
 They have turned away from Him. Where will you be stricken again,
 As you continue in your rebellion? The whole head is sick, And the whole heart is faint.
 From the sole of the foot even to the head, There is nothing sound in it,
 Only bruises, welts and raw wounds, Not pressed out or bandaged,
 Nor softened with oil. Your land is desolate, Your cities are burned with fire,
 Your fields—strangers are devouring them in your presence;
 It is desolation, as overthrown by strangers. The daughter of Zion is left like a shelter in a vine-
 yard,*

Like a watchman's hut in a cucumber field, like a besieged city.

Unless the LORD of hosts, Had left us a few survivors, We would be like Sodom,

We would be like Gomorrah.

For our Church to be relevant and to be a source of healing and restoration to this sinful society, she must become a community of Christians who are faithfully confessing and witnessing to the Gospel of Jesus Christ, carrying out the divine mandate as written in Luke 4:18-19; she must be the Christians who the prophet Isaiah categorized as "a few survivors" in the text, "*Unless the LORD of hosts had left us a few survivors, We would be like Sodom, We would be like Gomorrah*" (Isaiah 1:9). Such a community of Christians is what we would rightly refer to as the Missional church.

Definition

What then is the Missional Church? The word Missional is rooted in the Latin word, "*Missio Dei*" which is literally translated, "*the sending of God.*" The church exists for mission, which is the mission given her by the Lord Jesus Christ, "*Go ye therefore into the world and make disciples of all nations....,*" (Matthew 28:18-20), to announce to the world that Jesus Christ is the Lord of the universe, Saviour of all humankind and that salvation is only through Him and by Him. The Missional Church is a community of believers in Christ who define themselves as '*sent people.*' It is a community of Christians that organises its daily life primarily to fulfil God's purpose and God's mission for all humankind, which is salvation in our Lord Jesus Christ.

Biblical perspective

The first Bible passage that supports the theme of the first session of the first synod is Acts 2:42-47:

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³*Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.* ⁴⁴*And all those who had believed were together and had all things in common;* ⁴⁵*and they began selling their property and possessions and were sharing them with all, as anyone might have need.* ⁴⁶*Day by day continuing with one mind in the temple, and breaking bread from house to house.* The new community as -devoted to the fellowship- was in friendly partnership with one another as they sought to serve God and were not individualistic or groups separated by race, culture and social class or status. They knew they needed each other in the community of faith because the new community was not unmindful of their vulnerability. They must have realised that their strength, defence and safety against their predators was to stay together.

As the new community was devoted to learning and partnership, it understood its calling in the breaking of the bread together, in commemoration of Jesus' death, resurrection and coming again.



“The Missional Church is a community of believers in Christ who define themselves as sent people.”



The Bishop addresses the congregation at Synod 2013

From the diocesan (continued)

house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favour with all the people. And the Lord was adding to their number day by day those who were being saved.

This was the birth of a Community of faith in Jerusalem the city that had just witnessed human cruelty, wickedness and injustice by the trial and crucifixion of Jesus. On the third day Jerusalem people witnessed or heard about His resurrection, and forty days after it was the story of His ascension on Mount Olives at the nearby city of Bethany. Jerusalem was God’s choice of place for the fulfilling of the promise of the descent of Holy Spirit on the Apostles at the Jewish Feast of the Pentecost when the *timid, fearful and nervous* Peter became the *courageous, brave and spirited* Peter as he stood up among the Apostles to deliver his first sermon to the large gathering. The success of his preaching resulted suddenly to the birth of a community of believers that increased from one hundred and twenty to over three thousand people. What an unprecedented and phenomenal increase with a remarkably short time. The goal of Apostle Peter’s preaching was to establish and declare to the crowd was “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ,” (Acts 2:36). Peter was sent and used by the Holy Spirit to declare that “Jesus is Lord of all.” In the hostile, wicked, evil and sinful people of Jerusalem city of injustice, violence, and ungodliness there was raised a community of people who pursued the mission of our Lord Jesus Christ; that community is the Missional Church we are talking about.

The daily life and living and organised activities of this community of faith within the larger community of Jerusalem distinguish them as the Missional church:

The new community as devoted people -*They were continually devoting themselves to the apostles’ teaching* - set out with enthusiasm to learn more and more about their faith; the new believers were willing learners just as the apostles are willing teachers as Jesus commanded in (Matthew 28:20): “Go into the world and make disciples of all nations.....”

In addition to the above, the new community was devoted to prayer just as the apostles must have taught them and also lived practical life of prayer. Prayer serves as a weapon to defeat Satan and to empower the believers against persecution from the community. Prayer helped the new community to sustain its life and existence.

The distinguished life-style and unity of the new community were very evident to others outside-- *"everyone was filled with awe,"* such that those who had earlier made mockery of these believers and were to their own shame gripped by fear and dreaded them.

The new community had astonishing and amazing experiences within itself of *"many wonders and miraculous signs done by the apostles."* The life and daily experience of the community must have had positive impact on the wider outside community.

In the new community *"All the believers were together and had everything in common,"* suggests these believers were willingly sharing everything they had with one another to the extent that everything belonged to everyone; we do not have the impression that some owned possessions, wealth, materials and supplies while others were in need.

The new community was not isolated from the world nor was it a mutually exclusive community but because it was *"enjoying the favour of all people,"* it can be described as a community but it remained in the wider society of *"corrupt generation."*

The new community had an ideal model of friendship as their unity and mutual cooperation was being lived out, *"glad and sincere."*

The new community had dynamic, motivation and diligent leaders who must have been engaged in pastoral visitation, going *"from house to house"* to conduct Eucharist services because *"they broke bread in their homes and ate together."*

The new community was a fast growing community because new converts were added to it daily by God. It increased from one hundred and twenty (Acts 1:15) to over three thousand (Acts 2:4) and then to about five thousand (Acts 4:4).

The new community had two basic theological requirements for any new believer which are acceptance of repentance and baptism.

To the extent that there was no reported disagreement, disaffection, estrangement and alienation in the community suggests that there was accountability between the apostles and the people. There was accountability between leadership and followership on one hand and between the whole community and God. The all complied with their canons and constitution.

The lifestyle of this new community is solid foundation for this Missional church such that she was able to stay together in spite of the major oppositions and persecutions that mounted against her as it was later recorded in (Acts 3).

Another scripture text that gives the expectations of the Missional Church is in the Book of Revelation which gives us a description of the seven churches, each representing a specific community of believers. Seven is a numerical representation of completeness. Therefore the seven churches characterize the whole communities of believers. What was common to all the seven churches is what many Christian communities experience in most parts of the world today and that is the experience of hostility, persecution and oppositions by a wider community to such an extent that some of the churches today like at that time were tempted to compromise with the power of evil, the system and institution of injustices and oppression. Each of the seven churches in the Book of Revelation was appropriately evaluated and we have a spiritual assessment of each of the seven Churches in Chapters two to three of the Book of Revelation. The Church in Philadelphia is remarkable:

To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you. Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come on the whole world to test the inhabitants of the earth.

I am coming soon. Hold on to what you have, so that no one will take your crown. The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name. Whoever has ears; let them hear what the Spirit says to the churches. (Revelation 3:7-13)

The Church in Philadelphia meets the pass mark for the Missional church for the following distinct characteristics:

She is free from rebuke in spite of her small numerical strength notwithstanding her location within a city where had lots of shrines for the worship of idols.

The Church in Philadelphia was very much aware and alive to her calling to be holy and obedient to the biblical truth.

With its small numerical strength which obviously made her vulnerable and visible to attack by her hostile and corrupt society, she would not deny the faith but rather she would stand and sing "Faith of our Fathers Living still in spite of dungeon, fire and sword....."

From the Diocesan, Continued

The Church is rewarded for her keeping the faith and maintaining her identity by Jesus giving her the “key of David” which is a symbol of supreme authority and power such that what door she closes cannot be opened and what door she opens cannot be closed.

God did not open the door for her members of this Church to escape the persecution and hostility, tribulations and threatening challenges they faced; rather God opened the door of opportunities for the church to witness to the power of the Gospel. Though she was small in numerical strength, she was a giant witnessing church.

As an encouragement, the Church was assured that because they were obedient to *“His command and endured patiently,”* she would triumph over those who were labelled as *“belonging to the synagogue of Satan,”* that is, those who oppose and persecute this small but faithful witnessing church.

The Church in Philadelphia is assured of protection from the trials and punishment of the corrupt, evil, wicked and sinful world in which she lived and existed simply because of her obedience to keep the command of God.

There is one source of power, one foundation and one authority for the Missional Church and that is Jesus Christ. The Missional Church is the messenger to the rest of the world and the Lord Jesus Christ only is the author and sender of the message. She carries with its message the Cross of Jesus because it is on and through the cross that Jesus achieved and accomplished the work of salvation. As a “sent church,” she goes and reaches out to all communities, to all and every culture in their own cultural context as far as she can reach, see, and advance with the divine mandate (Luke 4:18-19).

The Missional Church is sent beyond the walls of the church to reach out to those outside it to proclaim, “Christ has died, Christ is risen and Christ will come again,” so that others may enter into God’s kingdom.

The Missional Church is a community of God’s people where the Church’s true and authentic organizing principle is mission. When the Church is in mission, it is the true Missional church.

Expectations

From the above here are some expectations of a Missional Church which are guided, supported and steered the divine mandate (Luke 4:18-19) and great commission (Matthew 28:19-20):

It is expected that we anchor all our teaching, preaching and life on the sacred scripture, and be passionately and straightforwardly all about Jesus as God, Saviour and Lord of the universe. Liberal, uncontrolled, and open-ended theology, or any theology that is developed outside the Bible must have no place in our Church.

The gospel message we preach and teach should intentionally and constantly call believers to repentance and encourage them to stand firm and gather strength in their struggles and sufferings which like Christ who suffered unto death even death on a cross would become victorious and conquerors in the end.

The clergy, ministers and leaders of the Church must accept God's choice of the time, place and people for our mission and not to desire to circumvent God's plan or choice or attempt to invent our time, place and people for our own comfort and conveniences. Rather church leaders must participate fully and whole heartedly in any culture they are sent to or located by whatever circumstances and situations by intentionally sharing in their various holidays, eating and enjoying their various foods and drinks, attending their parties, befriending the people but never crossing the boundaries into sin or involve in any of such practices and lifestyle that are biblically distasteful.

Indeed, servant-leaders of the Church and of God's people should organise and hold clergy school and retreat regularly to shift their thinking paradigm from our 'traditional' perception and way of doing ministry to a practical and mission-oriented approach.

An effect way for reaching out to the community and strengthening the bonds among families of the church is holding house fellowship. It is time for church leaders to move from family household to family household and pray and "break bread" with members of families and their neighbours.

The expectation for the Missional Church is that she would constantly explore how to make the Church culturally accessible without compromising the Gospel with its power and its truth; church leaders must show the relevance of the Gospel and its truth to the cultural context of the community.

The Church must be concerned about people meeting Jesus in her local community. There should be "Samaritan Mission" within the context of mission by establishing and running functional food pantry and related welfare groups for the needy, sick, and hopeless within the community. The church would be expected to arrange local training and education on healthcare, finances, social orders and behaviours so that opportunities are created for people outside the walls of the Church to meet with Jesus in their cultural and social context.

It is only through sharing and giving of the believer's individual or family resources that any numerical increase in the Church and spiritual power for miraculous, signs and wonders of God can be brought about.

Like the new community described in Acts 2:42-47 that faced great challenges from the outside including oppression, deprivation, marginalisation, exclusion within its local jurisdiction, the new community



“Prayer must become the heart and power-battery of our mission; every church should have regular weekly prayer meetings for the church.”



From the Diocesan, continued

and church also had to contend with challenges and problems from within such as the issue of circumcision, the Jewish “Jesus” becoming Jesus of the Gentiles, observance of Sabbath and Judeo-Christian festivals etc. Likewise it is expected of the Missional Church to stay on her primary mission of being sent and be guided by the Epistles in the New Testament to return to the path of mission.

The worship and prayer life of our church should reflect the following:

prayer must become the heart and power-battery of our mission; every church should have a prayer group or group of intercessors that holds regular weekly prayer meetings for the Church; start every activity and gathering with prayer and end in prayer; healing & welfare team: every church should have a healing and welfare team of evangelists and ministers to pray and lay hands on the sick, and to provide pastoral care for all; and hold at least quarterly revival services.

To keep the Church stable there should be accountability of leadership and followership to one another guided by our Canons and Constitution of the Church one hand and on the other hand accountability to the Triune God guided by the Scriptures.

Conclusion:

I wish to conclude my exposition with Paul’s warning to Timothy:

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God – having a form of godliness but denying its power. Have nothing to do with such people. They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men (and women) of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone.

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings – what kinds of things happened to me in Antioch, Iconium and

Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evildoers and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

Rt. Revd Amos Fagbamiye, Diocesan Bishop
Missionary Diocese of the Trinity





*The Advent
Ordination took
place at All Saints'
Anglican Church,
Hyattsville, MD.*



News and Events Around the Diocese

Advent Ordination: The Advent ordination at All Saints' Anglican Church Hyattsville, MD was presided over by the Diocesan, The Rt Revd Amos Fagbamiye on Sunday December 8, 2013. One candidate, Revd Samuel Adedeji Aderin was made a priest and Revd Uchenna Daniel Anyanwu was made a deacon. Both of them are serving within the North-east archdeaconry of the MDT.



MDT Community Day: The first edition of the MDT community Day was done within the month of December 2013. Many churches initiated plans to reach out to needy members in the society. At the Cathedral, it was a double-header on Sunday December 15, 2013 as the Church joined hands with the Choir (who celebrated their anniversary) to reach out to the less-privileged in the society. (See article on page 14) This community day will hold once every quarter in 2014. The MDT community day was instituted by a resolution of Synod at the last synod of the diocese in August 2013.

Knighthood nominations: The Bishop in November 2013 gave consent to the conferment of knighthood on 5 individuals within the MDT and the absorption of the knighthood of another 9 persons into the MDT. This was in recognition of their selfless services to the local churches they belong to and the MDT. The knights are laity that are regarded as defenders of the faith. Their investiture will be done God willing at the Anglican Cathedral Church of the Resurrection Indianapolis, IN on Saturday May 31, 2014 at 11am. It is the first of its kind in the MDT please pray for the success of the program and the institution of the knighthood in the diocese.

Commander of the Order of St. John (CKSJ)

1. Mr Obadiah Iwuafor-Anglican Church Columbus, OH
2. Mr. Simeon Frank-Mount Zion Anglican Church Chicago, IL
3. Mr. Benjamin Nwosu-St. Peter's Church Dallas, TX
4. Mr. Jonathan Odoh-Ebenezer Anglican Church Takoma Park, MD

Commander of the Order of St. Peter (CKSP)

1. Mr Seyi Orogun-Anglican Cathedral Church of the Resurrection Indianapolis, IN
2. Dr. Eromosele Idahosa-Anglican Cathedral Church of the Resurrection Indianapolis, IN

Those to be absorbed as MDT Knights are below:

Commander of the Order of St. Christopher (CKSC)

All Saints' Anglican Church Milwaukee, WI

1. Sir Basil Uche Maduka
2. Sir Benedict Eruchalu
3. Sir Emmanuel Obiora
4. Sir Lewis Anyanwu
5. Sir Adetoye Adeniyi

Holy Trinity Anglican Church Hawthorne, CA

1. Sir Dr Steve Okeke
2. Dame Ugochi Agwamba
3. Sir David Ejimole

Outline of 2014 program: All clergy and churches will have a detailed outline of the MDT calendar of events. Once this reaches us, please adhere to all the programs and ensure attendance and participation.

Synod 2014: The second session of the first synod will be held DV July 17-20, 2014 at the Anglican Cathedral Church of the Resurrection Indianapolis, IN. Early bird registration will begin January 31, 2014. All clergy, clergy-wives, Bishop's nominees, synod representatives from churches and Diocesan officials are all delegates to synod. The Diocesan has directed that this delegation from every church must include at least one woman and one youth. In this coming synod, there will be women conference simultaneously with the synod.

MDT Archdeacons' meeting in Canada:

This spring (March 21-23, 2014) the Diocesan and all the administrative and faculty archdeacons together with the clerical Synod secretary will be meeting at Anglican Church of the Redeemer Regina, SK Canada to deliberate on pertinent issues relating to the diocese. Let us keep them in our prayers.

Compiled by

The Ven Dr Gbenga Akinbola

Diocesan Administrative Assistant



The ordinands, and their wives Revd Samuel Adedeji Aderin (L) and Revd Uchenna Daniel Anyanwu (R)



“The women ministry in the Missionary Diocese of the Trinity fully identifies with the mandate of our Lord Jesus Christ.”



The women of the Cathedral during their rededication service, January 26, 2014.

Word for Women: The Ministry of Women in the Missional Church

The mandate of the Lord Jesus Christ to His disciples and all believers is: *“Go and make disciples of all nations. Baptize them in the name of the trinity God. Teach them to obey everything Christ has commanded.”* (Matt. 28:19-20). Our Lord Jesus Christ in giving this mandate backed it up with the promise of His abiding presence twenty fours a day and seven days a week (24/7) by saying, *“...Lo, I am with you always, even to the end of the age,”* (Matthew 28:20) – *What a wonderful God!!!*

The Missional Church from my perspective is a group of believers that carry out the above mandate (Matthew 28:19-20) of our Lord Jesus Christ. The Missional Church is group of believers, disciples and Christians who answer the call and are saddled with the responsibility and mission to, Go, Baptize, and Teach everything Christ commanded; the group of those who with the evangelical spirit and zeal are ready in season and out of season to reveal the Lord Jesus Christ to all people and give the hope and message of salvation.

The mandate of our Lord Jesus Christ is not restricted but it is for all people irrespective of their nationality, tribe, sect, social status, age or gender. The mandate is for all those who desire and aspire to accept the Lordship of Christ and His work for human salvation as well as those who have received Him and believed in his name and thereby given the right to become children of God, (John 1:12).

The women ministry in the Missionary Diocese of the Trinity fully identifies with the mandate of our Lord Jesus Christ. Consequently, the ministry of women in the Missional Church consists of the following:

Prayer – One of our familiar choruses says, *“Prayer is the master key...Jesus started with prayer and ended with prayer, prayer is the master key.”* In women ministry in the Missional Church, prayer is not only very important, but it is in fact the master key to break any new grounds; the master key to a fruitful and empowered ministry; the master key to nurture and grow new congregations and church plants; the master key to unlock all potentials of the believers; master key to equip and guide the leadership of the Church, the master key to destroy all strongholds of the enemies and satanic powers and principalities, the master key to constantly heal the church and its people of sickness, sin, and all forms of diseases. This is why we have set up groups of women intercessors in the women ministry in our diocese; these are women who like the church in Acts 12:5 have yearnings and unfathomable passion for prayer and who always fervently *“watch and pray,”* for miracles and are able to testify to the wonders of God in several instances and circumstances in the life of MDT.

Preaching – One of our popular songs is *“Anywhere you see me talk about Jesus; He’s the Savior of my life.....”*. As people who are saved, anywhere we are we should preach, teach, and talk about Jesus. The Bible says, *“How can they call on the one they have not believed in? and how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach except they are sent?”* (Romans 10:14). As women believers serving in

the Missional Church, we don't need to wait and mount the pulpit before preaching Christ to our children, husbands, family, church members, and anyone who comes our way. What else besides Christ's assurance of His abiding presence is enough encouragement and strength for us to go about this assignment



without fear or intimidation? In carrying out the preaching mandate, it is important for us to be equipped and properly grounded in the word of God to be living the Word of God and showing our intimacy with Christ. The best teacher in this context is our behaviour, character, and relationships with others. So we become the Epistles which the unbelievers can read and lead to Christ. I believe that as women in the Missional Church, our preaching would more effective and fruitful if we live a practical life of the Scriptures so that even our children can be a true Christ-like reflection to others..

Teaching (and Training) - Lois and Eunice the grandmother and mother of Timothy respectively, sowed excellent character and virtues in the life of Timothy even from his youth. Timothy had a solid background in the Lord and that eventually helped and enhanced his ministry in later life. It is important that the women ministry in the Missional Church has room for the spiritual growth and development of children and the youths to shape their moral life, to teach them etiquettes and expose them to 'biblical cultures' that reflect true Christian virtues. An important aspect of the teaching is about marriage where the ministry of the women should intentionally give counseling and run seminars, lectures to young women to guide them in choice of spouses and keeping the sanctity of marriage. This is why it is imperative to have counseling group in every parish in MDT. Furthermore it would be helpful to read Titus 2:2-12 which articulates the duties and responsibilities of women in the Missional Church.

Charity - In Acts 9:36, a woman called Dorcas was described as one who was always doing good and helping the poor. This in essence is what our ministry as women in the Missional Church involves and is expected to be. The women ministry should help the poor, provide for the orphans and widows in cash and kind; pray and comfort the sick, faint hearted and imprisoned, visit those in prisons and free the oppressed, provide for the hungry and help the strangers and so forth. In order to carry out this charity work, the women should organize themselves into groups or units for effective implementation. Like the Shunamite woman, the women can create an "upper room" which would provide the space for meetings of the brethren. God can use any woman as the Shunamite woman in this 21st century for the brethren to meet and be spiritually fulfilled..

As I conclude this I am only wetting your appetite, I ask you to look forward in the next edition to a more challenging discussion on Women ministry in the Missionary Diocese of the Trinity.

God keep you safe, grant you and your entire household the abundance of His blessing and richness of love and mercy and make His face to shine upon you from now until eternity in the name of our Lord Jesus Christ. Amen!

Mrs. Abike Fagbamiye, Mama MDT



*If anything should
ever happen to
Anglican
Cathedral Church
of the Resurrection,
would the
community
notice?*



Cathedral Serves Wheeler Mission on MDT Community Day

If anything happened to Anglican Cathedral Church of the Resurrection, would the community notice? Would they care? Churches with strong outreach programs can answer a strong "YES!" to both of these questions, for they have become integral parts of their communities. These were the questions on our minds as we discussed what outreach would look like at ACCR.

Where to begin?

The field is vast, and the needs are immense. How does one even choose what to do? We knew that we were accountable to God to do actual ministry with the resources of his people and not provide handouts to people who wanted "freebies." But how would we determine who the truly needy people were? And what resources could we provide? Basic food and clothing? Something else?

We knew that we couldn't do it alone; there are many organizations in Indianapolis that the Lord has trained in His service, and we needed to partner. There are so many homeless ministries, addiction recovery programs, job training programs, and food pantries in our city.

Wheeler Mission

The Wheeler Mission began in Indianapolis in 1893. Just over 120 years ago! Their primary ministries are helping the homeless and addiction recovery. Their ministries are mainly program driven—they don't just give handouts. Residents have to make progress in a program designed to help them get on their feet and to get to know Jesus.

We thought Wheeler would be a good fit for two reasons:

1. We knew that Wheeler Mission would be a good steward of what we gave them. Our gifts of food and clothing would be used to help people in Jesus' name, people who knew their need, both physically and spiritually.
2. Wheeler wants to partner with churches. They see themselves as servants of the Church, and look to build relationship with churches in the area. We saw this as an opportunity to begin a long-term relationship with them.

Delivery Day

Delivery day finally arrived! We gathered the team together, packed the car, and we were off to the men's residential facility. They were very grateful for everything, and we were able to have conversations with some of the men. One testified that because of Wheeler Mission, he had come back to the Lord. God had recently provided him a job and a place to live, so he would not be there much longer. He was going to be baptized in a few weeks! Stories like this are what inspire me in ministry. This first community day was a good first step for ACCR; I pray that it is only the beginning of our relationship with Wheeler Mission.

By Rev. Tim Felch, Cathedral Deacon, Chair of ACCR Outreach Team

Editorial: The Engine that Keeps the Car Running

Well, another edition of the Trinitarian is out with the theme – *A missional Church*. Let me use this editorial to reflect on the engine that keeps the car of ministry running. To be a missional Church, we need the engine with all its features working well within the body of the car. We (believers in Christ) constitute the missional church.

The engine that keeps the car running is the Holy Spirit – the third person of the Trinity. The father and the Son stressed HIS importance to the disciples. The Son in particular acknowledged HIS ministry and operation. He dwells in us and endows us. The same Holy Spirit, has endowed us with Spiritual gifts. We need these gifts to be effective as a missional Church that will impact our world powerfully today and in the years to come. We need to have the gifts, fan it and stir it up in us for effective ministry. I therefore challenge you to think of this important aspect of our calling and ministry. The Spiritual Gifts-

“now concerning Spiritual gifts, brethren, I would not have you ignorant – (1 Corinthians 12: 1 KJV)

The Greek word, charisma(χάρισμα) is the equivalent of the word “gift” hence, our term “charismatic”. Charisma has a link with the word “grace” - Charis (unmerited favour). It is a special ability (power or talents) given to every individual to profit within this present world. Gifts are God-given grace to believers in Christ Jesus. God created everyone to fulfil His own purpose (Rev 4: 11). Every living human being has a particular ability to do certain things, for example, the ability to sing. Both Christians and non-Christians often sing melodious songs. This is the work of God. We are made in the image of God. Every individual is expected to use his/her gift. An unused gift will wither away. It is a lost opportunity that cannot be regained. It is therefore essential for everyone to stir up and train his gift so that it can become stronger. Develop your gift so it becomes stronger (2 Timothy 1: 6).

However, spiritual gifts are grace-gifts given to people who have given their lives to the Lord Jesus Christ. I mean those who are born again in Christ Jesus. It is given by God, through the Holy Spirit (1 Corinthians 12: 4 – 5). These gifts and their manifestations are unique and different from talent and mere human abilities. These gifts vary between individuals and are many but it is same God who inspires them all (1 Corinthians 12:6). These gifts are powered by the Holy Spirit engine. Totally dependent on his ability for manifestation & demonstrations. Let me stress at this point that these gifts are **ARE FREE GIFTS OF THE HOLY SPIRIT, BESTOWED ON FAITHFUL CHRISTIANS FOR SPECIAL WORKS OF THE MINISTRY**. Again Spiritual gifts are for believers in Christ and free. Why then are believers not having or requesting for it? Above all, why are HIS manifestation not evident in the gathering of many believers today?

There are people who have wrong views about the gifts. The cessationists say that the gifts ended with canonization (Canonization of the Scriptures is the process of compilation of the books of the bible). The cessationists claim the church does not need certain gifts today because we already have the Scriptures. This claim is far from the truth as revealed in the Holy Scriptures. The canonization does not put an end to the receiving and manifestation of the gifts of the Holy Spirit. It is essential to say that the gifts, or their manifestations are not a substitute for the Scriptures. God’s promise to give the gifts to all his children is true today as it was in the days of the direct apostles of Christ. It is also important to note that we are in the last days, God is pouring His Spirit and gifts on his people. Peter, reinstating Joel’s Prophecy, says

And it shall come to pass in the last days, saith God, I will pour out (Act 2: 17 – 18)



To be a missional Church, therefore you need the gifts of the Holy Spirit working in you to be effective in ministry.



Editorial, continued

To be ignorant of this gift therefore is to be ignorant of the power of God working in man. It is to be a car without an engine, there will be no movement. You will continue to remain as empty shell with loud noise and no impact. I am sure you want to affect your generation for God. Ask for the gift of God today.

But wait, let me tell you about the purpose the gift before you make the request. "But the manifestation of the Spirit is given to every man to profit withal (I Corinthians 12: 7)

For everything God gives, there is always a purpose and goal. He knows the needs of man and the church and created all his creations need for his living before creating the user. God does not just give His gifts for the sake of giving but so that we (believers) might profit from them for the kingdom of God. God has a reason and purpose for giving gifts to His children. Permit me to identify five of what I consider to be the purpose of Spiritual gifts:

- Edification of the Body of Christ (Ephesians 4: 12c)
- Conviction and conversion of unbelievers 1 Corinthians 14: 21 - 25 & Act 2: 12)
- Perfection of the Saints Ephesians 4: 12a
- Work of the Ministry Ephesians 4: 12b. The work of the ministry is enormous, we need the gift of God to be able to do it faithfully.
- To make profit for the kingdom. Matthew 25: 14 - 30

Spiritual gifts are not meant to be for show. It is unfortunate this is what many converted the gift to today. The manifestation of the gifts does not mean high level of spirituality for the user. The presence of Spiritual gifts clearly indicates that members are different from each other, have different experiences of God and expresses them differently. These gifts are many. No gift is more superior than the other, since everyone will give account of himself and his services including the use of the gifts invested in us. To whom much is given, much is required.

To be a missional Church, therefore you need the gifts of the Holy Spirit working in you to be effective in ministry. I challenge you ask God for them today, or better still, ask the Lord to help you recognise the gifts of God in you today. Upon identification, it is important for you to stir it up and fan it. May the Lord bless and keep you as you allow him to make himself manifest in and through you in Jesus name. Amen.

Vererable Kay Adebogun

Pray for MDT

- Pray for the New Evangelical Church in Columbia, Missouri for all the challenges that they are facing financially and future plans in moving to Jefferson City, Missouri
- Pray for Revd. Chinedu Njoku for provision of worship place in Columbus, OH and strength as he continues to serve in Anglican Church of Transfiguration in Dayton, OH
- Pray for the All Saint's Anglican Church in Milwaukee, that God will make love grow again in their church. Also pray for growth as they start a new 8:00 am Holy Communion. Pray also for them as they support the Korean congregation in Milwaukee.
- Pray for Mt. Zion Anglican Church, Chicago, IL as they work on purchasing the building of their own. Pray for God's provision.
- Pray for Anglican Cathedral Church of Resurrection, for their vision 1-1-3, a vision for membership drive. Pray for them also as they start 3 house fellowships, that The Lord will make the vision successful, that all their evangelical efforts will be fruitful. They also need prayers for their effort to strengthen family relationships. They also need prayers for various projects that are being proposed for the Cathedral, pray for provision.
- Pray for the Catholic Diocese of Yola that lost 22 of their members to brutal violence, allegedly, in the hands of Boko Haram in Chakawa Village, Madagali Local Government of Adamawa State in Nigeria. Pray generally that God will expose evil doers and violent men and will bring peace upon this region of Nigeria.

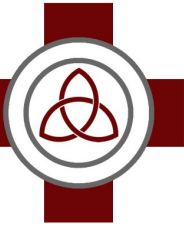


Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Philippians 4:6-7

Our Mission

MISSIONARY
DIOCESE *of* THE
TRINITY



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MDT! Christ for all people.

MDT!! Where every member is a missionary.

MDT!!! Where the gospel is active and powerful

To build a Christ-centered, multicultural, multiracial,
Bible-based church that believes in the apostolic
teaching and is sensitive to human needs.



Mrs. Peace Onorura receives the MDT women's Bible quiz competition trophy at Synod 2013.