

## Tuesday, September 10

9/10 morning A.L.I. update from Fr John...

Three more bios



Bp. Godfrey Mbelwa, Tanzania is the Bishop of the Anglican Church of Tanzania Lweru Diocese. He graduated from St Paul Theological College. He holds a Bachelor of Ministry from Ridley College in Melbourne University Australia and a Bachelor of Art in Education from St Augustine University Mwanza, TZ. He has his Master's in Edu Management & Planning. He and his wife, Lorna have three children.



The Rev. Jed Roseberry, Texas has been in ordained ministry for 15 years and in ministry for 25 years. Jed will finish his doctorate in ministry with a focus on Church Planting from Gordon-Conwell Seminary this year. Ten years ago, he and his wife planted Restoration Anglican Church in the North Dallas and since, it has planted three other churches in the metroplex area. Jed and his wife, Stacy have two children.



Mrs. Rose Kanyunyuzi, Uganda works with GO Africa serving as the Facilitator for Local Church Partnerships throughout Africa to provide care for the abandoned & abused children. She graduated with a Bachelor's in Social Work, and a Master's in Organizational Leadership & Management from Uganda Christian University. She is married to Michael Asaba.

-Jed is my roommate. His parish is a church-plant in the C4SO diocese of ACNA, which has congregations (typically church plants) scattered across the nation, including Eucharist Church in San Francisco.

-Rose is our only lay participant. She works with abandoned children, which is a common problem in Uganda often either as a result of the child's mother dying in a polygamous family or the child's father dying and relative coming and taking the land and kicking mother and child out. ☹️ Rose did inform me that Kigezi, the new companion diocese of San Joaquin, is actually pronounced Chi-gay-zee.

9/10 Evening update from A.L.I. by Fr John...

Morning Prayer was led by Vicente (pronounced vi-sent), a bishop from Mozambique who is only 37 years old 😊. His country is comprised of two groups of people, and before they received their independence from colonialism these groups were united against their occupiers. But once ever since they received their independence in 1975, these two groups have fiercely opposed one another as they've vied for control of the government. And more recently a lot of oil was discovered in a region of the north near Tanzania, but this led Islamic Fundamentalists to move into that area. So there has been much fighting and bloodshed there ever since, which the Mozambique army has been unable to tamp down, leave the people to doubt how secure or helpful their government really is. In October they will elect a new president for a 5 year term, so we prayed for that.

Bishop Andudu's last session followed, as he talked about self-care for leaders during times of crisis. I really enjoy hearing him talk. And the guy has a presence that I can't really even put into words, but I can only imagine he is beloved by his people. During the large-group discussion we talked about the challenge of making time and space for self care. One participant shared he'd heard that the word BUSY is actually an acronym for "being under satan's yoke", which sorta says it all. And I passed along something i heard somewhere that a problem with explaining to others "I am busy" is that it is often both a statement of pride and may be an indication we are attaching our self worth in what we do/accomplish. Instead, it could be better to say "I am limited", as inherent to this statement is a humility and acknowledgement of our finitude and our need for God and one another. Jed mentioned a short film called Godspeed, which apparently a documentary that asks the question: How fast does God move? And the film apparently answers by suggesting that God moves at moves at 3 miles an hour because that's how fast Jesus walked, which is to say that God may not move at the speed we would ask or expect of him. But I haven't watched the film yet, though you can here - <https://vimeo.com/200206468> - and tell me what you think.

Before lunch we watched a fascinating movie titled Le Chambon, about a town of Huguenots (protestant Christians), who as a whole community hid a remarkable number of Jews during the WWII. Here is a clip of the opening: <https://youtu.be/TdIJqI-TY6c>



Our afternoon activity was soccer. Eight of us were up for giving it a go, so we drove to a field in vineyard Haven. And everything was going swimmingly - I had managed to get on a team with a Bp Flavio from Brazil (who was named after a brazilian soccer player) and was quite pleased with myself for notching three goals - when I turned my ankle and felt something on the outside pop. So needless to say, that made our victory bittersweet as I returned to Rest/Ice/Compress/&Elevate. I was sorta worried for a bit, but I'm grateful to say it's doing pretty well; though we'll see how it's doing when I wake up in the morning.

We had the night off, so some of us gathered to watch some Irish show called Fr Ted. But first, those of us who are fans of Brian Regan introduced the others to his side-splitting stand-up routine.

<https://youtu.be/f713tLbdlu4>

## Wednesday, September 11

9/11 evening update from A.L.I. by Fr John...

This is the only update for today. It was a full day.

Morning Prayer was led by Josphine, a priest from All Saints Cathedral in Nairobi, Kenya. We sang two hymns in Swahili (including "Tis So Sweet To Trust In Jesus") and Josphine shared about one of the bigger challenges facing Kenya is unemployment for young people, and how to minister to them in this.

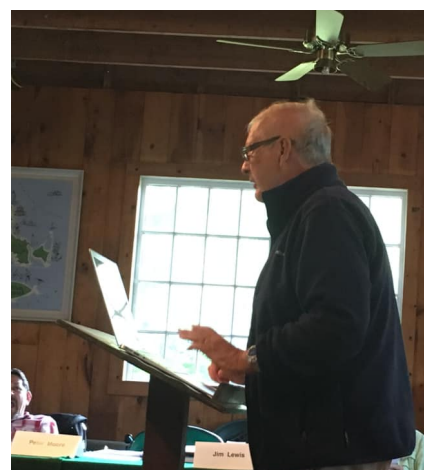
The first teaching was from Peter Moore. Peter is the founder of A.L.I. and the Focus Study Center where we are staying. He was also president at Trinity School For Ministry (our seminary in Pittsburgh area). It is actually remarkable that Peter is here because he was diagnosed with a glioblastoma (a very aggressive brain tumor) back in May.

Peter's teaching was on leadership based on the life of Joseph (Gen 37-50). In one of his points he mentioned a book called "Cradles of Eminence: A Provocative Study of the Childhoods of over 400 Famous Twentieth-Century Men and Women (1962 by Victor & Mildred G. Goertzel)", through which Peter observed that a high percentage of great leaders had significant challenges in childhood or were raised in very dysfunctional families. As someone who grew up in a dysfunctional childhood (about which he didn't really elaborate), Peter recalled being encouraged that such things can be overcome. And his point was that leaders need to learn to overcome any disadvantages of their youth.

After that, we did our first case study of the institute. This was on what transpired in Kenya, Nairobi in 1997 with the actions of Archbishop Gitari (read below), which raised the question of clergy engaging in political action. This led to a very good discussion in our small group.

After lunch, some of the Africans were given swim lessons. Rose explained that part of the fear of water many Africans have is due to the frequency of incidents where a boat will sink and hundreds die.

Our late afternoon session was by Gary DiCamillo, who has been both CEO and Trustee member for numerous Fortune500 companies, but has also had roles with ALI, Focus, and in Anglican parishes where he has been a parishioner. His



discussion was on Strategic Leadership Skills, and despite clearly being from a corporate business background I thought his presentation was thought-provoking.

For dinner we went out to a place called The Barn in Oak Bluffs, which also has a bowling alley. I abstained, given my swollen ankle, but watching some of these africans bowl (who had literally never heard of bowling) was a delight!





## Security Forces Invade All Saints Cathedral, Nairobi

### Saba Saba Day, 7 July 1997

**O**n Saba Saba day, 7 July 1997, opposition leaders decided to hold a rally at Uhuru Park (which is adjacent to All Saints Cathedral, Nairobi) with or without a licence. A large number of pro-reform supporters and leaders of opposition parties were ready by 9.00am to address the gathering. The main purpose of the gathering was to push for the amendment of the constitution before the election in December 1997. The police descended on the gathering with tear gas canisters and batons and people were scattered in all directions. A number of leaders, including Mwai Kibaki, the leader of the official opposition, went into All Saints Cathedral in the hope that they would find refuge. The police followed them into the Cathedral, threw and fired tear gas canisters at them, beat up the leaders and injured some of them. The Revd Timothy Njoya was present, wearing a chasuble, and was beaten thoroughly until his robe was soaked in blood. Mwai Kibaki was also clobbered.

I was not present myself but the provost of the cathedral, the Very

Revd Peter Njoka, kept me fully informed by phone on what was happening in our Cathedral. The event got plenty of coverage in the local and international media. I decided to hold a special service of cleansing for the cathedral on the following Sunday, 13 July 1997. The special service was well advertised by the media and thousands of people attended. I blessed the water, and, assisted by the bishops of ACK, we went round the Cathedral sprinkling the holy water and then entered the Cathedral in a colourful procession of bishops, clergy, lay readers, and others. The cathedral was packed and many people stayed outside but followed the proceedings by television monitors that had been placed at various strategic places.

I preached from the Book of Daniel, chapter 5. The chapter tells the story of King Belshazzar, the son of Nebuchadnezzar who ruled Babylon from 562 BC to about 560 BC. Though his city was surrounded by the forces of King Cyrus of Persia, he assumed that he was secure and he decided to have a banquet, which was attended by thousands of his lords. Belshazzar made three main mistakes. Instead of proclaiming a fast, he proclaimed a carousing feast. Secondly, he used gold and silver goblets taken by his father Nebuchadnezzar from the Jerusalem temple and used them to serve wine to his nobles, government ministers, wives and concubines. About 1,000 people were present. Thirdly as they drank wine they praised idols. They used the holy vessels from the Jerusalem temple to worship and praise a human being instead of worshipping God who created them.

It was while they were feasting that "the fingers of a human hand appeared and wrote on a plaster of wall of the king's palace, *MENE, MENE, TEKEL, PARSIN*". As the enchanters and wise men of Babylon were unable to read and translate the words written on the wall, the queen recommended to the king that Daniel be invited to translate the words. Daniel came to the palace and told the king, "this is the inscription that was written:

MENE: God has numbered the days of your reign and brought it to an end.

TEKEL: You have been weighed on the scales and found wanting.

PARSIN: Your kingdom is divided and given to Medes and Persians (Daniel 5: 25-28).

told the president that the hand of God had not as yet written "Mene, Tekel, Parsin" on the wall of State House. However, if it did not fulfill the following conditions the hand of God would write words there. I said:

- The Constitution should be reformed to ensure that the holder of the office of president is expressly elected by a majority of voters, and rigging of elections should come to the end.
- A truly independent Electoral Commission (ECK) with adequate power to organise, control and manage elections should be put in place.
- The establishment of an independent inter-parties Transitional Consultative Forum (TCF) is necessary, with an equal representation from the government, the opposition and the organised sectors of civil society, whose decisions will be binding on government and whose mandate will be discussed and acted on all transitional issues.
- The Constitution shall provide the formation of a coalition government and provide for formation of a government of national unity after the next elections with express responsibility of undertaking comprehensive democratic reforms.
- The constitution shall declare that Kenya will always remain a multiparty state, with the provision of the state co-funding for all registered political parties.



competition by removing the provincial administration and police from the electoral process, ending the practice of seeking licences to hold rallies and assemblies, allowing for more equitable access to the public funded media and facilitating the use of transparent and lockable ballot boxes.

The hand of God has not yet written "Mene Mene Tekel Parsin" on the wall of State House because there is still hope. However, if those in authority refuse dialogue and to hear the cries of people of Kenya and continue to harden their hearts, then the hand of God will write on the wall of State House "Mene Mene Tekel Parsin" and Daniel will have to invite Daniel to interpret the writings on the wall.

The politicians have often told church leaders to leave politics to politicians and not to use the pulpit for politics. This we cannot accept as politics is too important to be left to politicians alone. Left on their own they have caused the Hiroshimas of the world with their devastating effects. God has called upon us not only to deal with the spiritual matters but also the social, physical, environmental needs of humankind. After all a human being is a psychosomatic unit - he is the spirit and body which cannot be separated. Martin Niemoller, a Lutheran Pastor during the Nazi reign of terror uttered these words to demonstrate the danger of the church ignoring involvement in politics.

"In Germany the Nazis came for communists and I did not speak as I was not a communist. They came for Jews and I did not speak as I was not a Jew. Then they came for Labour Unionists and I did not speak up because I was not a Labour Unionist. Then they came for Catholics; as I was a Protestant I did not speak. Then they came for me. By that time there was no one left to speak for anyone." We refuse to be silenced by any one. If God tells us to read the writings on the wall, we shall read them, however unpalatable they are to those in authority.

The sermon received much publicity locally and internationally. Letters of protest addressed to me for onward transmission to the president were read during the service. The protest letters came from George Carey, then the Archbishop of Canterbury, Archbishop Robin Eames of Ireland, Crosslinks, the Church of England, the Diocese of Egypt, the Primate of the Episcopal Church of America, the Most Revd Edmund Browning, the Primate of Brazil, the Primates of the Provinces of Africa (who were meeting in Johannesburg), the Primate of the Anglican Church of Korea, John Peterson, the General Secretary of the Anglican Communion, the representative of the World Anglican Church at the United Nations, the Rt Revd James Orlay, and Michael Peers, Archbishop and Primate of Canada, who had preached during my enthronement seven months before.

The Archbishop of Canada wrote his letter to the president himself and told him, "I am distressed by action that harasses worshippers who gather to pray for the well being of your country. I join my voice with others around the world to protest acts of violence carried out against people who had gathered peacefully. I hope you will disassociate yourself from such action by making an apology on behalf of the government to the leaders of All Saints Cathedral. I urge you to seriously consider entering into dialogue with the opposition leaders. Surely dialogue is far better than violence."

We bound all the letters of protest we had received and handed them over to the Office of the President. Two days later, on 15 July, a number of church leaders were invited to State House to meet the president. To my surprise I was also invited. The president told us that he had accepted that the constitution should be amended before the December polls. The president also requested the church leaders to chair a meeting between the leaders of the opposition and government ministers to work out the logistics of discussing the