

“Emotionally Free for East Africa”

by Mrs. Gail Patton

With his invitation to SOMA USA, the Rt. Rev. Simon Chiwanga of Mpwapwa Diocese in Tanzania opened another door toward fulfillment of a vision to teach, train and release materials in the language of the people. That vision began in 1999 as God spoke to my heart during a SOMA Mission to the Rift Valley Diocese of Tanzania. This year our international team took a course on soul-healing prayer to Mpwapwa. Through agreement with Mrs. Rita Bennett and Christian Renewal Association (CRA) in Edmonds, WA, Rita’s course, *Emotionally Free*, was modified, translated, printed and taught in Kiswahili. 4000 copies of *Emotionally Free for East Africa* were printed, and 1450 were distributed during the four conferences held.



Core Team members lead soul-healing prayer ministry in Kibaigwa, TZ.

Testimonies from the Core Team members describe the effectiveness of the teaching.

*“Lots of people were coming to faith in a simple way * Forgiveness was powerful in my life. * We realized sins committed by our ancestors cause problems and we need to confess those sins. * God has brought peace in my heart. * We have discovered different gifts. * I have learned that any Christian can pray for others... other Christians have understood this too. * I thank God for what has been shared with us and we now should pass it to others.”*

A Core Team of 50+ Tanzanians from different congregations in Mpwapwa Diocese worked and traveled with the SOMA team from 20 September to 13 October. The first conference was conducted by the SOMA team, but with each successive conference, more of the responsibility for intercession, planning, teaching and prayer ministry was ‘handed off’ to the Core Team. Isaiah 61:1-3, James 2:5 and 1 Thes. 5:23-24 were God’s words to them.

During conferences, the Holy Spirit came. People were convicted of sin and entered into a relationship with Jesus. Many were delivered from cult and occult involvement, some bringing herbs and amulets from the witch doctor to be burned. Through confession, repentance and forgiveness, doors were opened for healing of memories from wounds to the spirit of men and women and there was reconciliation in the Body of Christ. God blessed and empowered,

the mute spoke, the blind were given sight, “Legion” was cast out and generations were set free....

This is an ongoing ministry. SOMA established a resource center in Tanzania to provide material for future conferences in Africa. Tanzanian Core Teams have already held conferences in Mpwapwa and the Rift Valley Dioceses. Please pray for SOMA and the Core Team as we go forward. We are seeking funding to print 6000 additional copies of the Kiswahili text and will continue to refine this format for use in other countries as God leads. ■

The SOMA team: *The Rev. Peter Schoew, team leader, Trinity-in-the-Marketplace, Albuquerque, NM; Mrs. Gail Patton, lead teacher, All Saints’, Woodbridge, VA; Ms. Bobbie Jersin, Truro, Fairfax, VA; Ms. Bonnie Bashor, St. Bartholomew’s, Nashville, TN; Mrs. Mary Niger Waiguchu, Vanguard Ministries, Nairobi, Kenya; The Rev. John and Mrs. Devota Lupaa, St. John’s, Kilimentinde, TZ; The Rev. Canon Jacob and Mrs. Mwezwa Chimeledya, St. James, Kongwa Town, TZ.*

Momentum For Healing

By Mrs. Edwina Thomas



Ugandans practice healing prayer.

The ministry of healing is not new within the Mukono Diocese in Uganda. Bishop Elia Paul Kizito invited SOMA to equip a large number of Church leaders to minister physical, emotional, and spiritual healing.

We used the teaching material of friend and partner in ministry, the Rev. Mike Flynn (FreshWind Ministries, Oxnard, CA). Accompanied by his wife, Sue, invited Ugandan leaders, and me, Mike was the principal teacher for the two mission conferences. He used outlines from his "Course on Healing," which were translated into the local vernacular, Luganda.

A time of practice followed each of the eleven teaching sessions. Ample time was devoted to answering questions. And they got it! Many persons received healing. Deliverance from demonic oppression happened in small group practice and by teams working far into the night. Pastors went home to get family members who needed God's touch. They were freed and healed. Celebration abounded.

That Sunday a pastor invited his congregation to pray for the sick: "You stand up. We are going to ask the Holy Spirit to rest on us." Those surrounding the sick were invited to lay their hands on the shoulder of the person who needed healing. The pastor led in prayer.

*A Ugandan friend writes:
"The fire you ignited is still burning. Please be warned that you may be held responsible should the temperature be abnormally high!"*

One older woman's withered and crippled hand slowly straightened as warmth flooded down her arm. She was overcome with surprise and joy. One of the significant lay leaders who was laying hands on her saw the miracle. Realizing that God could use even him, he gave his life to Jesus that day.

Quite unexpectedly, the nearby Bible College suspended classes during this

second conference so that all students could attend. The wives of those who attended the first conference came to the second. Again, our Lord was faithful to heal and bring freedom and deliverance to His children.

Plans to carry this ministry forward are in place. At a recent confirmation, Bishop Kizito invited healing conference graduates to come forward and pray for the sick. ■

SOMA USA

is a Christian mission agency in the Anglican Communion dedicated to fostering renewal in the Holy Spirit throughout the world.

The SOMA USA Newsletter

is published by SOMA USA Operations

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The Rt. Rev. Ben Kwashi
of Nigeria

Challenges and Blessings from Africa



The Rt. Rev. James
Tengatenga
of Malawi



The Rev. Harry Chisale
of Malawi

Challenges

an interview by Mrs. Edwina Thomas

The Rt. Rev. Benjamin Kwashi of the Diocese of Jos, Nigeria, ministered in Christ Church, San Antonio, and in the Diocese of Dallas in September.

Bill Clark of San Antonio says, “Ben is a very special person. Through his talks we began to see the strength in the African Church, the threat that they are under, and the excitement they have in the Gospel.

“His absolute conviction about what it means to be a Christian, and what it means NOT to be a Christian, presented a vivid choice to our people. As a consequence, some of our people are in a different place in their walk with Christ.

“Christ Church is working toward becoming more outwardly focused. We definitely moved in that direction.” ■

Blessings

by Ms. Teresa Turner, St. David's, Austin, TX

In November, the Rt. Rev. James Tengatenga and the Rev. Harry Chisale traveled from Malawi in southern Africa as part of SOMA's *Mission to the USA*. During their month here, they ministered in five churches in three different dioceses. As Bishop Tengatenga pointed out, the idea of a mission *from* Africa to the U.S. might seem like a novelty. What could these men from Malawi, a country with a short Christian history, have to offer us? Some of the gifts that I and the other attendees experienced were: a more daring vision of ourselves as God's ministers on earth, a passionate experience of love and healing, and a fresh interpretation of the Gospel that makes the Good News truly new. Fr. Harry best described what happened during the SOMA mission explaining that we were sharpening iron with iron, each giving a fresh edge to the other's faith.

The messages that Bishop Tengatenga and Fr. Chisale brought were beautiful and powerful, but the Holy Spirit also brought revelation—a recognition that the faith and the Spirit we share with these missionaries from Malawi does not just make us friends, or even brothers and sisters, but part of the same Person. We experienced this strongly in the prayer times that followed their talks. Slowly the seats emptied, and we all gathered to pray for one another, for our loved ones, for the church, and for the world. The boundaries between those ministering and those being ministered to dissolved, and what was healed was the illusion of separateness, African from American, man from woman, rich from poor. Praise the Lord for this opportunity to know, feel, and revel in our power and our oneness. ■

SOMA's *Mission to the USA* asks dioceses and parishes in the United States to host short-term missionaries from abroad. They bring a leadership that draws upon the rich spiritual resources of the Anglican Communion and possess a faith tested by adversity and a passion for the Gospel. SOMA believes that our Church can benefit greatly from the fire and commitment of our Anglican partners by offering a radically different approach: bringing spiritually mature leaders from the two-thirds world whose purpose is to give, not to receive.

The biggest challenge to this project is in preparing our own attitudes. Americans joyfully take on the role of “giver,” dispensing money, people, and goods. However, being a good “receiver” is not always easy. Admitting that we need anything is humbling, in particular from those whom we often regard as needing our help. Is the Episcopal Church in the USA willing to step outside our self-sufficiency and independent nature to admit that we are spiritually needy? Can we welcome and embrace the faith that others in the Anglican Communion, especially from the developing world, can give? *Mission to the USA* offers us the opportunity. ■

Mission Is Our Lifeline

by Edwina Thomas

Director's Corner

In the downtown of the frontier city of Peshawar, Pakistan, I entered an old and unusual Anglican Church whose architectural style is patterned after an Islamic Mosque.

After looking at the warm and well-used interior, we climbed up to the parapet built around the domed roof topped by a cross. Pointing up to the roof, the guide asked, "Do you see those bullet holes?" He continued. The Muslims didn't mind when Christians purchased this prime piece of land nor did they protest as the church was being built. But there was one last necessity—placing the cross on the top of the dome. A ladder went up, and with cross in hand a Christian man climbed. A shot rang out and the man fell to his death with the cross. Another man picked up the cross and climbed, and he, too, was shot. A third brave man picked up that cross and climbed... At some point, the shooters gave up the cause: These Christians obviously had something worth dying for.



We can stay in the inside of our nice warm churches and not draw much attention. It is when we lift high the cross—particularly when it opposes popular cultural norms—that opposition can become fierce. When we make a public stand for Biblical truth and historic faith, when we lift up the cross of Jesus and all it stands for, we may be opposed. Speaking out, **proclamation**, and reaching out, **demonstration**, is taking personal risk. It is our mission, which is mandated by Scripture.

Within that risk, we are called to remember that mission is patient. Mission is kind. It does not envy or boast. It is not proud. It is not rude. It is not self-seeking, and it is not easily angered. It keeps no record of wrongs. It does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres.

Yes, God's mission is LOVE in action. We cannot survive without allowing God's love to flow through us. Mission is our lifeline. Love is our lifeline. ■