

THE GOSPEL IN ACTION

A five-week study course exploring
the power of the gospel with the
world church.

† UNITED SOCIETY
PARTNERS IN THE GOSPEL

USPG[†]

THE GOSPEL IN ACTION

We are USPG – United Society Partners in the Gospel. We are an Anglican mission agency that supports the work of local churches around the world. This has been our mission since our foundation as The Society for the Propagation of the Gospel in Foreign Parts (SPG) in 1701.

Back in 1701, many understood mission to be primarily about exporting the gospel from here to there; we now appreciate that mission is from everywhere to everywhere. So while the gospel has always been central to our work, how the gospel is expressed has developed through the centuries. Indeed, our task as Christians is to proclaim the gospel afresh in each generation.

With this in mind, this study course seeks to explore what the gospel means today by drawing on the wisdom of Anglicans in five different cultures. We trust and pray that you will be inspired!



Cover: Fanwell and Agnes Chungu, and son Patrick. The family was reconciled through an USPG-supported church programme in Senama, Zambia. (USPG/Leah Gordon)

Your donations make a difference

The articles in this study course have been prepared by our world church partners.

Each contributor belongs to a church that receives direct support from USPG. Our financial assistance to them helps to fund vital work that has a huge impact on the lives of ordinary people. Your donations help to make this happen.

Within each study we have included an indication of how your financial support could enable our global partners to put the gospel into action in the communities they serve.

As you explore the gospel through this course, please consider how you will respond.

You can find this study material and more at www.uspg.org.uk/gospel

Note: All bible passages are from the NRSV.



From top: Collecting açai berries in Maria Ribeira, Brazil. A confirmation service in Dickoya, Sri Lanka. Foraging on a rubbish dump in Lichinga, Mozambique. (USPG/Leah Gordon)

INTRODUCTION

THE INNER AND OUTER REALITY OF THE GOSPEL

Dr Packiam Samuel, Director of the Henry Martyn Institute, India, offers a personal view on what the gospel means today.

This study course offers a special opportunity to grow in our relationship with God. Our aim is to take a closer look at what we understand by the gospel in the globalised world of the twenty-first century.

It is an opportunity to reflect on how we are living and deepen our commitment to a gospel way of life. At the same time, we approach this study course with humility, seeking God in prayer, experiencing sorrow for where we have fallen short, and pledging to be more generous to those in need.

So, what is the gospel? I want to suggest it has both an inner and an outer aspect. The inner aspect refers to our relationship with God; the outer aspect refers to our relationship with our neighbours. Both are essential.

Inner aspect of the gospel

In our so-called developed countries, almost everybody is educated, but this has not transformed people. People seem as empty as ever! Something is missing. There is no peace and serenity.

While an academic education is good for training doctors, engineers

and professors, it does not touch our interior being. It does not provide the insight that can create Christ in us. The main effect of academic education is to 'force in' borrowed knowledge.

What we are lacking is a 'gospel education', which means education of the inner being. Unless we become acquainted with an interior knowing of Christ – an inner contact with God – all other types of knowledge are useless.

An academic education might be useful in teaching practical skills, but it does not reach our interior being. By contrast, a gospel education results in joy, peace and compassion.

Outer aspect of the gospel

When we look at the world, we see the huge challenge of poverty. All religions emphasise the need to look after the poor. But this should not be seen as an act of kindness or charity – it is an act of justice because those who are poor have as much right to the world's resources as the rich.

Poverty is a by-product of greed. As one part of society goes on accumulating, the other part becomes



poor. People have lived for centuries under this form of exploitation – but change is possible. We can do something about it.

In my view, a man who accumulates money, seeing clearly that his greed is part of a system that is damaging the lives of millions of people, lacks basic humanity. The situation is especially tragic in an era in which our technology could enable everyone to live comfortably, with no need for poverty relief.

We need to understand that poverty is not fate or a punishment from God, but a man-made injustice. The gospel

is calling us to undo the man-made injustice of poverty.

Time to wake up!

It is time for us to wake up! Let us allow the Scriptures to bring us face to face and heart to heart with the Lord. If we can begin living with God inwardly – while outwardly living with compassion and seeking justice – then we have found the gospel.

I pray that, through this course, we can begin to experience something more of the inner and outer reality of the gospel.



A water-logged road in Tamil Nadu, South India. (USPG/Leah Gordon)

WORK AROUND THE WORLD SUPPORTED BY USPG



1. Bangladesh

Support for community health and development programmes.

2. Brazil

Training community leaders to become human rights advocates.

3. Britain and Ireland

Arranging training and world church placements for volunteers, clergy and ordinands.

4. Finland

Support for Sudanese and Syrian refugees.

5. Ghana

Health and poverty reduction programmes. Training of theological students.

6. Greece

Support for refugees, including women and child friendly spaces in camps.

7. India

Community health outreach. Leadership training for Dalit clergy. Women's helpline and skills training for women and girls.

8. Jamaica

Community outreach programme.

9. Lesotho

Community development and community health programmes.

10. Malawi

Integrated programme with focus on girls' education, health, income generation, environmental protection.

11. Madagascar

Leadership training.

12. Mauritius

Leadership training for clergy and laity.

13. Myanmar

Community health work. Training for clergy. Water and sanitation project.

14. Pakistan

Theological training support to provincial and diocesan staff.

15. Palestine

Support for Anglican hospitals reaching out to communities in the West Bank and Gaza.

16. Philippines

Church-based development programme. Post-cyclone housing reconstruction.



17. South Africa

Community development. Leadership training. Gender equality programme.

18. South Asia

Support for in-service theological training.

19. Sri Lanka

Support for tea plantation communities. Skills training for national church workers.

20. Tanzania

Support for health institutions and health work. Prevention of HIV transmission from mother to child programme.

21. The Gambia

Placement of chaplains and training for church leaders.

22. Zambia

Programme to tackle domestic violence. Community development.

23. Zimbabwe

Community development. National programme to tackle HIV-related stigma.

24. West Africa

Supporting the strategic development of Internal Province of West Africa.

STUDY 1

THE GOSPEL PROMISES ANOTHER POSSIBLE WORLD

Opening reflection

Take a moment to reflect individually on your understanding of the gospel. Write down one or two sentences that summarise what you understand the gospel to be. At the end of the course we will have a chance to revisit your thoughts and see how your perspective might have changed.

The gospel in action in the Amazon

The Rt Revd Saulo de Barros is the Bishop of the Amazon, where we support training for those who campaign for social justice. Bishop Saulo writes:

Thousands of acres of Amazon rainforest have been destroyed to make way for cattle farming and other agricultural enterprises. Multinational corporations have illegally claimed huge swathes of public land. Struggling to survive alongside them are 700,000 families who still use traditional farming methods.

Anglicans in Brazil have always been aware of social and environmental issues. For this reason, as Anglicans, we were invited to participate in the work of SINTRAF (Union of Family Farmers), in their campaigning work and in setting up a food security programme.

In their struggle for justice, social action groups in Brazil often call upon the presence and energy of the divine. This is how people find the strength to combat capitalism. Our role as Christians is to encourage the people with a vision of a biblical God who hears his people's cry and helps them (Ex 3:7-8).

As we look around our world, we know we could produce enough food to feed everyone. And yet, 842 million

people do not eat enough to be healthy (World Food Programme). Our goal should be the sharing of resources; instead we allow large corporations to generate profits at the expense of the poor. We need to condemn accumulation. Everyone could have enough to live on. This is the message of Christ, who said we can't serve God and money.

The fight for social justice is a huge challenge. Conflicts in rural areas have increased. The Pastoral Committee for Land reported that 34 rural workers were killed in 2010 after protesting against the powers of multinational corporations.

Poverty is not an accident. It is the result of wealth being concentrated in the hands of few. We need a profound structural change in society. Mary, the mother of Jesus, sang, 'My soul glorifies the Lord... He has filled the hungry with good things but has sent the rich away empty' (Lk 1:46, 53).

In seeking to address social and environmental issues, we are praying and working for the construction of another possible world.

Questions

- Which aspects of Bishop Saulo's article affected you most?
- How would you describe Bishop Saulo's understanding of the gospel? Do you agree? How does his view compare with your own understanding?
- How might the world be different if the church adopted Bishop Saulo's ideas?

Bible reading: Matthew 20:1-16

In first-century occupied Palestine, there was widespread exploitation as families lost access to land and subsistence crops, which were given to large producers, many from outside the country (Lk 20:9). As a consequence, farmers had to offer themselves as cheap labour to survive. The squares were filled with 'idle' men (Mt 20:3), who would have been treated with prejudice – as if their unemployment was a sign of laziness or a lack of divine favour.

¹ For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard.

² After agreeing with the labourers for the usual daily wage, he sent them into his vineyard.

³ When he went out about nine o'clock, he saw others standing idle in the marketplace; ⁴ and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.'
So they went.

⁵ When he went out again about noon and about three o'clock, he did the same.

⁶ And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?'

⁷ They said to him, 'Because no one has hired us.'
He said to them, 'You also go into the vineyard.'

⁸ When evening came, the owner of the vineyard said to his manager, 'Call the labourers and give them their pay, beginning with the last and then going to the first.'

⁹ When those hired about five o'clock came, each of them received the usual daily wage.

¹⁰ Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. ¹¹ And when they received it, they grumbled against the landowner, ¹² saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

¹³ But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? ¹⁴ Take what belongs to you and go; I choose to give to this last the same as I give to you. ¹⁵ Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?'

¹⁶ So the last will be first, and the first will be last.



Questions

- Share with the group any new thoughts about the meaning of this passage.
 - Where is God in this parable? What does this say to you?
 - Reflect on how the different people in this passage might be feeling. Who do you identify with in the parable, and why?
-

Application

- How does the gospel shape your understanding of how we could create another possible world?
 - What could be done in your local community to start this process of transformation?
-

Prayer

God of justice, in our unequal communities we see our part in all that divides us from each other. As we claim your forgiveness, strengthen us to live and work for a fairer, happier world.



Anglican community leader Duca Castro, from Maria Ribeira, fishing the traditional way in the River Amazon. (USPG/Leah Gordon)

STUDY 2

THE GOSPEL CHALLENGES HOW WE LIVE

Opening reflection

Remember a time that led you to re-evaluate which things were most important in your life. Share some of your thoughts with the group. Describe briefly what you learned from these experiences.

The gospel in Sri Lanka

USPG partner the Revd Fr Andrew Devadason was an Anglican priest in Dickoya, Sri Lanka, when tragedy struck in 2013. He writes:

Monday 13 May 2013 was a dark day for the people of Dickoya, a small town in central Sri Lanka. It took less than 15 minutes for a flash flood to prove its power. The flooding was a reminder that when nature is angry she is the queen of destruction. We lost everything.

That evening, I went to meet the people. I walked down the road without even a pair of slippers on my feet. My status as an Anglican clergy person and my bank account were useless in the face of the destruction around me. Hundreds of homes were flooded. The church itself was flooded. Our sense of value was turned upside down. It was ground zero – everything felt useless and worthless.

I thought about chess. When the game is over, the kings, queens and bishops are put back in the same box as the pawns. This is how it felt after the flood. The disaster revealed that we all share a basic humanity. The gospel is just such a leveller – it challenges every one of us to face unflinchingly our

ordinary human nature. But the gospel does not leave us there.

Today, the people of Dickoya are on the road to recovery. We are starting to feel again a sense of hope. We are daring to believe again the promises of a full life that our Lord offers (Jn 10:10).

Significantly, what helped to set us free from the chains of hopelessness was the support and prayers of our partners around the world, including USPG, which sent emergency help in the form of a grant. What touched us most was the knowledge that this sharing was inspired by the gospel of God moving in people's hearts. For the community of Dickoya, those who reached out to us were the embodiment of Christ within a hopeless situation.

For me, life is a constant battle between two realms: the realm of God and the realm of the world. We are constantly called upon to make choices, and the decisions we make determine our inheritance at the end of the day.

Questions

- Take it in turns to share briefly your reaction to Fr Andrew's account of the flood. Which elements of the account strike you most?
- Recently we have witnessed erratic weather in this country – in the same way that we hear about the impact of climate change around the world. As Christians, consider what our response could be to climate change?

Bible reading: Mark 10:17-27

The rich man in the following passage was perhaps used to always getting – or buying – what he wanted: possessions, attention, status. But on this occasion, he does not get what he wants. Perhaps he felt helpless and hopeless because he could do nothing to change things to make them the way he wanted. It is an encounter between the realm of the world and the realm of God.

- ¹⁷ As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?”
- ¹⁸ Jesus said to him, “Why do you call me good? No one is good but God alone.
- ¹⁹ You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honour your father and mother.’”
- ²⁰ He said to him, “Teacher, I have kept all these since my youth.”
- ²¹ Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”
- ²² When he heard this, he was shocked and went away grieving, for he had many possessions.
- ²³ Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!”
- ²⁴ And the disciples were perplexed at these words.
But Jesus said to them again, “Children, how hard it is to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”
- ²⁶ They were greatly astounded and said to one another, “Then who can be saved?”
- ²⁷ Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

Questions

- Take time for each person to share briefly what this passage means for them.
- We live in a society that strongly equates status and identity with wealth and possessions. Does this apply to you? Which possessions could you not live without? What would it mean for you to lose these possessions?
- How has your encounter with the gospel changed what you value and how you make decisions?



Application

- Having had a look at our lifestyles, try to imagine how we might live differently – personally, as a church and as a society. Jot down a few notes. Make this your goal. Give yourself a timeframe. What could you do to move towards this?

Prayer

God who challenges us with your uncomfortable truths
penetrate the dark corners of our lives.
Open our ears, our eyes, and our hearts
and give us courage to act on what we find.



The flooded church in Dickoya,
Sri Lanka. (Andrew Devadason)

STUDY 3

THE GOSPEL HELPS US TO SEE DIFFERENTLY

Opening reflection

I once was blind, but now I see... How has the gospel opened your eyes?
How has the gospel changed your life by revealing something in a new light?

The gospel in action in Ghana

The Bishop Ackon Memorial Christian Eye Centre, in Cape Coast, Ghana, has been restoring eye sight for 25 years (with support from USPG). Centre administrator Canon Kofi deGraft-Johnson writes:

Blindness is rife in Ghana, largely as a result of cataracts and glaucoma, but it is also reckoned to be preventable in as many as 80 per cent of cases.

Most incidents of blindness occur in rural areas where there are few health facilities.

Like Bartimeaus, those with blindness struggle to earn a living. They often become destitute, resort to begging and become ostracised in their communities. As with most issues of health, it is the poor who are worst affected because they are less able to afford healthcare or health insurance.

But there is hope. The Anglican Church in Ghana has been a pioneer in developing eye care. In Cape Coast, for example, a church-run centre is the only eye care specialist facility in the region. The centre – called the Bishop Ackon Memorial Christian Eye Centre – was established by the late John Ackon, formerly Bishop of Cape Coast. Sadly, Bishop John died two days before the official opening of the centre he was instrumental in setting up.

Since it was founded in 1987, the centre has seen a steady increase in patients. People are treated regardless of their ability to pay, with more than 15,000 patients seen between 2011 and 2013. In each case, people are given fresh hope – people who had come to feel useless are given a new lease of life.

In the following examples, two women recall how they underwent life-changing operations to remove cataracts; the operation is relatively simple and not expensive – but the impact is transformational.

Christiana Aba Tachie-Menson said: 'The staff were very caring, doing everything to keep me calm and comfortable. My sight has improved tremendously. I am very grateful to the centre.'

Susanna Amar Agyeman reported: 'I felt well cared for and that made me feel confident. My sight has much improved. I now have more confidence to move around unaided.'

Questions

- What strikes you most about this story?
- How does a church-run eye centre fit with your understanding of the gospel?
- What might this type of practical expression of the gospel look like in your community?

Bible reading: Mark 10:46-52

Bartimaeus had become destitute and poor as a result of his blindness. Seen by many as an outcast, for a long time he had been begging to feed himself. But when he heard Jesus was passing by, he did not keep quiet – though others urged him not to speak out. His cries were heard.

⁴⁶ They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. ⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” ⁴⁸ Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!”

⁴⁹ Jesus stood still and said, “Call him here.”

And they called the blind man, saying to him, “Take heart; get up, he is calling you.”

⁵⁰ So throwing off his cloak, he sprang up and came to Jesus.

⁵¹ Then Jesus said to him, “What do you want me to do for you?”

The blind man said to him, “My teacher, let me see again.”

⁵² Jesus said to him, “Go; your faith has made you well.”

Immediately he regained his sight and followed him on the way.

Questions

- What is the passage telling us about the nature of the gospel? What part do we play and what part does God play?
- Jesus asked Bartimaeus: ‘What do you want me to do for you?’ If Jesus asked you this question, what would be your answer?
- What are the things that stop us from seeking change – whether we are thinking about our own lives or the life of our local community? How could we help each other to overcome those things that hold us back?

Application

- We are used to seeing the world from our own vantage point. How could our relationship with the world church help to change this? What steps could be taken to help you see life and global issues from a fresh perspective?



Prayer

O God, you call the blind to see,
and in seeing, to follow in your way.
'Help us to see you more clearly, love you more dearly,
and follow you more nearly, day by day.'



An ophthalmic nurse examines a patient at the Bishop Ackon Memorial Christian Eye Centre, Cape Coast, Ghana. (USPG/June Morgan)

STUDY 4

THE GOSPEL UNMASKS INJUSTICE

Opening reflection

In this study we are looking at injustice. To get us started, bring to mind those issues of injustice that you feel most strongly about – they may be issues of personal, local or global concern. Share some of these with the group and say why they affect you so much.

The gospel in action in Zambia

Now retired, USPG partner Bishop John Osmer spent many years serving the church throughout southern and central Africa. He writes:

In Zambia's patriarchal society, women do not enjoy equality with men. The Christian church therefore faces a huge challenge in helping girls and women to realise a full sense of dignity and self-respect, both in their homes and in the community.

A recent survey revealed that 65 per cent of married women considered it acceptable for men to beat their wives. Traditionally in Zambia, marriage preparation by older women teaches young brides that they must 'learn to live with it'.

If a marriage is dissolved, women are at risk of homelessness because they will have no share in family land. Likewise, widows are at risk; while civil law gives property rights to widows, the traditional practice of 'property grabbing' means the late husband's family invariably takes the property. This is an offence in church law

Gender-based discrimination is an immense challenge. Presently, girls leave school earlier than boys. Forty-two per cent of girls get married before the age of 18 years (some as early as

14). Teenage pregnancy is high. More women than men are affected and infected by HIV, with 14 per cent of women in Zambia being HIV positive. As a result, there are many orphans; it is not uncommon to find grandmothers caring for young children whose parents have died.

Despite such hardships, women in Zambia play an important role in every congregation. They enhance Christian discipleship and family life. The women in our congregations have taken practical steps to help subsistence farmers – the majority of whom are themselves women – through community projects such as micro-finance, vegetable gardens and poultry farming. Women run community schools. Meanwhile, young people, who form the larger part of every congregation, are taught by women how to have Christian relationships both at home and in the community.

Our Lord, through his church, is building a people of faith, and a more just and caring society.

Questions

- Within the group, take it in turns to share briefly your reactions to this article.
- Despite improvements in women's rights over the last century, what injustices are still experienced by women in our country?

Bible reading: Luke 8:43-48

By the Law of Moses, the woman in Luke 8 would have been regarded as ritually unclean. It is likely that she was ostracised as an unclean person, and was now poor having spent all her money and many years in seeking a medical cure. But in her desperation to get well she sought out Jesus.

⁴³ Now there was a woman who had been suffering from haemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. ⁴⁴ She came up behind him and touched the fringe of his clothes, and immediately her haemorrhage stopped.

⁴⁵ Then Jesus asked, "Who touched me?"

When all denied it, Peter said, "Master, the crowds surround you and press in on you."

⁴⁶ But Jesus said, "Someone touched me; for I noticed that power had gone out from me."

⁴⁷ When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed.

⁴⁸ He said to her, "Daughter, your faith has made you well; go in peace."

Questions

- What is your response to this passage? What issues of injustice does this passage raise?
- How did Jesus' ministry unmask discrimination? How can we apply these same principles today?
- Religious leaders in Jesus' day would have excluded the woman because they considered her unclean. Who is excluded by the church authorities today? What could we do about this?
- The woman's ailment was not visible. In our churches and communities today, many people face challenges – physical, emotional or otherwise – that are not visible or that they keep well hidden. What could we do, individually and as a church, to help?



Mercy Chishale found economic independence after learning tailoring skills through an USPG-supported church programme in Mwape village, Zambia. (USPG/ Leah Gordon)



Application

- As Christians – both individually or as a local church – what could our response be to the plight of those who face discrimination around the globe? Jot down five ideas for action.
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Prayer

Lord Jesus you showed us in your outstretched arms
that in your kingdom there is room for all.
Help us to open the doors of our churches and our hearts,
that all may find welcome, courage and hope.

STUDY 5

THE GOSPEL LEADS TO TRANSFORMATION

Opening reflection

The gospel teaches us to see value in unusual places. Take a moment to reflect on how the gospel has helped reveal to you your own value. If you feel comfortable, share some thoughts with the group.

The gospel in action in the Philippines

The Revd Herbert Fadriquela, now a chaplain to the Filipino community in Leicester, recalls his work as a development officer with the Philippine Independent Church (a member of the Anglican Communion).

In my role as a development officer with the Philippine Independent Church, I had the opportunity to work alongside communities for whom food insecurity and social injustices are a daily reality.

The philosophy of the church is to see development as a process of growth towards a full life. Rather than implementing a policy of handouts, we should respect human dignity and encourage people towards self-reliance, self-governance and self-nurturing.

The result is significant change, seen in increased community co-operation, the sharing of knowledge and skills, and a shared creative response to poverty.

A small example of this process comes from the village of Davao del Sur. Jubelyn Sinoy, aged 26, is married with four children. Her husband works in a small factory that processes coconut oil. Jubelyn attended development workshops run by the church (with support from USPG). She learned she could change her life by drawing upon whatever resources were at hand.

Davao del Sur is known for its banana plantations. Before the workshops, Jubelyn and her neighbours would simply burn the left-over banana stalks and leaves. But, through training, they came to realise that this waste material was an asset. Indeed, dried banana stalks are considered the best fertiliser for growing mushrooms. So Jubelyn and her neighbours set up a backyard mushroom project. As well as generating an income by selling mushrooms, the venture has the added health benefit of getting rid of waste material that can attract dengue-carrying mosquitoes.

Jubelyn said: 'Income from the mushroom project buys soap, sugar and dried fish, and it helps pay our children's school fees. I am also able to save from my husband's wage to pay medical bills.'

This is the gospel in action - helping people to realise their potential, and changing lives. It means community empowerment and social transformation.

Questions

- Share your responses to this testimony from the Philippines. What stood out for you most and why?
- The community in the Philippines discovered that what seemed to be useless was a precious resource. What assets are overlooked in your own community? How could you make better use of these assets?

Bible reading: Luke 19:1-10

Zacchaeus, a rich tax collector, was considered by many to be a sinner and beyond hope. But he had faith. His encounter with Jesus changed him. The change in him was more than a feeling – Zacchaeus expressed his change of heart through direct action.

¹ He entered Jericho and was passing through it. ² A man was there named Zacchaeus; he was a chief tax collector and was rich. ³ He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. ⁴ So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way.

⁵ When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.”

⁶ So he hurried down and was happy to welcome him.

⁷ All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.”

⁸ Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.”

⁹ Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. ¹⁰ For the Son of Man came to seek out and to save the lost.”

Questions

- What do you find most challenging about this passage?
- Zacchaeus was transformed through his encounter with Jesus. In what way has your encounter with the gospel been life-changing?
- As a tax collector, Zacchaeus was seen by his community as a collaborator with the Roman authorities and therefore a traitor. And yet Jesus was able to see value in Zacchaeus. How could we come to see worth in those we despise?



Jubelyn Sinoy tends to her mushroom plot, in Davao del Sur, Philippines. (Herbert Fadriquela)



Summing up: Looking back, looking forward

- Look again at what you wrote during the first study about your understanding of the gospel. How has your encounter with the world church during the course changed your perspective of the gospel?
- Give time to each person in the group to share their thoughts.
- Look at the examples of church work funded by USPG that appear in each of the five studies. As a group decide which one of them you could support.

Prayer

Lord Jesus, you called Zacchaeus out of hiding and honoured him in his own home.

As you call and welcome each of us, give us courage to become the change of which we dream.

ENGAGE WITH USPG

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Volunteer with USPG

We need people like you to fundraise, speak and raise awareness about USPG.

www.uspg.org.uk/volunteer

Journey With Us

We offer placements with our world church partners for people of all ages.

www.uspg.org.uk/journey

For more details, email info@uspg.org.uk, call 020 7921 2200 or visit www.uspg.org.uk



Donation form for churches and groups.

We would like to help put the gospel into action.

Please complete the following to help us to process your donation, thank you.

Church Group Name

USPG supporter number for your church (if known).....

Your role at church (eg Treasurer).....

Your address.....

Your town/city..... Your postcode

Telephone Email.....

Here is our gift of: £/€ *Delete £ or € as appropriate.*

1. Cheque

I enclose a cheque/CAF voucher payable to USPG

2. Please debit my card

Credit/Debit/CAF (circle as appropriate)

Card number:

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Expiry date: MM/YY Start date: MM/YY

Security code..... (last 3 digits on the signature strip)

Signature..... Date DD/MM/YY

3. Bank transfer

Bank transfer has been made to USPG, Account no. 50832596, Sort Code 20-32-29, Barclays Bank PLC, London Corporate Banking, Registered charity number 234518

4. By using USPG Gift Aid collection envelopes when you have a collection for USPG, you can increase the value of your gift.

I enclose.....Gift Aid collection envelopes.

5. Please keep me informed about the work of USPG around the world

Send me updates by email. My email address is.....

Send me updates by post

6. Acknowledgment

I would like to save USPG money. Please send me a thank you via email

Please send me a thank you by post

I don't need a thank you



Personal donation form.

I would like to help put the gospel into action.

I'd like to give £/€10 £/€15 £/€50 £/€.....

Delete £ or € as appropriate.

Your details

Title.....First name(s).....

Surname.....

Address

Town/city.....Postcode.....

Email.....

- I don't need a thank you.
- I am eligible for Gift Aid and have completed the declaration below.
- I'd like to get involved with the work of USPG. Please send me information.

Payment details

I enclose: a cheque payable to USPG CAF voucher

Or: Please charge my credit card debit card

Card number:

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Expiry date: MM/YY Start date: MM/YY

Security code..... (last 3 digits on the signature strip)

Make your donation go further with Gift Aid

- I am a UK tax payer and want all my donations, past, present and future to USPG to be treated as Gift Aid donations. I understand that if I pay less Income Tax and/ or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year, it is my responsibility to pay any difference. I understand that USPG will reclaim 25p on every £1 that I give and that Gift Aid will be used to fund the work of USPG around the world.
- I am not a UK tax payer/not applicable.

Signature.....Date DD/MM/YY

Please return completed form to: USPG, Harling House, 47-51 Great Suffolk Street, London SE1 OBS

- We keep your details on our database so we can update you about our work. If you would prefer not to be contacted by USPG, please tick.

THANK YOU FOR YOUR SUPPORT

PLEASE SEND US YOUR FEEDBACK

How did you find using this study course?

We would love to hear from you.

Your suggestions and comments help us to develop future study materials.

How to get in touch:

- Write to:
USPG, Harling House
47-51 Great Suffolk St
London SE1 0BS
- Call 020 7921 2200
- Email info@uspg.org.uk

† UNITED SOCIETY
PARTNERS IN THE GOSPEL



WE ARE USPG

We are an Anglican mission agency working in partnership with local churches around the world. Together, we work with local communities to improve health, put children in school, tackle discrimination, give a voice to women, nurture leaders, and much more.

USPG, Harling House
47-51 Great Suffolk St
London SE1 0BS

020 7921 2200
info@uspg.org.uk
www.uspg.org.uk

USPG†

Registered charity number 234518