

That's why I have very strong beliefs because I came from the garbage can. I saw what playing around with God does. I saw evil in Bible School. They were in Bible School, but they were not giving their all in what they did. I said if I studied and worked for the devil I would give my all, but how much more I've received. I do speak it with love, brethren, only to say, take what can help you. What's not applicable to you, and I understand not everything is applicable, just throw it away and somehow include us in your prayer, include our country. We need a lot of prayer. Let's pray.

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PARTNERSHIP IN EVANGELISM - II

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Today we will look at a very specific description of a type of partnership that was within the early church. If you will turn to Acts Chapter 4, beginning from verse 32, we find a description of community life. *"All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus and God's grace was upon them all. There were no needy persons among them. For from time to time, those who owned lands or houses sold them, brought the money from the sales, and put it at the apostles' feet, and it was distributed to anyone as he had need."*

Joseph, a Levite from Cyprus, whom the apostles called Barnabas, (which means Son of Encouragement), sold a field he owned and brought the money and put it at the apostles' feet.

Now a man named Ananais, together with his wife Sapphira, also sold a piece of property. With his wife's full knowledge, he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

Then Peter said, "Ananais, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received from the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God.

*When Ananais heard this, he fell down and died. And great fear seized all who heard what had happened. Then the young men came forward, wrapped up his body and carried him out and buried him."
(Acts 4: 32 - 5:6)*

This is a good description of how this community put into practice their belief.

First, we are told that they were one in heart and mind. This statement is actually a prelude to a discussion about the sharing of

possessions that we will go into shortly. However, the sharing was voluntary, out of an attitude of unity: they were one in heart and mind. Yesterday we talked about being of one accord - of unity. All the believers were of one accord and had everything in common. The NIV's translation of *together* seems inadequate to express what is meant here. This is the word that is translated often *with one accord*. Basically, the word means *unanimous* but it does not mean *consensus*. It is more dynamic than consensus. It refers to people who were unanimous but with a purpose in mind. The New International Dictionary of New Testament Theology says that the unanimity is not based on common personal feelings but on a cause greater than the individual. It refers to people being committed to a task that they were willing to set aside their preferences, their prejudices and their personal feelings. They were committed to a goal and in the Book of Acts that goal was bringing glory to God through the salvation of the lost, the goal of every Christian community.

This unifying passion is essential if we are to follow the biblical idea of Christian community. However, we are different from each other. Our personalities tend to clash with each other, but we have an urgent job to do; we must be willing to give up some of our prejudices, some of our preferences so that this job can be done. To achieve this unity is not easy. We will argue if we disagree, we will confront, and we will express disagreements with others. But, and this is important, we are willing to change our minds. A community that believes in unity can and will debate and then we say that this is what we want, "It seems good to us and to the Holy Spirit." To achieve this sense of *homothumadon*, the passion for unity, is not an easy task. I remember reading somewhere that there are two types of soldiers: the soldiers in the battlefield and the soldiers in the barracks. The questions of the battlefield soldiers are different from the questions of the barracks soldiers. Those in the battlefield are talking about the need for more ammunition, more reinforcements. It's a passionate commitment that gives rise to questions. The soldiers in the barracks are talking about not enough salt in the food or that the roof is leaking.

My friend Albert Lee, Youth for Christ Director from Singapore says that the Church is full of Generals and Generals live by fighting, and if they are not fighting the enemy, they will be fighting each other. Without passion, you can have unity in two ways - one is by dictatorship where a constitution or a person acts as the dictator, and the other is to find the lowest common denominator and make as few changes as possible. In the former, the community is not involved actively. This is what the leader or constitution says, so we will do it. But that's not the biblical model for community. In the Bible the community is a dynamic force of people who are working; and motivated people are not going to last very long in a system of dictatorship, whether a constitution or a person. They leave or they rebel, and often followed by a revolution. The latter way is to remain static. In other words, you find the lowest common denominator, and as it works in committees, cut off this and cut out this to not offend anyone. And the result is a very insipid statement. Why is this so? Because they lack passion! When there is passion, people are willing to give up little things so that the great goal may be fulfilled: glorifying God through the conversion of people to the Lord Jesus Christ.

To maintain this passion, the leader has a very important part to play. I think this is very appropriate for us. Before he left his apostles, Jesus demonstrated this passion constantly and I think that is what a leader is to do: to place passion before the people. This is our job. The danger is to become bogged down with the little things and lose the big picture. The leader's job is to look forward and say, "This is our job, we must do whatever God has called us to do."

This is shown clearly in the four Gospels and in the Book of Acts where Jesus repeats the Great Commission many times. It was not a monotonous repetition; it was a creative way by which he motivated and taught. The four Gospels and Acts give this marvelous variety in the Great Commission. Mathew first mentions the sovereignty of Christ. Then he gives the aim: make disciples of all nations. Then how it is done: baptizing and teaching. Then the assurance: Jesus will be with them to the close of the age. Mark first gives a general statement: Go and Preach the Gospel to every creature. Mark then

shows what happens: believe, baptize, and signs will follow those who preach the Gospel. Luke first describes Christ's death and resurrection. He then preaches repentance and forgiveness, followed by going to all nations. In the nations they will be Christ's witnesses, and this will be followed by the promise of power from the Holy Spirit.

As you look at these various statements you can see them fulfilled beautifully in the book of Acts. In John, one reads the simple statement: As the Father has sent me so I send you. You and I are the extension of the incarnation. Now go and incarnate yourselves in the word. In Acts, the Holy Spirit enables us and makes us witnesses in Judea, Jerusalem, Samaria, to the ends of the earth. What a comprehensive and creative way to keep people motivated. As leaders, this is our large task: place before the people the big picture. Lead people to the Lord Jesus Christ.

Before we go to the next verse let me mention three indispensable keys to maintain unity found in the book of Acts either by implication or directly stated. These are things that I have come to realize after leading the Youth for Christ work for sixteen and a half years and I think I have learned more from the errors that I have made than from the successes that we have seen.

First, maintaining one's heart and one's mind should be the primary responsibility of the leader and it will become one of his or her most absorbing challenges. We can become so involved in our programmes that we forget about spiritual unity, and when it is done without spiritual unity it is not scriptural ministry. The leader has to make sure as it is written in Ephesians 4:3, "*Make every effort to keep the unity of the Spirit through the bond of peace.*" This is not easy to do. Often we strive for unity by keeping our standards low to avoid pain. By not working for unity you avoid pain because really working for unity takes a great struggle.

Personally, the most trying aspect of my ministry over many years has been the attempt to keep unity of the Spirit through the bond of peace. It has been painful. It has been a difficult challenge. You cannot force a colleague to walk in the light with you. You can't

force him. But the Bible says that we must walk in the light with one another and if this does not happen then the power of the work is restricted. But it is easier to lower our standards and settle for a working relationship. A working relationship, now that is a secular term and unfortunately the term has become part of our Christian terminology. "I have a working relationship with so and so; our fellowship is with somebody else, but together we do things for the Gospel." This is typical of modern day pragmatism and I'm afraid many of our Christian organizations and churches have settled for this working relationship model rather than for a biblical body-life. So that is the first key - the leader has to work towards maintaining this unity.

Second, if unity is to be maintained, the believers must meet often and give time for extended frank discussions and fellowship. When you are so busy in the work of the Lord, you often forget to meet with others, and we forget the basic things of Kingdom work. We forget to read the Bible or we neglect to read the Bible because of our busyness. Working for fellowship is another of those important things we neglect doing. In the early church, the Christians met often. Not only did they meet to worship, for the study of the word and for the breaking of the bread, they met to eat in each others' homes with glad and sincere hearts. The agenda was more than business. Part of it was friendship, having time together and enjoying each other.

I think there is a difference between meeting regularly with our colleagues and meetings in places like this. Even though we enjoy fellowship with each other in this meeting, there is no accountability here. Fellowship in this meeting is great; it lifts us up. People can and do minister to us here and there is the sense of unity and of the extended community. However, micro relationships must result in macro relationships. What frequently happens is this: our friends are not the people with whom we work. Friendship is more convenient if you do not have to work with them. Again, the secular pragmatic model, rather than the biblical model of accountability to a fellowship. If there is no frankness during the meetings, then there can be no fellowship. There can be no real unity. We often avoid being frank; frankness brings up a heap of problems for which we have no energy

left. So we maintain the peace by not allowing problems to arise. But biblical peace is not the absence of open conflict; biblical peace is a wholeness, a wholesomeness that comes from within people involving a unity of the spirit in the bond of peace. And for that, frankness is so important. It is up to the leader to take the initiative, for people to meet regularly and in fellowship, to speak frankly with one another in unity. The third key to maintaining 'homothumadon' is to affirm that the Lord Jesus Christ makes us one. We affirm our oneness primarily through worship, prayer and the word. When we meet together, we worship, pray, and study the word together. This is clearly seen in Acts chapter 1. Never take for granted the call to pray, to worship, to study, because through these activities we unconsciously come to enjoy that which joins us together to each other: the Lord Jesus Christ. Take as an example the experience we had at Stuttgart, Germany when young leaders of various organizations were putting together the younger leaders' conference for the Lausanne Committee. The group was extremely diverse, and all opinionated, but evangelical. When we were together, we could not agree, entering into heated arguments on almost everything. Towards the end of the meeting, we were really wondering, "Will we ever be able to pull this thing through?" On our last day and with so much business to do, we spent two to three hours worshipping God, praising him, singing, praying. Then, through an unusual act of the Holy Spirit, our group knit together. We had a few hours left to work and during those few hours we did an unbelievable amount of work. Why? Our hearts were at one. We were flowing in the stream of the Spirit's activity and because of that we worked together going at full speed. Another thing happened. Unusual ties developed between people in this group. Even today, I have a picture of them at my desk's side and when I think of them I think of one of the most wonderful experiences of unity amidst so much diversity. But before that unity, we spent extended time in frankness, discussion, fighting, and worship.

We come now to the second part of verse 32 in which we read that all shared everything that they had. Verse 34 says that it was through the sharing of their possessions that fellowship [E1]happened. Take note that fellowship affected their approach and attitude towards wealth and possessions. Unless our attitude to possessions comes

under fellowship, we will not have real fellowship. However, rarely do we share today about our own money - what we have or about our bank account. When it comes to money, we like to keep that as a private matter. This is especially true when a big difference exists within economic situations of a particular organisation. When you have rich and poor in the same community, the situation is very difficult, especially for the rich who are often embarrassed by the way they spend money when the poor struggle to survive. In other words, we have fellowship in most everything except when it comes to money.

Twice in the Book of Acts, right at the start, money is seen as part of our fellowship. What frequently happens is that the poorer ones often feel distant from the richer people and they don't have a sense of ownership. Therefore they are tempted to be dishonest. Satan tells them, "Don't you think it is unfair? Those fellows have so much; you are struggling to eat and because you are poor, you have nothing. Both of you work for the same organisation, so what's wrong if you take a bit of expense money for travel. Can't you use it for your family?" The poor often give in to Satan's trap. I was talking to a leader of an organisation where there is a big difference between the rich and the poor, and he said it is almost impossible for them to believe that a poor person can be honest. But when you are open, you cannot survive being dishonest. So you either change or you leave the group.

I think there is a call here for the wealthy among us to adopt a relatively simple lifestyle. I use the word relatively because each country and society is different, and we can't legislate simple lifestyle. Although I feel that we can avoid unnecessary extravagances that are hard for some people within the body to accept. When you get close to people you discover these attitudes, we can't say, "This is my hard earned money. What I'm spending it on is not sinful. I see no reason why I should not spend it in this way." With this kind of that attitude we break fellowship. When that happens we minimize our eternal impact and we are the poorer for it.

Let me say something that might be a little sensitive right now. I'm not trying to bash any group of people here. In our part of the

world, I have found some missionaries who have adopted such high lifestyle that sensitive nationals do not like to be associated with them. What happens is that people who lack integrity become friends with these missionaries. Sooner or later these persons without integrity play out the missionary and the missionary concludes that he can't trust any Asians. The problem is not with the Asian; the problem was that their lifestyle caused trustworthy Asians to not associate with these missionaries.

We need to consider our life styles in the context of unity and fellowship; they are important. The word 'koinonia' in the Bible is not just a nice feeling of spiritual unity. People who have studied this word have shown that it is more than a nice feeling. The word has the idea of partnership and partnership includes our possessions. For example, there is a very good book called 'Faith and Wealth' by Justo Gonzales which tries to expand on this principle. He points out that *koinonia*, the Greek word for fellowship, was used to explain the business partnership between Peter and the sons of Zebedee. It was used in the giving and receiving of financial support between Paul and the Philippians. So, *koinonia* includes wealth.

What I am trying to say is that we need to rethink our understanding of Christian fellowship in the light of the model we have in the book of Acts. It is not only a feeling of oneness, but it is also a spiritual and economic accountability with other people. Verse 32 talks about the sharing of possessions; then verse 33 talks about evangelism, and then verse 34 goes back to sharing of possessions. This is the type of thing that will produce low grades in a Seminary Term paper. This is not the way we are supposed to write. When we write about evangelism, we write about evangelism and when we write about social concerns, we write about social concerns. You don't put the two together. But here it is, right in the middle. With great power, the apostles continued to testify to the resurrection of the Lord Jesus and much grace was upon them all.

Why the detour? Everett Harrison points out that the detour shows that the group's maintenance was not the primary consideration of the early church. The priority was and is always evangelism. After the initial growth we naturally gravitate towards maintenance,

consolidation. Recently, I heard a Pastor say, "We have been evangelizing so much, now we need to consolidate." Maintenance is a good thing but dangerous. When we start specializing in consolidation, we tend to forget about evangelism. We find churches that say our primary calling is the edification of saints. Other churches say our primary calling is evangelism. Other churches say our concern is social concerns. These specialized claims are not biblical. Our primary calling is to wholistic ministry and that involves all these aspects. The Book of Acts describes many kinds of ministry. Yet, evangelism is described from the first chapter to the last. It is always there because the history of the church is the history of evangelism. I remember when I studied church history, the focus often was on doctrinal heresies. I was wondering if the reason for this is that people who write our history books are people who are not involved in evangelism. For the early church, I believe, doctrine is a secondary concern. The primary concern was to expand the church. When Kenneth Scott wrote the history of the church in seven volumes, he called it "A History of the Expansion of Christianity". This pleased me. Today some people are uneasy with those terms. They say we are triumphalistic. We are going back to the old colonial era, but Jesus told us to make disciples of every people and of every nation. We need to obey. Progress for us is viewed in terms of how faithful we have been in doing the thing that the Lord Jesus asked us to do: to make disciples of every nation.

In verse 34 we come back to sharing possessions. The first part of verse 34 is a wonderful statement. There were no needy persons among them and then it explains how this was achieved. From time to time, those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet to be distributed among anyone who had need. Now I realize that this practice is not viewed very favorably among Christians today. Two main things are cited in this connection. First, it is said that this never really happened. It is a fictional reconstruction of the life of the early church on the part of the author of Acts. Now I don't think that this is what the evangelicals usually hold but I do think that evangelicals often say that this was an experiment in community living that failed. The early Christians were starry eyed idealists who were generous to a

point and they were so enthusiastic about the Gospel that they unwisely sold what they had. Some, probably not all evangelicals, say they were expecting the Lord Jesus to return soon, sold everything, and, later on, found that they had made a mistake. So in later years the church in Jerusalem came into difficulty.

In answer to the above critics, the first thing I want to say is that there is not even a hint in the Book of Acts that this was a mistake. In fact the story is repeated twice, in Chapter 2 and Chapter 4. Not a hint is provided that this was wrong. In fact, the example that is given later of Barnabas is that he is a great man. Luke was using his historical skills as a writer to introduce a later figure and as an example of this practice, he held out Barnabas. Second, there is no evidence that this practice was stopped after the New Testament era. In fact Gonzales points out that this practice continued in the early century of the church. We cannot, therefore, say that sharing caused the poverty of the Jerusalem church. There could be many reasons for the poverty. First, many of the people who came to Jerusalem were fishermen and peasants from Galilee. Finding a job could be a little difficult. Furthermore, many Jews returned to Jerusalem to die and be buried in Jerusalem. Now these are old people, and so the church must have had a fair number of elderly people; and if they had become Christians, they would have lost the Jewish sponsored means of supporting the poor. Christians, in Jerusalem faced economic discrimination. As a result, the Christian church had a special need. We also know that Jerusalem's economic situation was in bad shape by the end of the first century, as mentioned by non-Christian historians like Suetonius, Hesus and Josephus. So let me repeat, I don't think sharing is a mistake; I don't think Luke wants to portray this as a mistake.

Now let us look again at what happened. Some people call this activity Christian communism. I think it differs from communism in two distinct areas. First, it was entirely a voluntary thing. In communism and in the Qumran Community sharing was a legislative decision. It was required. But in Jerusalem, it was entirely voluntary. In fact Peter told Ananias in Acts 5:4, "*Didn't it belong to you before you sold and after it was sold. Wasn't the money at your disposal?*"

It was voluntary. He didn't have to give it all to the church. But, private ownership continued in the church. We are told about the house of Mary, the mother of John in Acts 12:12. The church's sharing, therefore, was not a renunciation of private property in the church.

Luke uses five verbs in verses 34 and 35 to describe this sharing, five verbs in the imperfect tense. Now in the Greek language, the imperfect tense is a continuous action in the past. This is why the New International Version translates verbs as *from time to time*. This is like a paraphrase but an accurate paraphrase. From time to time they did this. The result was that there was no needy persons among them. I wish we could say that about our church today.

My wife and I had a battle when we were studying this passage, but it is important because our work is primarily with poor people. You must also know that when I became married my father gave me a relatively good house. We wondered if we should sell this house because we work with poor people. I shared this dilemma with my colleagues telling them that I was struggling with this problem after what I read in the Scriptures. What they told me was this: we need your house. Your house is needed to put people when there's a need. When someone sick comes from an outstation for treatment, we have to have a house to keep them. They said, "Keep your house available to God." Once that decision was taken to surrender the house to God with us as caretaker, the Lord opened many opportunities for us to use this house. So that house became God's to use, though it was our private property.

Now there are some people who say, "Shouldn't the people just work hard? If the poor people work hard won't they become like us? Look at so and so. He worked hard and he came up." I suppose we could say that about an ideal society. In an ideal society, people can grow but in a weak society, in a non-ideal society, where there is selfishness, injustice, discrimination, exploitation, only the strong can grow. That is the Darwinian theory: the survival of the fittest. In the Bible, there is a special concern for those who are not fit. And the Bible has numerous ways by which people, who are not fit, are to be helped because they don't have the personal initiative, motivation

or the opportunity to go ahead. One of the things that happened in communism and in strict social welfare states, was that personal initiative was ruined and when personal initiative goes, people develop a destructive welfare mentality. Perhaps this is why most communist and socialist countries experienced tremendous economic difficulties.

The Bible is not talking about a political system like communism. It talks about a situation where people are of one mind. They are equal and because they are equal, the rich give something, the poor give something else. In the Bible, people do not live by bread alone and so at times the poor have something greater to offer than the rich: equality. Because there's that equality, everybody is an active participant of the community, and, when they are active participants, their welfare mentality disappears. It may not work in politics, but fellowship works when there is Christian unity. In fact I think that that is one reason why they gave the gifts to the common fund and from the common fund gave to the poor. Perhaps to take away the idea of the rich person helping the poor person and thereby creating a sense of unhealthy obligation. Well, I'm not legislating that but I think there is something to say for that.

Sharing is in a church where people are of one mind. Then we are told about Barnabas, a good example of a person who sold land, and then the bad example of Ananais and Sapphira. I am not going to spend time expounding this particular passage. Let me just point out the significance of having this passage at this point of the narrative. The sin Peter so forthrightly confronted was lying. Imagine the situation. Here is this rich person coming with a huge gift. But what does Peter say? Why have you lied to the Holy Spirit? Why? Because unity is more important than the gift. You cannot have unity when people are untruthful. God wanted to show right at the start that truthfulness is one of the most important requirements for a healthy Christian community. We cannot tolerate untruth in the community. 1 John 1:7 says "If you walk in the light, you have fellowship with one another." That is not talking about perfection in the sense of absolutely no one sinning. I think that God expects us to live a perfect life in his sight, but it doesn't mean that you can't fellowship if you sin. In fact, the context of that verse is the confession of sin (1 John 1:7) Truthfulness is so important. If we don't

have truthfulness, we will not have fellowship. God cannot work with the person if that person is not truthful. That person is closed to grace.

Permit another example from my ministry. We work mainly with young people and young people are masters at making mistakes. Saying the wrong thing, full of zeal and not much wisdom, they will go to a church and start scolding the church. The church, in turn, scolds the para-church organization. We have suffered much because of the mistakes made by our young people. But I've always said that those are mistakes we can live with. That is part of working with young persons.

However, there is one thing that we will not live with, and that is lying. We can live with anyone who makes mistakes, even sinners. Leaders who sin can be restored, but perpetual liars can never be restored. That is what is important. Therefore, like Peter, we must be faithful to confront untruth when we face it. Very often, when you hear someone say something, the first thought that comes to you is this: "That can't be true." But what do you do? Hmm ... that's him, and you don't talk about it. But what happens when you don't talk about it? We stop walking in the light and that means we will not have Christian fellowship and therefore God's power won't be there. But if we confront untruth, we will experience pain and sometimes, they refuse to talk about it. And if you still doubt, you have to ask again and again and again. To ask again and again is painful, but we have to walk in the light. If we don't walk in the light, the power of God will leave us.

The Asian Church lacks integrity, I believe, and one of the best ways to handle integrity problems is to walk in the light. Because when you walk in the light people who are not honest cannot survive. They will either change or they will leave. In our ministry, both have happened. We always find it sad to see people leave, but we also have seen some change and become honest. Jacob, the deceiver, became Israel. In the Book of Acts, we are told that they opened themselves and confronted their sin. Then in Acts 5 verse 11, we read, "Great fear seized the whole church and all who heard about these events." Great fear seized the whole church, a healthy fear of

sin that made people afraid of unfaithfulness and untruthfulness. Let me say that I have become recently convinced that fear is one of God's great means by which he keeps us holy. A fear of the consequences of sin.

Over the past year I have counseled many Christian leaders who have fallen into sin, especially sexual sin. A familiar pattern came to light. A person fell into sin and asked God to forgive him. He received the forgiveness and went back into the ministry. He fell into sin again and again. Perhaps the fear of being caught can be of help to us. God uses fear as a means of keeping us from sin, as amply demonstrated in the Bible. It helps us to come to our senses. "Don't be a fool, if you get caught you'll be in real trouble." The person who has gone through the pain and humiliation of discipline is not going to want to go through it again. With that first sin, if a process of discipline, to instill a fear of sin in the person and in others, were in effect, we would have a greater fear of sinning when temptation hits us with great force. But this is not often the case; we are a selfish people often carried away by our own evil senses. The fear of sin is a liberating fear. When you overcome temptation, you do not spend the rest of your life regretting. Instead you say, "Thank God, I got away from this and I am enjoying your presence." What a beautiful thing a relationship with God is. How beautiful holiness is. You are thankful that you did not jeopardise joy for a temporary kick. I am convinced that fear is the gateway to joy. Christian fear is the gateway to joy and also the gateway to an authoritative ministry. I have seen people who have fallen into sin go through a very painful process of discipline. They confessed their sin to the community, humiliated themselves in the process of discipline, so that when they came out, they came out with the ability to confront sin fearlessly. Now they have spiritual authority; now they continue to minister and to battle with sin with spiritual authority.

What happened as a result of this fear? Verses 12-16 of chapter 5 tell us that the revival went on. The refusal to attack insincerity stops revival. People were brought to Jesus and miracles continued. Peter could have short-circuited the whole process if he had not confronted Ananais' false report.

Perhaps this study has been tough going because we have been dealing with issues. But I think there have been some important keys for Christian fellowship. We must strive at being of one mind and settle for nothing less than unity. The Bible talked about this because it is possible. Now I want to close by asking you a question. How about you? Are you walking in the light with that colleague of yours? With a fellow worker, with your leaders, with your spouse? Is there something that you need to do? If there is, I want us to do something about that today. Just for now, don't think only about the fellowship that you have had in this conference. Think of the fellowship that you have with your colleagues - your accountability fellowships. Then we will go into a time of silent prayer where we can talk about our relationship with those who are close to us in our ministries, with our spouses or room-mates or whoever is appropriate for your particular situation.