



Churches' Commission on
Mission

CONNECTIONS

Resourcing ecumenism and mission

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Editorial

A century ago, in early 1904, a summer drama was being played out in what was then a white spot both on the map and in reality, the Antarctic. Captain Robert Falcon Scott on his first Antarctic trip had steered his ship *Discovery* into the ice two years previously in order to spend the winter there, allegedly for scientific purposes, but in fact rather in pursuit of fame by reaching the South Pole or at least making record-breaking trips towards it. Unfortunately, due to bad planning and an over-confident attitude that betrayed foolishness rather than boldness, the ship was soon in difficulties. Eventually trapped in 20 miles of ice, waiting for a miraculous sea swell to set him free, Scott and his ship had to be rescued upon orders of the Admiralty, much to his own dismay (less to that of his crew who were tired, badly nourished and freezing by then and welcomed the rescue). Two Captains, William Colbeck from Hull and Harry McKay from Dundee led the daring and expertly engineered rescue operation by blasting a path through the ice with explosives. Without their intervention the *Discovery* would today almost certainly be on the bottom of the Murdo Sound, not in Dundee Harbour. At the time, however, Scott was greatly offended by the notion that he, a Royal Navy officer, should have to be rescued by two men from the Merchant Navy, one of them a whaler captain. He refused all cooperation and ridiculed them whenever possible. In the highly class-conscious society of the day none of this is surprising.



What, however, is interesting about the episode is the aftermath. Amazingly in his later report and book on the journey Scott managed not only to disguise the fact that he had been rescued and come out as a hero, but he also dextrously turned public opinion in such a way that his rescuers were being seen as over-zealous do-gooders and positively reviled in the British press. Scott repeated this remarkable achievement of turning the truth on its head ten years later when his PR skills allowed him even beyond death to outshine his Norwegian rival Ammundsen. Although he had perished with four of his men due to his own misjudgement and poor planning he became a world-wide school book hero along the lines of his self-portrayal in his final diary. Ammundsen

meanwhile, who had not only comfortably beaten him to the Pole but returned safely with all men and so many spare supplies that he fed them to the sledge dogs, was all but forgotten outside his native Norway. It was not until 80 years later that historians began to correct the earlier inaccurate view.

The story illustrates how efficient PR skills, or 'spin' in newspeak, have always been around and particularly successful when they fulfilled a public demand for heroic antics. Rarely do later generations deconstruct an image successfully once it has been turned into a monument (Scott's popular image is unaffected by historical facts). In the light of such parallels the history of Christian faith is truly remarkable in that it is so utterly counterintuitive to how successful spin works. The sheer insignificance of Jesus' background and the provincial feel of his 'stage' in Israel, the shameful death, the lowliness of his followers – little in this completely un-heroic tale would induce a modern spin doctor to put much faith in the Bible reading of his story to become a credible interpretation for millennia.

Consequently Christians have throughout history repeatedly been tempted to appropriate and domesticate Jesus. The Nazis initially attempted to create a 'heroic', 'Germanic' Jesus, and the Mormons claimed that God did *not* restrict himself to yon insignificant plot of land that was Israel but did indeed touch ground in what would become the United States of America. And while in Carlo Levi's novel 'Christ stopped at Eboli', Blake's popular hymn 'Jerusalem' speculates whether 'those feet did in ancient time walk upon England's mountains green?' We want more control of our lives and indeed, of God, than faith alone seems to promise. For the unlikelihood of the Jesus-story, its running against human intuition and psychology, does by no means prove its truth, historical or otherwise. But it reminds us that it is a story to which only faith can gain any meaningful access, a prospect that, taken seriously, offers great fragility and little security. It is good to always remind ourselves of this in our daily decisions as Christians, as churches and as nations. *We* do indeed need rescuing from our search for more heroic, grand and impressive guidance, rescue not by a whaler, but equally humbly by an obscure itinerant crucified carpenter. And God knows, we resemble Scott in finding this sometimes a trifle humiliating. But so did Paul and rather than putting some spin on it he reminded himself 'I am not ashamed of the gospel.' (Rom 1:16).

Finally, believe it or not, while we know that Jesus never came to England, nor to America or Eboli, he *did* in fact come to... Scotland. As you will learn in this issue on p.18f.

Kai Funkschmidt, Editor

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Joe Kapolyo

Training For Life Long Mission Development

Joe Kapolyo, Director of All Nations Christian College, an evangelical mission training institution in Hertfordshire, gave this paper at the Personnel Officers' Forum (jointly owned by CCOM and Global Connections) meeting on 3 December on the theme 'Life-long training in mission'.

This paper is not a dissertation involving research in learned journals and books. What follows below are the thoughts of a fellow traveller who in the past has been a student, a practitioner and an educator in the field of missions. I am committed to missions with an undying passion which arises from a conviction that the people of God, whether appearing as Israel in the Old Testament or the Church over the past twenty centuries, and indeed the Word of God, have one *raison d'être*, that is to carry out mission in the world, to be the means through which God's blessings are disseminated to 'all the families of the world' (Genesis 12:1-3).

Because of the personal nature of the contents of this paper, it is unashamedly autobiographical and at times anecdotal. But hopefully I will draw some principles, which will form the basis of our discussion and may help to shape our thinking for any future action. My experience of tertiary education has been staggered and interspersed between periods of active service in the 'field'. I studied at All Nations Christian College from 1974 to 1976. The following three years I spent working as a Schools Travelling Secretary for the Scripture Union in Zambia. From 1979 to 1981 I undertook studies at London Bible College leading to a Bachelor's degree in theology. This was followed by a three year period of further service with Scripture Union Zambia involved with leadership development at all levels within the movement. Between 1984 and 1985.

the pattern of a once and for all period of theological training can lead to attrition

I spent twelve months doing a Master's degree in NT Exegesis at Aberdeen University. At the end of that I was ordained a pastor at Ndola Baptist Church in Zambia, a job I held for the following five years. During that time I also taught regularly diploma and degree students at the Theological College of Central Africa in Ndola. I moved to Harare in Zimbabwe at the end of 1990 to take up a pastorate at Central Baptist Church. We were in Harare for the following three and one-quarter years before joining the staff of All Nations Christian College at Easter in 1994. As you are aware All Nations exists to train men and women to go out into the whole world (not just overseas), to cross every cultural barrier with the gospel and to establish or build up the Kingdom of God. During the eight years of pastoral ministry I grew increasingly concerned that although outwardly generally successful, it seemed to me that there were cultural processes at work in people's lives, which sometimes limited the effectiveness of what biblical teaching one did. It was for this reason that when I had the opportunity while teaching at All Nations I undertook a Master's degree in social anthropology at the School of Oriental and African

Studies, a part of London University. From August 1996 – 2001 I served as principal of the Theological College of Central Africa in Ndola Zambia. And now I am back again at All Nations as Director but involved with teaching. All the training that I have undertaken has been motivated by a need arising from ministry. I have been fortunate in this sense that it was the needs of ministry not the need for further education that led to further periods of study and reflection. This has had the effect of injecting into my work concentrated input periodically which has increased my skills enabling me to embrace an ever growing number of opportunities for greater involvement in mission. This has been my experience.

I have observed over the past twenty-five years in Zambia that the pattern of a once and for all period of theological training can lead to attrition. Many of my Zambian colleagues in ministry find that after five or six years in ministry they have given all they can give and have found great difficulty in stimulating themselves. On the other hand the usual pattern of fieldwork followed by deputation followed by fieldwork etc can also lead to a drying out and a struggle for survival. It seems to me that in-service training at regular intervals is invaluable for effective ministry and even for retention of workers.

Principles of training for continuing Mission Development:

1. Academic: The word academic is often times tainted with unfortunate connotations such as irrelevant, intellectual, not practical and even anti-spiritual. Admittedly, and like all human endeavours, the academy is affected by sin. However, in itself the word academic does not need to be an entirely negative entity. It is true that effectiveness in ministry does not depend on the degrees one has acquired. Character, spiritual dynamism, gifts and discipline are vitally important but these are not opposed inherently to the concept of academic discipline. For my purposes, there are at least two meanings of the word academic. First, the word refers to professional, Ivory Tower scholarship. Amongst evangelicals this is perhaps the most hated or even feared of scholarly pursuits (perhaps that is why sometimes we are thought to be anti-intellectual and obscurantist). But there are friends of evangelicalism in this group. Sometimes, perhaps even most times, these scholars write stuff that is not readily accessible to the ordinary Christian. They very often write for each other. They do not always turn out to be popular inspiring public communicators (in the sense that popular preachers inspire large groups of people). However, professional scholarship of this kind can and often does provide a very useful service to the Church.

Second, the word academic applies in a more general sense to a professionalizing of any form of teaching. This means that a course or lesson or indeed any form of training must, if it is to lead to a wholesome or holistic educational experience, include the following elements: vision, a clear description of the course, an articulation of its aims and objectives, a statement of its methods of presentation and a way of assessing

effectiveness (some form of feedback). So whether we are dealing with Redaction Criticism or Weekend Church Placement the approach is the same. The educators and students use the opportunity not only to engage in the activity but also to reflect on what has been learnt and that forms part of the total holistic educational experience. Every Sunday school teacher, Bible Class leader, youth leader, small group leader, preacher, Bible college teacher, ought to work to a vision, through clearly articulated and assessable material. Being about the Lord's business is not contrary to professionalism if that means maintaining highest standards of work and good practice. Indeed you know that many if not most of the leading secular academic institutions in the West had Christian origins.

2. Accreditation: This is often suspect, seen mainly as the thin end of the wedge that leads to a full-blown professional scholarship, which blunts evangelical fervour. The accusation is not entirely unfounded but as shown above need not be so. Accreditation means being part of a recognized educational set up which ensures that the highest standards of education and accountability are maintained. These include good collections and maintenance of library stock, vetting of teachers and their qualifications, and ensuring that the facilities are up to standard. Along with the educational side come the legal requirements necessitated by compliance with the Charities Commission and the Health and Safety regulations. Accreditation also helps to universalize educational programmes and save them from being personalized, idiosyncratic outfits (incidentally the age of accreditation has made it possible for students of different confessional backgrounds to learn side by side, sharing training which can often be a good basis for united action in the future). Accreditation also offers both a point of comparison and a basis for acceptance of qualifications both nationally and internationally. Perhaps most importantly accreditation offers a platform for life long continuing access to educational opportunities and facilities. You will notice that for a long time in this country, if one wanted an accredited theological degree the place to get it, apart from London Bible College, was a secular Divinity faculty in some university. Now many of us are offering accredited programmes through a variety of agencies.

Only one of six advice books even mentioned the extended family let alone dealt with how a westerner can get integrated into an African extended family

3. Life Changing: Good educations ought always to be life changing. Any form of training ought to turn a student into a reflective practitioner, constantly engaged in disciplined reflection. I am married to Anne who comes from Northern Ireland. Just before we got married twenty-two years ago I was challenged about the manner in which Anne would be integrated into my African Extended Family. At first I thought this was not something I should pay attention to. But the Spirit would not let me forget the challenge. And so eventually I decided to do something about it. I had just graduated with a degree from London Bible College. Like every good student I thought there must be an answer to the question in the books on marriage. So I went to the local bookshop and bought up all the books on marriage on

display. To my surprise and consternation only one of the six or so books even mentioned the extended family let alone dealt with how a westerner can get integrated into an African Extended Family. There was nothing for it but to get on and do some work on the subject using the skills so recently acquired from LBC. Some of those seminal thoughts have probably saved our marriage from going the way of so many mixed marriages, which fail to overcome the clash of cultures.

Contextualization or the lack of it is just another arrow in our quiver, which we brandish at the missionaries as we point out their failures

The life changing nature of education must be seen in the way it affects one's effectiveness in public ministry. Contextualization is a popular buzzword in mission circles. Sometimes I feel frustrated for the word seems to mean many things. For a lot of students and teachers, contextualization is a course to be undertaken and once the essay or exam has been handed in and the results published, we set it aside as we move on to the next thing on the curriculum. For many of us from the Third World contextualization or especially the lack of it is just another arrow in our quiver, which we brandish at the missionaries as we point out their failures. This is very unfortunate. My non-technical understanding of the word suggests that ministry takes place in a context and that my involvement in that ministry must take full cognizance of the issues raised in that context and my use of scripture must follow suit. Any education I undertake must potentially be a life changing exercise, which affects me personally, my attitudes, sentiments and eventually my character. But in addition the experience must also improve my ability to perform professionally and relevantly in my work.

4. Flexible: I recently read that there are on offer today some 55,000 courses in the universities in this country. That is a staggering amount of courses! Universities are simply responding to the demands of the market place. Choice is the word. Post-modern life seems to be infinitely flexible and therefore demands choice in what training institutions offer. The increase in the number of courses seems to go hand in hand with an increase in tailor made courses. In response, we at All Nations offer not just a two year diploma in theology or missions studies but a whole raft of courses including certificate courses in Sports Leadership and Intercultural Studies, Arts and Intercultural Studies, we are considering courses in Development, Business (MBA), HIV Aids, Children at Risk, etc all integrated into our Biblical and Intercultural Studies programmes. It is not just the number that is increasing but it is also the duration of the courses. All our courses are now offered in modular style. We offer three-month courses, yearlong courses, etc. In order to be effective and attract a large number of students, we have got to offer anything from a day seminar to a four-year full time doctoral programme and everything in between (organizing all this is proving quite a challenge).

The reason for such flexibility is primarily a response to the demands of our culture where long-term commitment is at most five years and short term (anything from a week to two years) involvement is fast becoming the norm in many people's experiences. We must be prepared to increase

opportunities to meet the needs of an ever growing army of men and women who do not fit our traditional pattern of a

two-year non-accredited diploma in theology.

Michael King

In-Service Mission Studies

In response to a request from its member bodies CCOM and the United College of the Ascension in Birmingham Selby Oak jointly devised a course in mission theology and history for practitioners working in mission who wish to undergird their work and improve their reflected understanding of the job they are doing.

From time to time, many people engaged in the practical side of mission bodies or church mission agencies need to reflect on what underpins their daily deliberations. Questions abound among colleagues with whom I work, both in the Methodist Church and our ecumenical partners. Sometimes we verbalize these struggles, often we do not. Below are some of the questions I often hear being asked:

- Who are we engaged in mission for?
- What theological tools are needed?
- How is Christ served faithfully in cross-cultural mission?
- How is 'mission' to be defined in the 21st century?
- Are we sufficiently up-to-date in our reading and thinking?

All too often the time is not available to grapple meaningfully with such issues, despite one's best intentions. Therefore, on hearing about the CCOM/UCA initiative to run two short courses on *'In-Service Mission Studies'*, I enrolled immediately.

Both modules cover two days and are free standing. However, there is a real value in doing both. In 2003 the courses were in April and November:

Module A – Following Christ in mission: proclamation, service and dialogue.

Module B – Discerning the Spirit in mission: theology, praxis and spirituality.

The four days of reflection turned out to be extremely valuable. Not only were the sessions generally very well prepared by UCA staff, but also the interactive style of most of the programme added greatly to both the education and enjoyment. It was immensely invigorating, as well as challenging, to discuss mission issues with Christians from a variety of backgrounds, organizations and theological positions. The thing that we all had in common was a desire to understand more about God's mission as being revealed in the Twenty-first Century.

In the first module, we studied the mission of Jesus in the gospels; looked at models of mission and the legacies that have been inherited; and reviewed the difficulties of cross-cultural communication. Another crucial session examined evangelism and dialogue, especially concerning other faith communities. The Biblical teaching was comprehensive in its attempt to embrace different points of view. Many of the sessions then led into a real attempt to answer the questions that the group had, rather than impose a rigid agenda. This felt both liberating and stimulating. My only real hesitation was in the 'neat' division of the two modules into the therefore separated missions of Jesus and the Holy Spirit.

In the second module, after a Bible study on the mission of the Spirit in creation and discerning where God is at work, the various sessions picked up the themes in Micah chapter 6 and their relevance to mission. 'Walk humbly' looked at partnership and how to be with others in mission; in whose interests, or indeed in what sense at all, was 'justice' being served by the notion of development; and a challenging look at sharing our faith in a world of fundamentalism and secularism, under the intriguing title of 'love kindness!' Last of all was a time of reading the Bible in context, viewed through the different backgrounds of others.

Integral to both modules were two important factors. First, shared eucharist in the college chapel. Secondly, another time of sharing to conclude. After Module A we were encouraged to offer to one another, fed by the two days together, a definition of 'what mission is'. Module B challenged the thinking behind 'whose is the mission?' and it was a fascinating learning experience to hear from each other our very different insights.

One of the pieces of writing shared with us was by the Brazilian Pedro Casaldaliga entitled 'Fire and Ashes in the Wind'. Below are a few lines that I know I needed to hear:

To the Wind of the Spirit
that constantly banishes
new fears of the Church
and consumes in flames all the authority
that serves not the needs of our brothers and sisters,
and through poverty, martyrdom thoroughly
cleanses her,
To the Wind of God's Spirit
that reduces to ashes
presumption, pretence and pursuit of profit
feeding the flames of Justice and Liberation
- the fiery hearth of the kingdom.

Both modules are recommended to anyone prepared to work hard for a couple of days thinking about the place of God's mission in the world today. The sessions were well researched from sources throughout the world, sensitively led, very inclusive and affirming of the different backgrounds of participants. I am sure that many in the future will be well refreshed by these 'In-Service Mission Studies'.

The next dates for this course

30/3 to 1/4 2004 and 4 to 5/11/2004 and 19 to 20/4/2005.

Further information can be obtained from Dr Kirsteen Kim at United College of the Ascension k.kim@bham.ac.uk.

Gordon Holmes

'Come, let us rebuild' – A Reflection On the 8th Assembly of the All Africa Conference of Churches (AACC), 22-27 November 2003

After some postponements at various stages of the planning, the AACC eventually held its 8th Assembly in November last year, an event loaded with many hopes for a resurrection of the organization that has been riddled with many internal problems over the past decade or so. An invitation was received from AACC and the CCOM Africa Forum decided to ask Rev Gordon Holmes, acting Focal Person to represent the British and Irish churches at this event. See also the Forum report p.13.

'Who has destroyed Africa?' The answer: 'We Africans!' So said Joachim Chisano, President of Mozambique and of the African Union, in what was for me an unexpected answer to his own question. He was giving the keynote address at the opening rally last November of the 8th Assembly of the All Africa Conference of Churches (AACC) in Yaoundé, Cameroon attended by an estimated 8000 people. The Assembly theme was 'Come let us rebuild' (Neh 2:17-18.)

There are many reasons to argue with that view (international debt, trade imbalance...etc). However given the theme, he did place his emphasis on the rebuilding of Africa such as through the Africa ownership of the New Partnership for Africa's Development (NEPAD). The 800 church leaders and church representatives gathered in Yaoundé were an influential selection of Africans committed to rebuilding. Here are some:

The ancestors teach us to listen to the earth, feel its pulse, if we are to recognize our connection to the sacred.

The Rev Canon Gideon Byagumisha from Uganda, who is HIV positive, preached eloquently about his experience of challenging the churches to break the silence, the stigma and the inaction associated with the HIV/AIDS pandemic ('...this work has been done with the help of God' Neh 6. 15-16). At a candlelit service, following a procession through the city streets, a covenant document on HIV/AIDS was adopted which it is hoped will reach every congregation across Africa. An unrealistic dream? Who are we to say? Among its ten clauses are ones about prevention, treatment, gender inequality and justice. 'As far as we are concerned, this is war,' said the Rev Dr Mvume Dandala, the recently appointed AACC General Secretary 'We declare unequivocally that HIV/AIDS is not the will of God for Africa. We will try with all we have to resist it. He also said that 'the church must resist any tendency by the pharmaceutical companies to see Africa as an open market for HIV/AIDS drugs.... Such an attitude would be a sign of moral bankruptcy.' Are we hearing?

Speaking as the newly appointed, and first African, General Secretary of the World Council of Churches, the Rev Dr Sam Kobia spoke of ecumenism being 'part of the process of healing the memory of Africa' The ancestors, he said, teach us to listen to the earth, feel its pulse, if we are to recognize

our connection to the sacred. The effects of trauma and the injuries of institutional evils are to be healed not just by the passage of time but, rather, by coming to face to face with the realities that have made Africa what it is today.

The churches are called, said Sam Kobia, to be creative, driven by theological imperatives for structural change in the living conditions of the working poor, excluded groups and peasant communities in Africa. 'Parish networks of social study groups and awareness building initiatives', he said, 'will strengthen the ecumenical movement from below. It is vitally important to bring theology back to the people.' He was building on what President Chissano was saying about Africa owning the past and then the future. These ideas are relevant beyond Africa.

Strategies for empowering churches were outlined by Mrs Kathure Mwenda of Oikocredit EDCS, Nairobi. Her emphasis was on building self-help: accountability, the management of resources, corporate governance, the avoidance of waste, investment, volunteering, budgeting and giving. Outside of Africa it is wise, as within it, for donors to be wary, but fairness demands recognizing what is being said and done to advocate careful administration and the avoidance of financial misconduct.

'Who has destroyed Africa?' – 'We Africans!'

The rooting of African church life and theology in African culture and experience, and in ways rarely known to the early missionaries to Africa, makes for discovering appropriate worship for the African context. The Rev Japhet Ndhlovu, General Secretary of the Council of Churches of Zambia, spoke of real African sacred music. 'We have to obey its scientific content' he said, 'that is the crucial element: text, melody, harmony, rhythm, speech, tone, musical tone, (all) have to be authentically African'. For me that requires a different kind of awareness in worship.

Closer to us is the Rev Dr Valentin Dedji, a Methodist minister from Benin but currently a pastor in Tottenham, London. His book *Reconstruction and Renewal in African Christian Theology* was launched at the Assembly. An UK launch is at Wesley's Chapel, City Road, London on Sunday 4th April at 1.00pm. Drawing on his doctoral thesis, Valentin Dedji considers the theology of J. K. N. Mugambi (Kenya), Kwame Bediako (Ghana), Ka Mana (DRC) and Jean-Marc Ela

(Cameroon). These profound Christians see Christianity not as an import from outside Africa but rather the fulfilment of much African thought and theology; they warrant being more widely known.

In an Assembly workshop discussing interfaith relations the speaker was Dr Johnson Mbillah, the General Adviser of the *Programme for Christian-Muslim Relations in Africa* (PROCMURA). Based in Nairobi PROCMURA is known to and appreciated by CCOM through the PROCMURA European Liaison Committee, which recently met in Basel, Switzerland. While the challenges to Christians in countries such as Nigeria and the Sudan threaten individuals and churches, Johnson Mbillah senses that PROCMURA's emphasis on the need for a greater understanding of Islam by Christians is increasingly understood. In countries such as ours there is much to be learnt from PROCMURA in its thinking and methodology.

Dominating the proceedings at the Assembly was the reordering of the AACC itself. After a period of uncertainty and loss of credibility the Assembly formally started the AACC on a two-year process of rebuilding. Mvume Dandala, with others, face difficulties as they develop fresh ways of working. Following the guidelines in an agreed Covenant Paper the intention is that a vibrant, relevant, serving continental institution will result, dynamic, practical and flexible. The speeding up of decision-making processes needs

to be a priority, as does improving relationships with member churches and regional ecumenical bodies. With changes in financial and human resource management the AACC should become more effective. It is set to operate with theme-focussed teams rather than tasks, based on desks. The changes in the World Council of Churches' procedures which were outlined at the Assembly and these being worked out by the AACC may well be relevant to any thinking about the reordering of the ecumenical architecture in these islands.

Of particular relevance to CCOM member bodies are the critical observations in the Covenant Paper about the operations of ecumenical partners. It is noted that they have been restructuring and downsizing. NGO's are seen as competing in the AACC's traditional areas and there are problems when programmes overlap. Partners, it says, are increasingly 'tent-pitching' in Africa, staff are younger with less knowledge and experience and are not necessarily rooted in the church; they want, it says, action not prayer.

All these themes associated with the rebuilding of Africa's churches and ecumenical networks are not for Africa alone. For the AACC a post-Assembly meeting with partners, including ones from Britain and Ireland, took place in February 2004 in Nairobi. Watch this space!

Further information on this meeting is available from Gordon Holmes.

Eric Cramb / Sheilagh M. Kesting

Reflections on a visit to Geneva

In late November 2003 ACTS organized another visit to the various ecumenical instruments located in Geneva for representatives from its member churches. Here are two reports from Church of Scotland participants.

Erik Cramb: 'Calvin, the Concord and a scabby Cross'

As our plane was taking off from Heathrow, Sheilagh Kesting, the Church of Scotland's Ecumenical Officer told me, 'It'll do you good to go to Geneva and get a feel for what's going on at the World Council of Churches ...and I've arranged a tour so you can walk in the footsteps of Calvin.' She suddenly broke off, saying, 'Look, look, it's the Concord!' Sure enough, there it was, sitting on the tarmac in preparation for its final flight, surrounded by camera crews and a fleet of vans with television discs on their roofs.

An hour later, as our plane began to swoop down towards Geneva, the magnificent snow capped peaks of the Alps glistened in the sunshine. The grandeur of God's creation, eternal, timeless. The Concord, its graceful lines evidence of the beauty of great engineering innovation, still so modern looking, was already redundant. Life has moved on. How fleeting and fragile seem even the greatest creations of man.

As if any other reminder were required of the relentless change in the midst of which we live, in the garden of the

WCC there are two large slogan-daubed concrete slabs, remnants of the Berlin Wall. I am old enough to remember it going up as well as being torn down. Strangely, I felt encouraged. Some of our 'reformation values' often seem set in stone, but stones that might once have been a protection now serve only as barriers that can be torn down.

I mentioned our first woman Moderator. The guide clapped her hands in delight: 'Oh Calvin *would* have approved...and I hope she will wear scarlet nail polish.'

CEC, the Conference of European Churches, we were told, is a child of the same Cold War that gave rise to the Berlin Wall. CEC was founded with the conscious aim of being a

bridge between East and West. Some view the expansion of the European Union as the tearing down (or moving east) of the 'Golden Curtain' that marks EU borders. Others told us that the trend towards individualism in the west is undermining community values in the east and with the breakdown of socialism, unemployment is 'crushing down upon the people.' 'You should recall that a typical health care question in the west is about how long people have to wait for a hip replacement, but in the east the question is 'are there enough aspirins to go around?' 'There is a need' we were told, 'for encounters as distinct from dialogue if we are to have any cultural sympathy with our sisters and brothers in eastern Europe.'

One of the stunning features of the WCC building in Geneva is the chapel. In this chapel, the stained glass, the wooden frames, the stonework, the furnishings, all a single cohesive design that is both pleasing and impressive. A Scot is immediately reminded of Charles Rennie MacIntosh and the integrated designs of his tearooms and houses and all of their contents.

In the midst of this order and grandeur there was a gaudy, hand-painted cross, which to tell the truth was pretty scabby with no artistic merit. Our guide was very dismissive of it, telling us it was a recent gift, and said that politeness demanded it was kept for a while, but they would soon be getting rid of it. I wondered, and asked, what is the place for that which doesn't quite fit, doesn't 'match up'?

That is essentially the challenging question currently posed by EDAN, the Ecumenical Disability Advocates Network in their document 'A Church of All and for All'. Where do we

(people with disabilities) fit in? How can our gifts be seen and used and valued? What a delight it was for us to bask in the reflected glory of being from the same country as Graham Monteith, one of the principal authors.

'The WCC and the UN are children of the same era of the search for a just and peaceful society or world order' we were told. But about a quarter of all Christians, some 500 million people, are in Pentecostal churches who are not members of the WCC. 'This growth has taken place very rapidly (over just about 100 years) and outside of the ecumenical movement, and,' it was confessed, 'it is where vitality is.' This, it seemed to me, is the biggest of the many challenges that face the ecumenical movement if it is to be more than an attractive icon of another age like the Concord.

Finally, just the briefest word about walking in the footsteps of Calvin. Our guide was a lady who must certainly have been more than 80 years old and who was an enchanting and mischievous delight as well as having a knowledge of Calvin and Geneva that was positively encyclopaedic. She had very clear opinions about that of which Calvin would approve or disapprove. In conversation about the Church of Scotland we mentioned that we were about to have our first woman Moderator. She clapped her hands in delight and with shining eyes said, 'Oh Calvin *would* have approved...and I hope she will wear scarlet nail polish.'

I can now say to Sheilagh, it did me good to go to Geneva. There is a richness in encounters, and is that not one truth at the heart of the incarnation? An eternal truth of the living God.

Sheilagh M Kesting: Notes on a visit to Geneva

This was the second 'encounter' Kevin Franz, the General Secretary of Action of Churches Together in Scotland (ACTS), and I had organized. We were a group of eight in all. Some were sent by their churches and two were from ACTS. Altogether two and a half days were spent in the Ecumenical Centre meeting staff from the Conference of European Churches, the World Council of Churches and the World Alliance of Reformed Churches. It provided an opportunity to engage, if only briefly, with the wider ecumenical agenda. The purpose was to give people with senior responsibility in boards, committees and networks of the churches and ACTS an insight at first hand into the work of these ecumenical bodies. So often these seem distant, remote and costly and in times of financial stringency, it can be difficult to see where they fit in. The visit gave us an opportunity to see how our membership contributions are used. We could begin to see what more we are able to do as churches together that we could not do on our own.

The WCC put together a programme for us on the basis of the interest and expertise of the group members and according to the availability of staff at the time. There was also opportunity to meet informally at coffee time with some members of staff from the UK. It has been our experience that this kind of visit gives encouragement and affirmation to the staff in the work they do.

While there was little in our programme this time that related to the Mission and Ecumenical Formation programme group of the WCC, if mission is a term that is all-embracing of the purpose for which the church exists, then the experience in Geneva was about how churches throughout the world support each other in an exchange of resources and gifts. The programmes of all the organizations ensure that poor and rich, weak and strong are able to work together and be enriched by each other's insights and understanding of the church and its mission. From assisting with programmes to equip local people for ministry and mission to international relations and lobbying in the United Nations, the EU, the World Health Organization, the World Bank etc the work we are party to through our participation in these ecumenical bodies places our Scottish and British and Irish work into a far wider picture. It is part of a larger jigsaw. Nothing is quite the same as personal encounter for enabling the catching of a glimpse of that wider picture. The effect of these two and a half days, with an extra day for sight-seeing in Geneva, was to refresh and inspire us for the work we do in our various capacities in our churches and through ACTS and CTBI.

Clare Amos

Theological Education and the Anglican Communion

Working Together Towards the Future

Amid all the tensions and challenges which are being faced by the Anglican Communion at the present moment, it is important that a very positive initiative in the life of the Communion does not go unnoticed.

During the last few years the Anglican Primates (the leaders of the almost 40 Provinces around the world which together make up the Anglican Communion) have been regularly focusing on the importance of theological education. In their annual meetings they have been exploring, with the help of theologians, how to strengthen and develop the provision of theological education – at all levels – throughout the Communion. They have been aware of the wide disparity of resources in the different Provinces of the Communion and keen to develop ways that mutual support could be offered.

Archbishop Rowan Williams has publicly stated that he considers theological education as one of the priorities of his archiepiscopate, and his installation as Archbishop of Canterbury therefore has inevitably given a fresh impetus to this process.

Meeting at Porto Alegre in Brazil in May 2003 the Primates said: 'It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of the past and with an awareness of present and future needs.'

a special focus on what is called 'The Anglican Way' – asking what it means to be Anglican

We discussed what basic standards of theological education should be provided for and expected from all members of the church. All regions face major challenges in this area, particularly in the provision of resources in non-English speaking Provinces, and we considered how these should be met. We recognize that there is a distinctive Anglican approach to theological study. This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment. Theological education in the Anglican Communion honours each local context and, at the same time, calls us together into communion and mutual accountability. Therefore, though we wish to develop common standards of theological education worldwide, we value the uniqueness of the work of the Holy Spirit in each place. Supportive of the Archbishop of Canterbury and, with him, convinced of this need, we affirm and encourage the work of the Anglican Communion Task Group on Theological Education.'

Since May 2003 this task group, now renamed as *Theological Education for the Anglican Communion* (TEAC) has begun its work, with the remit to make a report with concrete

recommendations to the Primates by 2007. TEAC has as the aims of its work:

- to deliver a well-focused challenge to be a Communion of Christians who read the Bible together in the fullest awareness of who, when and where we are;
- to strengthen the sense of why we are Anglicans and what sort of church we want to be;
- to make clear suggestions as to how theological education can be delivered with appropriate professionalism and ecumenical alertness;

Anglican identity – for example, *Via media*, Lambeth Quadrilateral, Book of Common Prayer

- to create a culture of teaching and learning in the faith community.

The work of TEAC will range widely across several key areas for theological education, looking at education for Bishops, for Priests, for Permanent Deacons and Lay Leaders, and for the Laity as a whole. It will also include a special focus on what is called 'The Anglican Way' - asking what it means to be Anglican and how this can be effectively incorporated into theological education at all levels. The membership of TEAC (approximately 35 strong) is drawn from most of the Provinces of the Anglican Communion, and will be consulting widely as it engages in its task during the next few years. TEAC will accomplish its work through a number of sub-groups, and the Convenors of the sub-groups met together in November 2003 to draw up the formal briefs for their work. At this meeting, the Archbishop of Canterbury, Dr Rowan Williams, who will act as a consultant to TEAC, addressed the group. He underlined that theological education was a particular priority for his archiepiscopate, and set out what he regarded as key lines of enquiry for TEAC. Challenged as to why we should be spending resources on theological education in a world in which many lack adequate food and healthcare, he spoke of the essential place of theological education in ensuring we are a Communion of Christians whose energies are appropriately channelled. Reminding TEAC of the words of Ephesians 4, 'to equip the saints for the work of ministry, until all of us come to the unity of the faith and of the knowledge of the Son of God' he pointed out that theological education was important for mission because it is only when we properly understand our faith that we can share with others the good news of what is different and new.

On behalf of the group the Coordinator of TEAC has recently (February 2004) sent out a questionnaire to all institutions and programmes of theological education in the Anglican Communion as a significant exercise to gather both data about the existing provision of theological education, as

well as perceptions of where the needs particularly lie. The questionnaire is the work of the *Anglican Way* sub-group of TEAC which has defined its brief as seeking to explore, understand and describe Anglicanism's ethos and contribution to the wider Church, seeing the 'Anglican Way' as:

- Understanding and describing a distinctive theological method incorporating, for example, 'contemplative pragmatism', 'inhabiting doctrine', doing theology by preaching, liturgy, hymnody, artistic creativity, etc.
- Scripture, tradition and reason: Reading the Bible together, corporately and individually, with a keen and critical sense of the past, a vigorous engagement with the present context, and with patient hope for the future.
- Awareness and critical assessment of other defining characteristics commonly associated with Anglican identity – for example, *Via media*, Lambeth Quadrilateral, Book of Common Prayer, distinctive polity, comprehensiveness, unity in diversity, bridge between denominations, balance of freedom and order, balance of pastoral, mission and prophetic, exercise of ministry, etc.
- Acknowledgement of provisionality, incompleteness and vulnerability as potential strengths.
- Awareness of Anglicanism's past and present failures, and its susceptibility to particular kinds of abuse.

What does the Anglican Way mean for the united churches and other churches in full communion with the See of Canterbury, and what do these churches offer to an understanding of the Anglican Way?

Fred Graham

BBH – an accompanier's report from Dublin

On a Saturday evening in April in the Roman Catholic Church in Tallaght a special mass was held for the Methodist Youth and Community Worker who was on sick leave due to mental and physical exhaustion. Over a hundred people attended and prayers were offered for the speedy recovery of the Methodist worker.

This event illustrates graphically several features of the work of the churches in Tallaght. Tallaght, with a population of over one hundred and twenty thousand, lies on the southern edges of Dublin City. It is an area of severe social deprivation and it makes great mental and emotional demands on the statutory and voluntary workers involved. The exhaustion of the church worker is a combination of the demands of the area and the high level of commitment of the church workers as they try to respond to the needs of the people in the area. The fact that a Catholic church held a mass with a special intention for a Methodist church worker speaks volumes about the good will and co-operation that exists between the churches in Tallaght and in particular the great support offered to a small Methodist church community by the Catholic Church.

The Methodist Church in Tallaght had its origins in the work of a married couple, Kay and Tony Kennedy, who

How is the Anglican Way defined in terms of its contribution to the ecumenical movement, including self-definition in ecumenical dialogue and in relations with other churches?

Acknowledging the holistic nature of theological education and the importance of its undergirding by spirituality, TEAC has devised a prayer for its work, written by Rev Colleen O'Reilly, one of the members of the group:

Christ our Teacher,
 you alone are the way, the truth and the life:
 so lead the Theological Education group in its
 work,
 building trust and understanding,
 that, in sharing our stories, vision and resources,
 all your people may grow in faith
 and your whole Church built up in love,
 in the power of the Holy Spirit
 and to the glory of the Father.
 Amen.

To discover more about the work of TEAC, or to ask for a copy of the questionnaire referred to above, please contact Clare Amos, the Coordinator of TEAC, at clare.amos@anglicancommunion.org

set up a house church about twenty years ago. Since that time there has been a succession of church workers and volunteers. The present community worker is Lesley Johnston who with church members is responsible for pastoral care, youth work, Bible study and Sunday worship. The church congregation numbers about twenty four and is growing slowly. This outreach work took place under the umbrella of the Methodist Home Mission Department and was supervised by the local circuit superintendent the, Rev'd Tom Kingston. As long ago as 1997 the Property division of the Methodist Church had agreed to allocate building funds, and in 2002 a newly formed National Church Development Board dramatically increased that commitment to enable the erection of a church and community building in Tallaght.

In the Autumn of 2001 negotiations took place between Methodist Church and CCOM to include Tallaght in the Building Bridges of Hope Project and a contract was agreed. In April 2002 I began to act as accompanier, a task planned to last until 2005. As there was no local church council or committee, a reference group was formed of local and circuit representatives chaired by the local superintendent to facilitate the accompanying process. Because a committee was created specifically for Building Bridges

of Hope, the profile of the accompanier was raised in a way that would not have happened if the accompanier had joined an existing committee.

After an introductory process of explaining the BBH project and the role of the accompanier the committee fell into the custom of discussing the usual business of a church committee and also allowing time for the accompanier to help them explore various key questions related to the development of the church in Tallaght. It had been suggested in the BBH literature and in the induction training that accompaniers would attend four or five meetings a year. However, because Tallaght is a new embryonic church council and with the imminent responsibility of managing a church and community centre, it seemed appropriate to attend all meetings of the group. In the course of a year the reference group explored their vision, purpose and values, reviewed their strengths, weaknesses, opportunities and threats and a broad development plan was drawn up listing the various responsibilities and priorities facing the church at this time. These thoughts were shared with the local congregation at a special Sunday morning service. The congregation were also encouraged to identify their gifts and use them in the mission of the church. More significantly during this year the local representatives of the reference group were growing in confidence and also in their willingness to assume responsibility for the life and work of the church in Tallaght. This growing maturity was re-assuring to members of the Church Development Board who had taken such a leap of faith in providing money for the building of a church centre.

In April 2003 a church council was set up in Tallaght comprised of members of the reference group with additional local and circuit members. This church council would continue to be chaired by the local circuit superintendent and would have responsibility for the life and work of the local church and for the support and direction of the local church workers and volunteers. The constitution of the church council and its functions were in line with the proposals of the *Connexions Report* which is currently being implemented throughout the Methodist Church in Ireland. In May 2003 the laying of the foundation stone was celebrated. And so Tallaght Methodist Church is moving into an exciting new era. The church building will offer new exciting possibilities and new responsibilities. Over the past year membership has been slowly increasing and there is a feeling of optimism mixed with apprehension.

My role as accompanier in this project has been both challenging and fulfilling. Despite the excellent preparation and induction by CCOM, the role of accompanier was

novel and uncertain to me. We were not to be trainers or consultants but an objective presence, a critical friend who sat in with people as they engaged in managing their affairs and piloted a way into the future. There were resources available to us. There were the seven learning areas gleaned from the action research in an earlier part of BBH There was our own experience and also the support of the CCOM staff and the insights gained from the twice yearly training events.

So what did I do?

First of all I tried to affirm and support the endeavours of the church community worker and the local church workers. This was done by listening carefully to their hopes, successes and struggles and offering encouragement.

Secondly, drawing on the insights of the BBH programme and the training events, I tried to help the members of the reference group focus on their hopes for the church in Tallaght, to see the practical issues involved in the context of being a faith community hoping to contribute to the local community.

Thirdly, note taking had an important part to play in the development of our thinking together. Careful notes of discussions gave value to people's contributions. Also, in writing up notes I would order and develop the notes and then present them to the next meeting for amendment and adoption. After each meeting I would write up a report, which included a brief account of the business and also note significant group processes or issues that needed to be addressed.

Because this was a new, inexperienced committee, I made suggestions about agenda-setting, taking of minutes, effective decision making procedures, etc. This work was done on a one to one basis.

My role as accompanier is changing as the needs of the group change. With the strengthening of the committee and its greater clarity of role, it seems appropriate that the accompanier adopts a more passive role.

To be present to people as they meet to discuss their deepest beliefs and aspirations is a privilege and honour. There is no blueprint for the role of accompanier. It is more a journey of faith responding to the hopes and needs in each situation. It is a journey that is challenging and uplifting. Tallaght Methodist Church is a small faith community placed in a situation of massive social and spiritual need. And yet the exciting thing is that despite its limited resources it is a source of hope in the community.

CCOM Forum Reports

Asia Forum

In 2002 the Asia Forum decided to hold an annual conference rather than regular meetings four times a year.

After the 2003 event on 'Religious Minorities, Human Rights and Mission in Asia Today' (papers are accessible over the CCOM website www.ctbi.org.uk/ccom) the next conference is being planned for **10 June 2004** in London (at Bastille Court, the new CTBI office) on the theme '**The Challenge of HIV/Aids in Asia**'. International speakers from churches and development agencies will look at the topic in practical and theological perspectives. The meeting is being organized jointly by the Asia Forum, Overseas Health Care Forum and the China Forum of CTBI.

For further information and registration contact the CCOM office ccom@ctbi.org.uk.

Sri Lanka

Cf. p.16.

Mission Theology Advisory Group

Balaam's ass (Numbers 22)

In MTAG recently, we have had some fascinating discussion about how we share faith and how faith sharing through personal witness relates (if at all) to the historic faith of the Church and its traditional teaching.

Here are two examples:

We thought about the story of Balaam's ass and what it has to say about telling our story in contemporary society. The context is the request to a diviner to change contemporary events by speaking negatively (a curse), rather than positively (a blessing). We can see this positive/negative speech all around us, from the large political scene (Lord Hutton's enquiry; media spin; manifesto promises; denigration of opposing parties and agencies) to the fortune telling of popular culture (horoscopes; psychics; mediums etc). Manipulation of some 'truth' or other is often the name of the game. Where is *God's* truth in all this?

As for Balaam, so for us. The angel of the Lord stands squarely before Balaam in the middle of the road and he just doesn't see what is so plainly before his eyes. Prepossessed by his journey and his mission, he doesn't know why his donkey is acting up until the creature starts talking. The unexpected speech of the dumb animal shocks Balaam into remembering what his gift and purpose is all about. It is *God's* truth that we are called to proclaim, not some lovely story that we have manufactured for ourselves. It is a tough truth, and many will not like it. But Balaam's words are instructive to us now:

'I have come to you now, but do I have power to say just anything? The word God puts in my mouth, that is what I must say' (v 38).

MTAG is currently investigating the relevance and use of Christian apologetic in our contemporary culture, awash with different spiritualities and different kinds of truth. We too are on missionary journeys within this culture, but can we 'say just anything'? In producing our resources to help people share their faith, we have come across an interesting phenomenon, -people can be encouraged and helped to share what their faith means to them, but when it comes down to explaining to others outside the Church what the Church teaches about various issues, people default to their own meaningful story, personal view or sense of moral values. So, for example, in talking about the forgiveness that God offers to those who truly repent, some Christians will have their own list of the irredeemable: the Hitlers and the Harold Shipmans and the Ian Huntleys. God, our God, is not for them.

There is a challenge here which says that Christian teaching, lived out in Christian discipleship, has its own demons and dodgy narratives, filled with blessing and cursing. So are *we* watching out for the angel of the Lord? Whose ass is being whipped? Whose ass is talking?

Anne Richards

Europe

The Europe Mission Forum meetings in 2003 focussed on the two major European Christian events; the first ecumenically prepared German Kirchentag (oekt.de) and the CEC Assembly in Trondheim (cecassembly.no).

Darrell and Beth Jackson attended the November meeting before moving to Budapest to work as Church Mission Society (CMS) mission partners for the Conference of European Churches (CEC). Darrell explained the purpose of the three-year project. It is to map existing mission work in Europe and to report back to CEC with a series of recommendations. In year one, he and Beth will undertake *vital* research, gathering bits of the jigsaw. In year two, they will set up regional thematic conferences, seminars and consultations, and in year three the results will be pulled together in a series of meetings to construct their recommendations. CEC is keen to work with other agencies, especially across language borders, and needs to find ways in which to receive and plug into projects from Eastern Europe. Some of the questions to be asked are: what sort of organizations are relevant to our *common mission*, what models of common mission are we aware of, what mission networks exist, and how could CEC better coordinate such work in Europe? Training and education questions will also figure strongly in the work.

We also heard at the November meeting that

- the Anglican Chaplaincy in Greece has been asked to handle all chaplaincy work for the Olympic Games - ecumenical and international

- Ken Medhurst has written a book about Europe to be published in time for the European Elections and the accession of new E.U. member states.
- The Churches' East-West Relations Network (CEWERN) with specific interest in the churches of Eastern Europe and Churches and the Future of Europe (CAFÉ) with rather broader concerns with the future of Europe itself, plan to work more closely together.

The Forum having looked back on two great ecumenical events, which most members had attended, now is questioning the purpose of EMF. We meet twice a year in London. Would a one day, or 24 hour conference be more productive and include people from the three other nations? What do we do that is not done by other groups? Our November Forum agreed that EMF needs more representatives to enhance the input from the various agencies. Outside speakers should be invited. Most agencies do not have a Europe section; therefore the EMF's position as the official link between CCOM and Conference of European Churches [CEC] is important. Do we enable ecumenical theological debate? Are our discussions leading to actions? The Focal Person and Chairman are eager to hear from the members of the Forum their thoughts on the future of this work.

Meanwhile we plan for the future with a Forum on April 28th spending some time discussing *Mission through Reconciliation*, including news from Coventry Cross of Nails Centres in the Balkans.

Dorothy Knights

Middle East Forum

It is striking how many in our churches think of the Middle East as purely Islamic, apart from Israel, and are totally unaware of the Christian presence there ever since Pentecost, its huge historical influence and its continuing importance. Even those who believe themselves basically well informed come back from a purposeful visit surprised at what they have encountered of Middle East Christianity. With the area being probably the most critical of all for international peace or conflict as well as for the relations between religions, this is a serious failing on our part, which has troubled and challenged the Middle East Forum. The Forum was therefore delighted to join with Heythrop College in organizing a conference held at Heythrop on 11th December entitled *Christianity in the Middle East – Contemporary Explorations in Politics and Theology*, which was attended by over a hundred people from the range of churches in Britain and Ireland.

It was a very full day, with outstanding and very relevant contributions from eight scholars. We were introduced to the themes that are of major importance to the Christian communities there, ecumenism and inter-church relations (both internal to the Middle East and with the West), Islamic-Christian relations and the churches' losses through emigration, as well as the impact of the Israel/Palestinian conflict. The conference then concentrated on Christianity in particular countries, in Egypt, Iraq, and Lebanon, and the issues facing the churches in Jerusalem and Israeli and Palestinian Christians.

There is no room here to report in any detail. I believe everyone was left with a much stronger awareness of the diversity present in the Middle East, both in the Christian and in other communities and how hope for the future depends on accepting and gaining from that diversity rather than through simple imposed solutions, whoever imposes them. Again we take for granted our historical context in Britain and Ireland, in Europe and the West generally (although we each may have our own particular distorting lens through which we view it); yet we do not know enough or recognize enough the importance of the historical context that so much determines people's attitudes in the Middle East, where history is an even stronger influence than here. The challenges to the Christians in the Middle East are severe and their fears have real foundations, but as real are the signs of hope, and it would be a dereliction for us in the West to forget them and write their future off.

Many said afterwards that there was almost too much to absorb in the day, even while many areas in the Middle East could not be covered. It would be good if the papers could be published, and good also if there could be more such opportunities in the future wherever they might be held. The Forum and others certainly owe a big debt of gratitude to Heythrop College and especially Anthony O'Mahony for the work in arranging the conference, and we thank them warmly.

The Forum had its own meeting in December when Colin Chapman, recently retired from the Near East School of Theology in Beirut gave a very illuminating address on the subject *What Future for Western Mission in the Middle East?* He covered an immense number of issues relating to his subject. Notably he took issue with William Dalrymple's belief, expressed in his book *From the Holy Mountain*, that Christianity is dying in the region.

On the MEF see also p.17.

Colin Morton

Personnel Officers Forum

The Personnel Officers' Forum (jointly with Global Connections) continues to meet with rather low attendance from among the CCOM members, but thanks to the strong Global Connections input the meetings continue on a high standard of presentations and exchange. At the last meeting we continued the ongoing discussions and exchange of experiences with various aspects of the legal issues surrounding European employment legislation. The main topic however was the issue of 'Lifelong mission learning', i.e. a reflection about the changing demands in mission work today and the possibilities of response from the personnel and training point of view.

Two presentations were given, Rev Canon Chad Gandiya, tutor in African studies at United College of the Ascension in Birmingham, upon the invitation of CCOM, and Rev Joe Kapolyo, principal of All Nations College addressing us. Joe Kapolyo's paper can be read on p.2f, it is hoped that Chad Gandiya's paper will be on the website shortly.

Kai Funkschmidt

Africa Forum

At the Africa Forum Steering Group on 12 February 2004 there was a sombre discussion given the low number of representatives of member bodies stating that they can attend the planned Africa Forum consultation at Coleg Trefeca, Brecon, 30 March – 1 April 2004 which had been planned upon the kind invitation of Eleri Edwards of the Presbyterian Church in Wales. It was agreed that there was no option but to cancel the consultation. Similarly, at the last meeting there was a discussion about the difficulties the Forum is experiencing following what has been a successful number of years. Greater clarification as to what the Forum is about, and the commitment of members to it, is needed before any further meetings are planned – that is the ones normally held in July and November.

The Steering Group pointed out that notice of the dates of the planned consultation had been given in mailings in October and November 2003. As it turned out that the dates chosen clash with some essential travelling; it would have been helpful to have known that at an early stage from the Forum members concerned.

It was agreed that an assessment of the then current situation will be made before any further of the scheduled meetings for 2004 are planned. A letter has gone out to the Forum members on 1 March telling them of the cancellation, asking them how they see the future of the Forum and inviting suggestions as to purpose and methodology. (As of 12 March, one reply, from the Church of Scotland, had been received).

The Steering Group agreed that Focal Person Gordon Holmes, having been invited to speak about the Southern Africa Group at the CCOM Members Meeting on Monday 29th March, should frame what he says in the realities being experienced by the Africa Forum as a whole.

Discussing its current difficulties the Steering Group agreed that for increasingly rehearsed reasons the level of ecumenical engagement does not currently match what it was nor does it conform readily to the stated intentions of the member bodies. The difficulties of the Forum are evident in other ecumenical fora.

A consequence is that those who volunteer for Forum work – that is those who are not employed by member bodies – may be undervalued. This includes some, in addition to the Focal Person, who attend meetings on behalf of member bodies.

Given the member bodies' financial commitment to CCOM, it is not always readily clear what they are

receiving in return if they fail to make use of the services offered or suggest in which ways they desire these to be improved.

The matters outlined were presented to the CCOM Members' Meeting in Glasgow in October 2003 and will be revisited at the Members Meeting on 29 March.

See also p.5f and p.17.

Gordon Holmes and Kai Funkschmidt

Overseas Health Care Forum

OHCAF is still undergoing a process of re-evaluating its *raison d'être* and *modus operandi*. The group now has about half a dozen active participants (i.e. attending meetings once or twice a year), but little other activity at the moment. The last major project charged to OHCAF was the production with the International Community Trust for Health Education Services (ICTHES) of a journal on mental healthcare in the developing world, arising out of a conference we organized in 1999. This journal was published as *Developing Mental Health* by ICTHES in the autumn of last year.

The current thinking on our reason for existing as a group is as a discussion forum on issues impacting Christian churches, aid and mission agencies in the pursuit of health services for the poor, and in providing for the health needs of their own personnel. The way we see this working out is through an email forum, rather than focussing on meetings.

As a result, we are about to initiate discussion based around papers on three main topics – the upcoming WCC conference in which healing will be the major theme, the personnel and professional development needs of health professionals working long-term outside of the UK, and the impact of the globalization of labour on the availability of nationals to staff health services run by Christian bodies. We will also want to look in time at issues such as HIV/AIDS, TB and malaria – and the engagement of Christian bodies with international bodies like the Global Fund, UNAID and the WHO. Out of these discussions we may in time wish to convene larger consultations and working groups with the aim to disseminate useful strategic thinking on tackling these issues.

Steve Fouch

Events Resources News

CTBI on the move

Churches Together in Britain and Ireland (CTBI) and with it the Churches' Commission on Mission (CCOM) have moved offices in December 2003. The long-prepared move, twice aborted at short notice when property sales fell through, had become necessary because Christian Aid with whom CTBI/CCOM had shared a building since 1987 had vastly grown in staff numbers and required more space. One of the debates around the move was the question how it would affect co-operation with Christian Aid. In the past for example CA participation in Forums was at least made easier by proximity. The conversations continues.

Despite some voices suggesting more thought should be given to explore possibilities of locating the organization outside London, it was determined for various reasons early on that this was not a realistic option, and the new office is only about ten minutes walk away from the old one. The new facilities, much appreciated by staff and visitors alike, boast far better meeting facilities compared to the notorious underground concrete environment of Inter-Church House. The address is: Bastille Court, 2 Paris Garden, London SE1 8ND, phone 020 76547254 Fax: 020-6547222. All staff e-mail addresses are unchanged. Directions to the new offices can be found on the website www.ctbi.org.uk.

BIAMS Annual Conference

This year's BIAMS (British and Irish Association for Mission Studies) conference will be on the theme 'Equipping for Mission' with the main speaker being Rev Dr David Harley, General Director OMF, formerly Principal of All Nations Christian College on Saturday, 23 October 2004 (10:00am – 4:00pm). Venue: United College of the Ascension, Weoley Park Road, Selly Oak, Birmingham. Costs are £ 20 for non-members and £ 10 for members and concessions (incl. lunch).

For registration or information contact: BIAMS Administrator, Henry Martyn Centre, Westminster College, Cambridge, CB3 0AA Tel: 01223 741088, e-mail: pk262@cam.ac.uk.

Getting your message across – How to deal with the media

The Mission Network of Action of Churches Together in Scotland (ACTS) at its January meeting lent its support to a one day training course for clergy/church workers under the heading 'Getting your message across'. It teaches how to deal with media (interview techniques, press releases, preparing for TV, impact on local media, pitfalls to avoid...) and effective presentation skills (body language, voice projection, structuring a presentation, eye contact...). Trainers are Liz Kristiansen, formerly of Scottish Television and now teaching media and presentation skills at North Glasgow College, and Ronnie Convery, formerly of STV's Scotland Today programme, now Director of Communications of the Arch-

diocese of Glasgow. The maximum number of participants is 16 and the cost is £25.00.

Time: 6 May 2004 11am-4pm Venue: Scottish Churches' House, Dunblane. Further information is obtainable from Ronald Convery ronnie.convery@rcag.org.uk or register directly with: reservations@scottishchurcheshouse.org

Rethinking partnership in mission

The United College of the Ascension (UCA) runs a one-day 'reflection and encounter programme' on partnership links between churches, congregations, dioceses etc in Britain/Ireland on the one hand and Africa, Asia, Latin America, Europe, the Pacific and the Caribbean on the other. The day will be an opportunity for anybody involved in such links to share experiences and insights on the issues surrounding them: How do we share resources? When is it appropriate to send money? How should visits be organized? How do we maintain communication transcending different levels of wealth?

The course will take place at UCA in Birmingham on 22 May 2004. Course leaders are Rev Colin Marsh (UCA staff), Stephen Lyon (national mission department of the Church of England) and Susan Johnson (Mission Education Co-ordinator in the Methodist Church). Costs are £ 20. Further information: united-college-of-the-ascension@bham.ac.uk or 0121-4156810.

Does campaigning work?

The *Ecumenical World Development Consultation's* annual consultation is due to be held at High Leigh, 9 June (3.00p.m.) until 11 June (1.30p.m.).

The EWDC is primarily focused on those with responsibility for world development issues in churches and on other groups actively involved in campaigning about trade issues. Members of staff from development agencies and One World Week local planners will be attending.

Theme: Does Campaigning Work? [Taking stock of Trade Justice and other campaigns]

Speakers: Rt. Hon Hilary Benn (Secretary of State for International Development), Martin Drewry and Alison Marshall (CA/CAFOD Campaigns Team), Harriet Lamb, (Director Fairtrade Foundation), Tom Cullinan (Benedictine monk & author), Innette Durandis (Methodist Church in Haiti).

Worship: Led by the staff of Tearfund

Host: Peter Graystone, CA Churches Team

Bookings: Requested by **26 April**

Deposit: £40.00 (non-returnable) - payable to EWDC and to be sent to Emma Kirby-Evans, Churches Team, Christian Aid, P.O. Box 100, London SE1 7RT. Email: ekirby-evans@christian-aid.org

Societas Ethica: Pluralism in Europe?

Call for Papers: Annual Conference in Ljubljana, Slovenia, from 25 to 29 August 2004.

Under the title 'Pluralism in Europe?' the Societas Ethica, the European society for research in ethics, will explore the ethical dimensions of the legal, economic, cultural, and religious challenges that diversity poses to Europe today. The topic takes the form of a question in order to highlight the need for clarification: How much pluralism does Europe need? In what realms are unity and uniformity unnecessary? Such questions arise within three basic areas of ethics:

- Where and in what form do we need 'one' law, 'one' morality, 'one' governance, 'one' power, 'one' public? How much weight should we accord Europe's constitution, and how much its various regions?
- Where and in what form is 'one' market necessary? In what ways does the economy foster homogenizing, and in what ways dissolving, forces? Which models of economy appropriately recognize these forces?
- Where and in which form do we need 'one' culture, 'one' education, 'one' religion? What status should we give culture, education and religion in Europe?

As both a European society and a society devoted to the contextual location of ethics, the Societas Ethica attributes special significance to its meeting-place in Ljubljana and its host country Slovenia, both of which have meant so much for the history of Europe and its current unification process. Ethicists from diverse European contexts will therefore meet in a setting that underscores the need for reflection on the question, 'Pluralism in Europe?'

Accordingly, the Societas Ethica invites ethicists from all disciplines to contribute to the discussion of this year's theme.

Each presentation will be limited to twenty minutes maximum, to be followed by a discussion of a further twenty minutes. Papers may be given in English, French or German. Selected papers will be published in the annual volume of the Societas Ethica, in the society's series published by Lit Verlag, and in the *Journal of Ethical Theory and Moral Practice*.

The deadline for all abstracts is 30 April 2004. Abstracts should not exceed two pages and will be evaluated by a blind peer-review to be completed by the end of May 2004.

Please send your contributions as e-mail attachments to societas@theologie.uni-erlangen.de.

For further information www.societasethica.org or contact the secretary: Dr. Stefan Heuser; societas@theologie.uni-erlangen.de. phone +49 (0) 9131/85-26237.

BBH – Future Church Conference 2004 with Stuart Murray-Williams

The second BBH Future Church Conference will have the theme: 'Sharing Faith and Values in a post-Christendom context'.

Keynote speaker is Dr Stuart Murray-Williams, who spent twelve years as a pioneer church-planter on the east side of London in Tower Hamlets. He continues to be involved in

church-planting as a trainer, writer, and consultant. For nine years, he taught evangelism and church-planting at Spurgeon's College in London. He is president of the UK Anabaptist Network, editor of *Anabaptism Today*, and author of several books on starting new churches, urban mission, and the challenges of a post-Christian world.

Since September 2001, he has worked as a trainer and consultant about emerging forms of the church. He is a part-time tutor in the area of community learning at Regent's Park College, Oxford, where he leads the training program DELTA that is supported by three Baptist universities.

Time: Wednesday 20 October (1 p.m.) to Thursday 21 October 2004 (4 p.m.). Venue: High Leigh Conference Centre, Hertfordshire. Cost (to be confirmed): £ 75 p.p.

For bookings and further information please contact terry.tennens@tesco.net or bbh@ctbi.org.uk, Tel 01787 227979

Re-Konnect: Service for missionaries' children after their return

The children of missionaries are typical 'Third-Culture-Kids' (TCK), i.e. individuals who, having spent a significant part of the developmental years in a culture other than the parents', develop a sense of relationship to all of the cultures while not having full ownership of any. Elements from each culture are incorporated into the life experience but the sense of belonging is in relationship to others of similar experience. Return to the parents' homeland is not an entirely easy experience for missionary children. Global Connections have recently introduced Re-Konnect as a resource for returning missionary families to help with the cultural re-integration of children by means of one-week work holidays where they can be with others in similar situations and experiences. They discover that in their everyday surroundings not that *they* are strange but simply the constellation in which they find themselves is rare – and valuable. The next Re-Konnect event is taking place 2-6th August 2004 in Hebden Bridge. Further information: daveandjan@wssett.fsnet.co.uk or info@globalconnections.org.uk.

Christian communities challenge exclusion

Small Christian communities that combine social and political engagement, the inspiration of biblical faith, a critical stance towards institutional religion and prayerful celebration can confront the forces of exclusion and economic domination in Europe today. That was the message from a gathering of 'base ecclesial communities' (CEBs) meeting in Edinburgh last weekend.

Representatives of Christian communities from France, Spain, Euskadi (the Basque country), Hungary, both language communities in Belgium, Switzerland, Ireland, Scotland and England gathered at St Colm's International House to exchange experiences and plan for the future. Networks also exist in Italy, the Czech Republic, Netherlands, Poland, Portugal and other countries.

Among the common concerns named as Gospel challenges was the re-assertion of 'fortress Europe', the malign impact of big corporations on daily life, the growing influence of the

far right and widespread mistreatment of refugees and asylum seekers.

Many people are aware of the existence and impact of base Christian communities in Latin America and South-East Asia, for example. They are part of the lasting impact of liberation theology. In Brazil over 2 million people are involved in the movement. However, a similar (but much smaller) phenomenon in Europe, originating in the 1960s, is less familiar to many.

In some countries, such as Spain and Euskadi, the communities are very well organized locally, regionally and nationally. In others (most notably England) they are few and fragmentary. Many CEBs are Catholic, some Protestant, and all stress ecumenical collaboration. The emphasis is on a lay-centred way of 'doing church' which starts from the streets and takes its orientation from the poorest and most marginalized groups in society – 'the base'.

Few CEBs are what would be called 'intentional' communities in the sense of living together on a daily basis, but all have features of communal life, including the sharing of resources and money. In Scotland 'Bert' and the Iona Community home groups are among those linked in to the European network, which has been in existence for over 20 years and has held several large congresses. In Ireland, the Crumlin Road Community is involved. St Margaret with St Mary in Liverpool is one parish developing a distinctive street-level CEBs model in England.

Dr Ian Fraser, who has worked both for the World Council of Churches and the Selly Oak Colleges, has spent many years documenting the life of base Christian communities across the world. His book *One Body, Many Cells* (WCC, 2003) gives a vibrant picture of 'the church from below'.

Simon Barrow

Jayne Scott new ACTS Assistant General

Secretary

ACTS have appointed Rev Jayne Scott as the new Assistant General Secretary. Jayne started her job on 1 March and will work closely with the Network Officers Shona Patterson and Tom Moyes in the development of the newly-formed ACTS Networks (Church and Society, Mission, Church Life, Faith Studies) which have now replaced the Commissions. Jayne comes with an enthusiasm for theology, education and management, especially when transformation is the focus. Having worked as an ecumenical educator in a variety of contexts (as minister, youth leadership training officer, college tutor and principal of Scottish Churches Open College) and on a range of issues (for instance women's rights, worship and preaching, racial justice), she enjoys engaging with others in the processes of learning and change.

Ecumenical British secondment to CEC

The Rev Matthew Ross has recently joined the staff of the Brussels-based Church and Society Commission of the Conference of European Churches (CEC). He is a minister in the Church of Scotland (CofS), however his new post is an ecumenical appointment, it being jointly supported by the Church of Scotland, the Presbyterian Church in Ireland, the

Methodist Church in Great Britain and the Salvation Army in Great Britain. He will have responsibility for peace and security issues, some aspects of economic development and the 'Lieu de recueillement' conference programme in Brussels as well as keeping in touch with the four sponsoring churches in the UK and Ireland. Matthew Ross was born in Dundee, Scotland in 1967. After graduating with a law degree from the University of Edinburgh in 1990 he spent three years working in political research. In 1993 he returned to the University of Edinburgh to study theology. He was ordained as a minister in 1998. Before taking up his new post in Brussels he was minister at Ceres and Springfield Parish Church, consisting of two rural village congregations north of Edinburgh. In 2002 and 2003 he also served as acting Depute Clerk to the General Assembly of the CofS. He recently completed a Master of Theology postgraduate, part-time course at the University of Glasgow and hopes to graduate in 2004.

The Rev Rüdiger Noll, Director of the Church and Society Commission of CEC, said: 'I am delighted to welcome Matthew Ross to the team and look forward to working with him. I warmly welcome the ecumenical nature of his appointment and thank the four sponsoring churches in Britain and Ireland for their support for this post.'

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Second Ecumenical Kirchentag planned

Following a joint meeting of the two bodies in Bonn last weekend, and in view of what many saw as the overwhelming success of the Ecumenical *Kirchentag* in Berlin, it has been agreed to start the process of organizing a second Ecumenical *Kirchentag* to take place sometime in the period between 2008 and 2010. The intention is that this should be followed by further ones at regular intervals, although it is recognized that separate *Kirchentage* (Protestant) and *Katholikentage* still have a contribution to make to ecumenical development. Much further consideration has yet to be given to the details of the appropriate timing and location, and work on this will continue in early 2004, in an encouraging atmosphere of growing trust and co-operation.

Katholikentag 2004: 16 - 20 June in Ulm. Theme: 'Living through God's strength'.

Kirchentag 2005: 25 - 29 May in Hannover. Theme: 'When your children ask you in time to come...' (Deut 6:20)

Further information from Rüdiger Runge runge@kirchentag.de, or presse@zdk.de (Katholikentag).

Attacks on Christians in Sri Lanka

The National Christian Evangelical Alliance of Sri Lanka has published statistics on anti-Christians incidents in the country reported to it since the beginning of 2003 (the statistics only list what was reported to the NCEASL and thus do not include incidents involving most of the mainline churches, some of whom had similar experiences). According to its information the number of such incidents of violence including attempted murder, threat, intimidation committed against independent churches and Christians was 91 in 2003 and a further 29 during January 2004. (Cf. also www.nceaslanka.com) Marked rises were recorded after minister

Lokubandara's announcement on 1 August 2003 of plans to introduce anti-conversion laws and after the funeral of the Buddhist leader Venerable Gangodawila Soma Thera on 24 December. The popular Buddhist leader had died from a diabetes-induced heart attack shortly before in St Petersburg where he was due to receive an honours doctorate. His death triggered widespread unrest and conspiracy theories in Sri Lanka when rumours spread that he had been killed by a Christian plot.

The activities seem to be exacerbated further by newspaper reports on alleged cases of systematic child abuse by 'so-called 'pastors'' under the cover of Christian churches. The attackers sometimes include militant Buddhist monks or people dressed as Buddhist monks and their targets are mostly small independent churches of evangelical and Pentecostal provenance some of whom are in turn viewed critically by the mainline churches for their aggressive evangelism tactics. Indeed, the Roman Catholic Bishops Conference in Sri Lanka has strongly distanced itself from the activities of independent churches and 'unethical conversions' which is seen as the main cause of dispute, and at the same time has called for reconciliation. The National Christian Council also expressed concern over this and at the same time opposed the proposed anti-conversion legislation.

Israel/Palestine Accompaniers

The Ecumenical Accompaniers' Programme in Israel and Palestine (EAPPI) is looking forward to 2004 after a successful first year in which 59 volunteers from eight countries served as Ecumenical Accompaniers in Israel, the West Bank and Gaza Strip.

The EAPPI is an initiative of the World Council of Churches (WCC), established in 2002 in response to a call made by the heads of churches in Jerusalem. The programme's mission is to accompany Palestinians and Israelis in their nonviolent actions and concerted advocacy efforts to end the occupation, an approach based on the assumption that an outside presence in a conflict can provide protection to the civilians and peace or human rights activists that one accompanies. The Britain and Ireland part of the programme is managed by Quaker Peace and Social Witness on behalf of a Steering Group including CCOM, the Church of Scotland and Christian Aid.

EAPPI Britain and Ireland, which contributed twelve EAs to the programme in 2003, now has several returned Accompaniers available to speak to audiences about their experiences. A further ten EAs from Britain and Ireland will be recruited for 2004. Two teams from Britain and Ireland in 2003 included Anglicans, Catholics, Quakers and Presbyterians, and they served for three months each. The EAs were placed in a variety of locations, including with a Palestinian village threatened by construction of the Separation Barrier; with Israeli peace groups based in Jerusalem; and with a Christian community in the West Bank.

The three EAs from the June 2003 team have been speaking to audiences in Britain and Ireland about their experiences since October. One of the June team, Matt Robson, spoke at CTBI's Church Representatives' Meeting in November. The nine EAs in the November team will also be available for speaker meetings from March 2004, and EAPPI is keen to

hear from any group that would be interested in hosting an event to hear from an Ecumenical Accompanier.

The situation in Israel-Palestine is an issue of continuing concern for the churches, and the EAPPI is an important response to the difficulties faced both by Christian communities in the Holy Land and by all sides in the ongoing conflict. The EAPPI appeals to all churches for support for this initiative. Application forms and further information are available at www.quaker.org.uk/eappi or www.eappi.org.

Churches and individuals are invited to publicize the programme and the vacancies for EAs widely. For further information: Lynda MacInnes or Eleanor Chowns, Programme Co-ordinators, eappi@quaker.org.uk or 020-7663-1144.

Sam Kobia on Zimbabwe

On 27 November 2003 the newsletter of the AACC 8th Assembly, Yaoundé, Cameroon, reported Sam Kobia, General Secretary Elect of the World Council of Churches referring to Zimbabwe:

'That a solution needs to be found to the violence and intimidation that continues unabated in Zimbabwe, Dr Kobia is only too well aware. While he appeared to be reticent about specifics, it is obvious from what he did reveal that the WCC is seriously engaged with the issue.

The WCC has been with the Zimbabwe Council of Churches and has reached a point, he says, that makes it absolutely essential for churches to come out boldly and say that the situation can no longer be tolerated. 'It is risky and takes courage, but it is a gospel imperative. They will have to stand up as churches did in South Africa to overcome apartheid,' he said.

The WCC has also written to the Minister of Justice to express concern for the lawlessness and disregard for law and order, even naming people who can identify their tormentors and ask that they be dealt with. In the weeks and months ahead, he said, the WCC will engage on behalf of the ecumenical movement in serious consultations with the Zimbabwe Council of Churches and other ecumenical bodies to express their readiness to search for a solution.

This, he said, lies in the Government of Zimbabwe agreeing to respect the wishes of the Zimbabwean people which means dealing with elections, which have not been free and fair. It will mean giving the Zimbabwean people the right to choose their own leaders, a process that will have to be monitored by international bodies. Christians in neighbouring countries should also show their solidarity by monitoring such a process.

'I am aware of and clearly appreciate the urgency and for that reason I have been consulting here with the General Secretary of the Zimbabwe Council of Churches and also Bishop Sebastian Bokare,' Dr Kobia said. 'They have assured us that initiatives have been taken to promote dialogue between the MDC and the government. It is happening now as we speak and is a process which is likely to take weeks and not months,' he said.

Val Pauquet (AACC), reprint with kind permission

Focus ... Focus ... Focus

Norma Henderson

The Life Of Jesus Christ

An Open Air Theatre Production at Dundas Castle, Scotland

A full day theatre performance on the life of Jesus is probably one of the rarer possibilities of engagement with modern mission. Norma Henderson, who is not only CCOM's vice-moderator but also a theatre enthusiast joined a company of other actors, Christian or not, to accompany Jesus through his life from birth to death – in Dundas Castle near Edinburgh.

Sir Jack Stewart-Clark inherited Dundas Castle following the death of his mother, Jane, in 1995. He then started serious restoration work to bring it back up to its original standard. The first keep on the site was built by James Dundas in 1416 and the modern castle by Henry Dundas in 1818. Then, in 1899, the castle, five farms and 1500 acres of agricultural land were bought by Sir Jack's great-grandfather, one of the titans of Victorian industry who turned a small sewing thread business in Paisley into one of the most profitable textile concerns in Britain and the world. Under the ownership of Sir Jack and his wife, Lady Lydia, the castle has been completely refurbished and is now open to businesses for corporate hospitality and to well-heeled couples as an exclusive romantic retreat. But, until June 2003, public access had been virtually non-existent.

The full day play was written by Peter Hutley to celebrate the millennium and first performed on his estate in Wintershall in Surrey. Sir Jack, the former managing director of electronics giant Philips and vice-president of the European Parliament said that when he heard about the play he decided it would be 'just the sort of thing' which could be staged in the grounds of the South Queensferry estate. He said 'I thought: I've the very place where we could put that on. At the Loch we have it all. One end can represent the River Jordan, the other end the Sea of Galilee. Then there's a ruined building which can be used as the stable and the walled garden can be Jerusalem.'

The co-producer is Rev Tom Cuthell, a Church of Scotland minister at St Cuthbert's Church in the West End of Edinburgh. The director, from Cutting Edge Theatre Company, is Suzanne Loftus. The task was huge. It brought together professionals, amateurs and people with no acting experience, to bring to life ordinary people living in extra ordinary times, biblical times. Crucial to the success of 'The Life of Jesus Christ' was the engaging of an actor who could portray Jesus Christ with total conviction. After auditions Lee Scott was chosen to play his first major role since leaving Queen Margaret's College in Edinburgh. He had the stature, voice and

personality to play the demanding role of Jesus. The audience was spell bound.

Rehearsals began in November 2002, every Thursday night, in a hall in South Queensferry. I heard about the production through the Scottish Community Drama Association. My husband John and I are both members of Fairmilehead Church Drama Group and, along with another member, Tina; we decided that we would like to take part. We contacted the director saying we were not available until the end of February 2003 when our own production would be over. We knew that casting of the speaking parts would have probably been done by the time we went along to our first rehearsal, but we were happy to be part of the crowds recreating the hustle and bustle of Galilee and Jerusalem.

It was interesting to join in the drama warm up games and the improvisations of the crowd scenes. There is a script but much of the energy of the play comes from the characters' reaction to each other, to the Romans, Pharisees and to Jesus Christ. We certainly needed a lot of energy as the play lasted four and a half hours and depicts most of the principal events and teachings in the life of Christ.

Obviously the play's main characters are men and it was March before we knew if there would actually be twelve disciples. John played two parts, that of Melchior and Nicodemus. Tina coordinated the voices emerging from the crowd and was one of them. She was a friend to Mary, Jesus' mother and was one of the group of women at the foot of the cross. I played a 'She – devil' (as one newspaper reporter put it) tempting Jesus in the wilderness and Veronica, mopping his brow on the way to the cross.

All 80 actors, aged from eight weeks to 80, became a community of souls, some Christian some not, supporting each other as we travelled (literally) from Bethlehem to the river Jordan, along the Loch to a market place, up the hill to Jerusalem, into the walled garden for the last supper and trial, out again and up to the hill of the crucifixion. We prayed together during rehearsals on the Dundas Estate and before each performance that God would enable us, through our performances to share something of the life and times of Jesus Christ and his Father's love for us today.

The first performance day arrived. We had two portable cabins where we changed in to our costumes and the



technical people fitted microphones to the main characters in the Nativity scene. The air was buzzing with excitement and expectation. I was transformed into a 'She – devil' and walked behind the first scene, through the woods to my position. It was very strange that during the five days of performance there was always a technical hitch in the temptation scene, perhaps the devil was actually at work? It still went well and I had to change costume in the woods before crossing a bridge over the Loch and joining the audience making its way along the Loch side to the market place. There was plenty for them to see. The ducks and swans on the Loch and a boat with two fishermen rowing to the jetty at the side of the market place.

I had researched the history of the Romans during the time of Christ and made up my own character history and one of member of the cast became my stage daughter. This really brought the story to life for the audience and me, as I engaged some of them in conversation about my life as we walked together. Suzanne Loftus had told us all that it was vital that the paying audience felt part of the play. They even shared in the feeding of the five thousand. No matter how big the audience there was always enough bread coming out of the basket that Jesus had. Amazing!

On that first day when we all gathered in the walled garden to hear Pilate's words and see the flogging of Jesus I, along with all of the cast, felt moved, as did the audience. The Pharisees moved amongst us telling us to ask for the release of Barabbas as we did not need another king over us. I felt a real fear for my family and kept quietly urging my daughter not to cry out for Jesus.

When Jesus came into the crowd to walk to the cross his back was bloody and the flesh hung around the wounds. People gasped at the sight. I was so full of emotion. Here was an enactment of those last few hours of Christ's life and the reality of the suffering he endured for me. It took a great effort for me to go forward and mop his brow when I too was in such pain. During the crucifixion scene there was total silence. The thieves were already on their crosses as the sound of nails being driven into wood were heard and a cross bearing Jesus was raised. As Jesus gave up his life an awful wailing scream was heard coming from his mother and all I could do was to fall to the ground and weep bitterly. How could anyone go through such agony for me?

An old icehouse made a perfect place for the tomb and the scene of Jesus' resurrection. The meeting on the road to Emmaus and with the disciples was played out. The director wanted the final scene to be that of the ascension. Jesus took Peter and John up the hill towards the empty cross, leaving them to return to the disciples to discuss what he meant about being with them always, as he disappeared behind the crosses. A few moments later he reappeared on the top of a distant hill declaring that He will always be with us even to the end of the earth.

We had four more days to act out these emotional events and needed all of the strength God could give us to tell His Son's story. Audiences took time to disperse; Christian's shared their own faith stories and helpful leaflets were given out for those wanting to know more.

There were interesting conversations at the lunch break in the performers' tent. The professional woman playing Mary

had got a part in a play and the first rehearsal was on the Thursday. I had been asked to play her part and that of the Samaritan women at the well. Could I scream was my only thought. I did have a practice in the woods but it never sounded right. On the day I need not have worried as the emotions of watching your son die such a cruel death was enough to make any mother scream in anguish.

It was an acting event I will never forget. The audiences were not the 1,000 per day that had been hoped for, but school parties, church groups and individuals with little or no faith came to enjoy an open-air theatre experience. I talked with a member of the cast who was of another faith explaining the life and sayings of Jesus and how He had changed my life. The opportunities for witnessing to Christ's saving grace were great. Christian friends asked John and me to meet young Chinese people to talk about our roles in the production and what it had meant to us to take part. One group of Chinese Christians had started out at 5 a.m. from Leeds to see the play!

Sir Jack had the vision. 'It has a very specific purpose – to bring the gospel story to people who don't usually go to church. There are a lot of young people looking for guidance in life and knowing a bit about the life of Jesus Christ may help them. The story is also very, very exciting'

He was right! It was a very exciting story to act out and to draw the audience into feeling part of it. We were never out of character, even during the lunch break if we met a member of the audience,

even friends, we were asked to keep our Biblical character. It was hard work, emotionally draining, but extremely worthwhile.

Drama is a wonderful medium to put the gospel message across to people of today when we live in an era of visual and experience-oriented communication. The challenge is making it realistic so that people want to know more about the characters portrayed.

Would I do it again? Yes, we are performing again from **16th to 20th June 2004 at Dundas Estate**. Lee Scott has agreed to reprise his role as Jesus and Suzanne Loftus has ideas for new scenes. We have not been told what roles we will be given, although John was asked if he would mind being on the opposite side to that of Nicodemus.

Whether you are able to come and see the Dundas production or not, I would appreciate your prayers for good weather, good audiences and that many will find or renew their faith in the Lord Jesus Christ.

Further information is obtainable from the Dundas Foundation, 0131-3315912; dundasfoundation@compuserve.com or at: www.jesus-at-dundas.com.



Book Reviews

Wagner: Dying in the Land of Promise

Donald E. Wagner: *Dying In The Land Of Promise: Palestine and Palestinian Christianity from Pentecost to 2000*; Melisende 2003 (ISBN 1 901764222) £. 15.00

This is an updated version of Don Wagner's earlier work of the same title. In it he adds the latest episode in the tragic history of Palestinian-Israeli relations – the 'second Intifada' and increasing spiral of violence since 2002. It makes bleak reading, and comes at a critical time for both communities and, indeed, for the international community of nations. The book is intended for a non-specialist readership, and so goes over much of the history of the region to present it in an accessible way.

In the first chapter, 'Identity and Continuity', six personal stories are used to illustrate what it means to be an indigenous Christian in Palestine/Israel. The challenge of both Islam and Zionism to the continued existence of a vibrant Christian community in the Holy Land is examined through their eyes and stories. The stories are well chosen and represent a wide spread of the experience of Palestinian Christians, including those of the Diaspora.

Chapter 2 begins the historical analysis, and covers the period from the Apostles to the seventh century and the arrival of Islam. The importance of Jerusalem under Constantine, through the influence of his mother Helena is documented, and the subsequent rise in pilgrimage to the holy sites, especially the Holy Sepulchre.

Chapter 3 examines the history of Palestinian Christians (by now using Arabic in their liturgical and daily life) as they come to terms with their new minority status as a *dhimmi* (or protected minority) under Islam. The history of relations is charted, and portrayed principally as one of harmony. The arrival of western European political, mercantile, and evangelical interests in the region was to upset this balance, and call into question the loyalty of Arab Christians to the majority culture and identity.

Early Zionist immigration is examined in Chapter 4, which deals with the end of the nineteenth and beginning of the twentieth centuries. The shameful European histories shown in the Balfour and Sykes-Picot agreements are examined in detail, and their catastrophic consequences. The sense of Arab betrayal throughout this period is well illustrated.

Chapters 5 and 6 present the years 1920-1948 as critical for the Palestinians in general and for the Christian community in particular. This period is presented as a period of betrayal, loss, and trauma, culminating in *al Nakba* (The catastrophe) of 1948. During this period, especially between 1919-1939, the majority Arab population in the Holy Land becomes greatly diminished by Arab emigration and by high immigration from the Zionist movement. The Christian community in particular in 1947-48 suffers a collective trauma from which it seems likely that it will never recover.

Chapters 7 and 8 deal with the period 1949-1993, looking first at the 'core issue' of land, and the equally important

issue of PR and public perception. Wagner uses Kenneth Cragg's phrase to describe the situation of the Holy Land being 'competitively loved.' Confiscation of land and water sources by the Government of Israel is examined in detail in Chapter 7, as well as the lack of international comment. Chapter 8 has a fascinating insight into how biblical archaeology has been used to support the Zionist 'meta-narrative' and has been important in the collective loss of consciousness about Palestinians in general and Palestinian Christians in particular. In many ways, this Chapter is the centre of gravity for Western readers, where through literature and popular culture a whole people has been made a non-people. Towards the end of this chapter, Wagner examines the less-reported phenomenon of 'post-Zionist' Israeli historians who do see a place for the Palestinian identity in the life of the Israeli state.

Chapter 9 presents the story of a weakened PLO accepting the Oslo Peace Accords in 1993. Wagner catalogues how, since then, the United States has not played the role of 'honest broker' demonstrated by the continuing Israeli annexation of territory and the development of an 'apartheid' mentality. This would see future Palestinian identity as self-contained 'enclosures' politically and economically neutered. Palestinian disaffection with the process leads directly to the rise of Hamas and other Islamist groups, and to the outbreak of the second Intifada in 2002, and the subsequent devastating violence.

Wagner's concluding Chapter 10 reflects on whether there might be a resurrection for this struggling Christian Palestinian population, and a just resolution of the Israel/Palestine story. Challenging distorted perceptions in the media and in public opinion, in particular challenging the myths of Christian Zionism, especially in the United States, is seen as key. Spirituality is important too: Wagner looks at the Palestinian Christian community as a type of 'redemptive suffering' and asks the important question what effect the present violence in the Holy Land has on people's spiritual lives. He paints a picture of increasing alienation between Christians of the Holy Land and Christians in the West, particularly the United States. He quotes the Armenian Patriarch of Jerusalem who says graphically, 'We sometimes feel as if you do not care if we live or die.'

Wagner's book is timely and helpful. Too often, publications on the question of the identity of Palestinian Christians and the wider question of Israel/Palestine are intended for a relatively small readership of the 'converted' – those who are already sympathetic to the cause and reasonably cognisant of the facts. This book is different. It is readily accessible (I particularly liked his summary of each Chapter at the end) and is intended for a wider readership. It confronts fairly and squarely many of the myths of Christian Zionism and is intended to reach some of that readership. He has put his long and loving association with the Palestinian Christian community to good use, and they and we are well served by this excellent book.

William Taylor

Hall: Cruciform Mission

The Cross in Our Context: Jesus and the Suffering World, by Douglas John Hall (Fortress Press, Minneapolis MN, USA, 2003). ISBN: 0-8006-3581-7, 274pp. £12.99.

Though his impact in the US and Canada has been considerable, the name of Douglas John Hall is not well-known this side of the Atlantic. That is a great pity, because the Emeritus Professor of Theology at McGill University in Montreal, Quebec, is one of the most important religious thinkers of our time. Operating on the borderland of systematics and missiology (hardly an overpopulated region), his monumental three-volume work on 'Christian Theology in a North American Context' (1989-1986) has drawn plaudits from across the theological spectrum. It ought to be a standard reference for anyone trying to get to grips with Western society right now.

The Cross in Our Context is a deep meditation on the crisis of American religion, a resounding assault on theological triumphalism in all its forms, and an imaginative evocation of contemporary discipleship. Based on his major trilogy (and with a helpful link to its related sections on pages 257-9), the book draws its central inspiration from a re-exploration of the theology of the Cross, from St Paul to Luther, Kierkegaard, Bonhoeffer, Moltmann, Kitamori and beyond. Its aim is not to digest his previous writing, but to develop it in abbreviated form.

Hall, who has done much to restore and revitalize interest in the Lutheran tradition in North America, points out that *theologia crucis* has always extended far beyond the passion narratives themselves. It is a whole mood and method for Christian thinking based on the 'great refusal' of domination. Weaving together the dangers of ideological hubris, consumerist self-absorption and destructive religious essentialism post-9/11, *The Cross in Our Context* seeks to show how the God-who-suffers in Jesus is the antithesis of, and antidote to, the disguised pathology of suffering which inhabits so much of our public imagination.

If Mel Gibson's controversial new film on the death of Christ is the nadir of that tendency in religious terms, as many would argue, Douglas John Hall's writing is its refutation. It is not violence that redeems, he argues, but the capacity to face, absorb and transform it: a capacity which requires us to draw on resources that go far beyond ourselves. The Gospel narrative, appropriated through a costly, communal following of Jesus, takes us into the heart of God's luminous darkness. It is here that the refusal becomes a reversal. Hall is tentative about what that might mean in eschatological terms, but he is clear that to glimpse divine promise in a world of suffering means enacting 'critical judgement and active responsibility' on a day-to-day basis, not succumbing to the delusions of 'grand apocalyptic visionaries who cannot be satisfied with anything short of a total transformation.'

At the core of Douglas John Hall's theology is an invitation to critical faithfulness. This combines three trajectories. First, re-appropriating the 'key signatures' of the Christian tradition -- the dynamic possibilities of God, Christ, humanity and the world. Second, understanding the slow, inevitable and desirable death of Christendom, the church imperially shaped by its alliances with secular power. Third,

reformulating mission and ethics (and through them the church) in 'the contemporary moral wilderness'. All this is necessary, he argues, in response to God's determined and costly proximity to us, which reaches its culmination in the Cross.

In pursuing these paths Hall maintains an admirable balance between critique and construction. His visionary realism is not blind to the benefits of 'Christian civilization'. But he shows why it is not an appropriate rendering of a Gospel rooted in God's homelessness within the world. In the 'polite Protestantism' of the 'possessing peoples of this planet' Hall recognizes his own reflection. Yet it is precisely the core assumptions of these forces that he sees being submerged in the deep *krisis* of American culture, and challenged by a hopeful biblical faith rescued from fearful fundamentalism by its critical resources.

Douglas John Hall takes his North Atlantic setting seriously, but he understands it broadly. The New Testament narrative of a suffering church connects much more readily with the experience of the global South. There is a good deal to learn from this, he says. But Hall thoughtfully criticizes Philip Jenkins' thesis of a re-emerging Christendom in Africa and Asia. He is also as unromantic about the triumphalism that arises in non-Western contexts as he is of their origins in his own. For European readers he highlights the overlooked theological resources in our backyard. He breaks the barriers between Germanic and transatlantic perspectives and shows how sustainable discipleship requires substantial theology and vice versa.

The Cross in Our Context is an essential text for anyone thinking about or teaching Christian mission today. While his writing style can sometimes be elliptical, Hall combines measured reason with faithful imagination. His catholicity abjures the judgementalism of post-liberals (like Hauerwas, perhaps) while embracing many of their themes. Paradoxically he handles the painful truth of ambiguity without ambivalence because he recognizes it as a crucial dimension of suffering -- something he takes with the utmost seriousness.

The goal of Christian mission, Douglas John Hall's book suggests, is not to efface culture with the Gospel but to point people towards forgotten hope: 'The only way of affirming life ... in a world that is preoccupied with repressing its knowledge of death while in its actions pursuing death with a wondrous single-mindedness ... is to discover, somehow, the courage that is needed to confront the culture's repressed and therefore highly effective 'no'. The theology of the cross is for Christians the most reliable expression of the Source of that courage.'

Simon Barrow

Bauerchse: Partnership Links

Lothar Bauerchse: Learning to Live Together. Interchurch partnerships as ecumenical communities of learning, WCC: Geneva 2001, 196 pp, £ 11.95, ISBN 2825413437 (Original: Miteinander leben lernen, Erlangen 1996)

In spite of its ambiguities the concept of partnership has remained in use for over 50 years as standard description of North-South inter-church relations and attempts to replace it

by a term with more immediate ecclesial connotations have failed. But what precisely do people mean when they use the term so prominently? If ever you asked the question you would discover that the notions are highly vague and usually describe a desire rather than a reality.

One way of expressing partnership is through direct links between congregations or church circuits in North and South, going by the name of 'twinning', 'partnership links', 'diocesan links' etc. These have been much facilitated by technological progress since ca. 1970. (Bernard Thorogood, former General Secretary of the Council for World Mission/London Missionary Society, assumed that one of the greatest paradigm shifts in the understanding of mission was brought about not by missiology but by the advent of air travel. Suddenly it was possible to go anywhere, e.g. home, within 24 hours). These partnership twinings are currently rapidly growing in number and mission agencies and church headquarters – often originally suspicious of so much grassroots activity – are learning to incorporate them and increasingly try to offer accompaniment and possibly develop guidelines. Such twinings allow a breadth of world-wide Christian relationships which was previously unimaginable. Tens of thousands of people now have direct access to experiences once reserved for a few hundred missionaries, gaining insights, bearing witness, sharing *and* making mistakes on a far larger scale than ever before.

Bauerochse's book is the first academic research on such twinings, based on four exemplary case studies of German-African twinings. In Germany twinings took off in large numbers in the early 1970s (currently there are several thousand). He starts by analyzing the changes in the understanding of 'partnership' in the ecumenical discussion since its first appearance in the World Mission Conference in Jerusalem 1928 through to the 1991 WCC General Assembly in Canberra. The result of this first part of his study makes one wary of the still abundant use of a term that made its entry onto the ecumenical scene coming from British colonial discussion – where it had been used to ensure ongoing influence in former colonies. Initially the term in the ecumenical world denoted not so much an ideology of total equality but a more sober understanding implying *co-operation* of 'partners in obedience' (Whitby 1947), partners who obviously were not totally alike and certainly not entirely equal in all respects. The tendency to promote 'partnership' as the symbol of complete egalitarianism is a later development of the 1970s ('we cannot be partners before total equality has been achieved'). In German this was denoted by the key-phrase of 'Partnerschaft statt Patenschaft' (partnership, not fostership). Although the increasingly visible unrealistic orientation of this position during the 1980s led to its gradual replacement by the idea of Eucharistic Community between the unequal partners (a far more biblical concept), this understanding of partnership is that is still what most colloquial usage of the term implies.

In a second part Bauerochse looks at the concrete experiences of twinings:

- How do they start? (They are typically begun by a travelling European)
- Who maintains them? (Outside visits: typically a small group of enthusiasts on the Western end with little if any fluctuation over the years)
- What are their aims? (Usually defined at the beginning and not again reflected upon in later years, the aims are (a) for the German side: world-wide church experience, awareness-raising of North-South problems, receiving a missionary impulse; (b) for the African side: recognition as independent church, material and financial benefits, world-wide church experience)
- What are motives and experiences? (He discovers: two parallel and contradictory motives on the German side, viz 'flight from civilization' and 'civilizational mission'. To the latter corresponds a 'yearning for civilization' on the African side, i.e. admiration for Western life style)
- How relevant are partnerships for the congregation/church as a whole? (Little impact beyond the small bunch of *aficionados*)
- Do they really have a significance for mission in the sense of congregational outreach? (No).

This part shows quickly that Bauerochse does not shun away from sensitive issues and politically incorrect findings, an attitude promising helpful analysis.

One of the main aims of twinings is 'intercultural' or 'ecumenical learning', but Bauerochse shows that the real encounter rarely goes beyond the recognition of differences – cultural behaviour patterns are acknowledged, not discussed or reflected upon and a learning progress could not be recorded. Also in most links both sides tacitly agree to reciprocate the dependency relationship that dominates North-South (church) relationships on higher levels as well.

Most of the book's sobering results any insider would have suspected. The very vagueness one usually encounters when people are asked what precisely they mean by 'ecumenical' or 'intercultural learning' indicates that there is possibly little to substantiate that it actually happens, and also the demonstration that twinings affect only a tiny group in our congregations is hardly surprising. But Bauerochse shows these critical perceptions to be accurate without arguing against twinings as such – an absurd notion sometimes held by mission agencies *aut sim*, expressing an unhealthy elitist suspicion towards the churches' grassroots membership.

The book would leave readers on a rather disillusioned note were it not that Bauerochse in his final chapter makes various proposals for improvement, for example:

- re ecumenical learning the formal organization of some form of accompaniment or structural safeguard seems to be required that consciously takes participants a step out of the comfort zone and forces them to tackle real issues rather than avoid them for the sake of cosy but ultimately shallow togetherness;
- visits could be focussed thematically to avoid them deteriorating into ecumenical tourism;
- African concepts of the relationship, where 'friendship' and 'family' are more commonly used than 'partnership' should be taken into account more.
- a restriction on the financial fund flow is urgently required: congregational links should be free of any fund-flow or project support, district links should have a clear maximum (Bauerochse suggests 10-20%) of contributions to the annual budget of the partner district.

The book has few weaknesses. It is obviously open to criticism to the effect that it draws too far-reaching conclusions from only four, albeit profound, case studies. But any field study will be open to this critique and many of Bauerochse's findings confirm and deepen probably what a critical observer of the scene suspected all along. Another slight weakness of the book is that Bauerochse, who grew up as a child of missionaries in Africa, is not entirely free of a romanticization of African church life. Almost all his recommendations at the end are addressed to the Western side of the link, yet this is perhaps more because of the targeted readership than because he thinks, let alone showed in the course of his study that all problems of links originated there. One may also ask whether it is really true, as he states, that the most severe critics of missionaries came from the African Christian grassroots – was it not mostly Western-educated theologians who vociferously raised these issues in the ecumenical scene from the 1960s onward?

The English edition is shortened by leaving out the four German-African case studies which are less relevant to the British/Irish reader. Unfortunately the editors, perhaps afraid of the effect any too visible hint of academic depth might have on buyers, also left out all of the very small number of footnotes of the original edition (including those referencing the quotations) and even worse, the bibliography. Thus the book does not allow you to delve more deeply into some of the issues which might have been

beneficial for example for church group leaders wishing to work further on the topic, running seminars with people involved in twinings (cf. this issue p.14) etc. Nonetheless this is a highly recommendable book. The author is a today a journalist and it shows: This is by far the most readable German doctoral thesis in theology you will probably ever lay hands on (It was written under Theo Sundermeier of Heidelberg). It is a book that one can without hesitation recommend to anybody without any theological training but interested in the practical and theological challenges in inter-church partnerships. In fact it is a 'must' for people involved in or contemplating starting a partnership link.

Kai Funkschmidt

Received for Review

Inclusion in this section does not necessarily imply that a book will be reviewed in CONNECTIONS.

Sebastian C.H. Kim: In Search of Identity. Debates on Religious Conversion in India, Oxford University Press New Delhi 2003, 250 pp. 525 Rupees, ISBN 0195663586

Tariq Ramadan: Western Muslims and the Future of Islam, Oxford University Press USA 2004, Hardcover £. 20.00, ISBN 019517111X

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See also the report by Mike King on p.4f in this issue.



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For reflection

When the first humans came to Easter Island around AD 900 they found not the barren place where Dutch explorer Jacob Roggeveen landed in 1722, but a huge subtropical forest including what used to be the world's largest palm tree. By around 1600 the island, supporting 15,000 people at one time had lost all its land birds and twenty-two plant species including all trees, leaving nothing but tall grass and shrubs. The trees had been used for carving seafaring canoes for fishing, making ropes from the bark and generally producing most vital items for everyday life. Mainly, however, they were used for the building of those famous stone statues in the competition between rivaling clan chiefs. The loss of trees eventually deprived the inhabitants of all their main means of livelihood. [...] Why were Easter Islanders so foolish as to cut down all their trees, when the consequences would have been so obvious to them? This is a key question that nags everyone who wonders about self-inflicted environmental damage. I have often asked myself, 'What did the Easter Islander who cut down the last palm tree say while he was doing it?' Like modern loggers, did he shout: 'Jobs, not trees!?' Or 'Technology will solve our problems, never fear, we'll find a substitute for wood?' Or 'We need more research, your proposed ban on logging is premature'?

Jared Diamond, *Twilight at Easter*, *New York Review of Books* 51/5 (2004) p.6-10

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The last word



Sign in South Africa