

KOINONIA



BISHOP ROSE

Looking ahead to the
Lambeth Conference 2021

BE STILL AND KNOW

The Rev'd Dr Packiam T Samuel
with a view on Coronavirus

NURTURING A HEALTHY CHURCH

Rev'd Capt Patience Wanzala

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GLOBAL MISSION

KOINONIA

NEWS AND VIEWS FROM USPG AND OUR ANGLICAN COMMUNION PARTNERS

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Cover: The consecration of the
Right Rev'd Rose Hudson-Wilkin

Credit: Graham Lacdao/St Paul's Cathedral

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WELCOME

Welcome to the first edition of Koinonia



This magazine has been created during the Covid-19 pandemic, and USPGE is very grateful to all of the contributors for finding the time to share their stories with us.

As I write, the Lambeth Conference, the USPGE conference and the Tokyo Olympic games have all been postponed (along with many other events) until 2021. Some copy was written before this, and I hope you will still find relevance in those features. Throughout the days since the story originally broke in Wuhan, China, people across the Anglican Communion have come together to offer each other love, support and solace.

In the midst of our personal challenges, we must also find a space in our hearts for compassion and hope. There is something extraordinary about the resilience of the human spirit and across the world we see this reflected in sometimes heroic acts of human kindness.

Perhaps this pandemic will give some of us the space and time we need to re-imagine life and to treasure not what we own, but the global friendships we forge.

Linda Mackenzie MBE

Director of Communications USPGE

EDITORIAL



'With tear-stained face, we are writing to assure you of our solidarity and prayerful accompaniment as we read of the ravaging effect of the Covid-19 pandemic...'

So begins one of the many letters we have received at USPGE as our brothers and sisters across the world have reached out to each other - and us - in prayer and solidarity.

That letter was addressed to 'Cherished Partners'. Cherished partners - captures beautifully the New Testament idea of koinonia (koy-no-nee-a) which lies right at the heart of USPGE's vocation and its engagement with the global church: a deep fellowship, mutuality, togetherness and partnership - participants together in the deepening journey into the boundless love of God.

So many of us right across the globe share the experience of being confined to our homes, whilst yearning to be in touch with both our global and local friends. It is difficult to imagine a more apt moment for Koinonia to succeed Transmission as the way in which we all keep informed of the life and activities of the Church of the Anglican Communion and the wide embrace of the 'USPGE Family'.

Wherever you are, thank you for being a part of the USPGE global family and may God bless you.

The Rev'd Duncan Dormor

General Secretary USPGE

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BISHOP ROSE

THIS FEATURE WAS WRITTEN BEFORE THE LAMBETH CONFERENCE WAS POSTPONED

Before the Coronavirus pandemic, the Anglican world was scheduled to descend on Bishop Rose Hudson-Wilkin's doorstep in 2021. Her diocese in Canterbury would have hosted the Lambeth Conference and welcomed some 1,000 bishops and their spouses from every corner of the Communion. For the vast majority, it was to be their first Lambeth. Bishop Rose attended the last one in 2008 as chaplain to the spouses. Her memory of it gives an added sense of anticipation of what is planned for the Lambeth Conference in 2021.

'These are people who are key leaders within the life of the Church throughout the world,' she says. 'This is a huge organisation.' She is excited by the theme, "God's Church for God's World".

The consecration of the Right Rev'd Rose Hudson-Wilkin, Bishop of Dover
Credit: Graham Laddao/St Paul's Cathedral



‘I hope that’s what is going to be modelled and that’s the legacy we will take away: that we are God’s church and we are going to walk together, listen together and witness together. Too often we look for the thing that separates us. I am interested in the things that we share in common with one another.’

The Lambeth Conference is always extremely busy. The Lambeth Design Group has spent the best part of two years working on an agenda. With issues including the environment, migration, mission and human sexuality vying for attention, it has been like trying to fit a quart into a pint pot. After a gap of some 13 years, there is much to be considered as the bishops seek God’s direction for the Communion for the next decade and beyond. The 11 days will include a time of retreat and reflection; Bible studies; plenary sessions and seminars, and a day in London. Bishop Rose hopes there will also be an opportunity to talk about gender-based violence and the value of women and girls. She knows the world will be watching and will want Lambeth to deliver.

‘I hope that I will take away a renewed sense of commitment by Anglican leaders to stop going into their little corners. I want to see people having the big picture. The spiritual has to affect the physical. I want to see a renewed commitment to the world of which we are a part... that we are going to stop looking inwards but we are going to look outwards... whether it be at education, health, the needs of the most vulnerable or holding our political leaders to account.’

Bishop Rose is a good friend to USPG. She was on a USPG panel at Greenbelt in 2019 discussing the topical concept of the “White Saviour complex”. Earlier last year she spoke at USPG’s Re-thinking Mission conference. She brought valuable international and historical insights to both. Her association with USPG goes back to her youth.

‘I was always aware of and interested in the work of USPG. I was reading what they were doing and attending what they were sponsoring,’ she recalls. ‘I have always been keen to work with or to support organisations that are looking outwards, supporting ministry in far-flung places.’

Looking outwards is in Bishop Rose’s DNA. She was born in Montego Bay, Jamaica, in 1961. She was a baby when her mother left for the UK as part of the Windrush generation of migrants seeking work. She made the same journey across the Atlantic as a teenager to train with the Church Army and then returned home to

begin her ministry. A fellow student, Ken Wilkin, followed her out to Jamaica. They married and stayed on for a while, but then he wanted to come back to the UK and so began Bishop Rose’s route to Dover. She became a deacon in Lichfield in 1991 and was ordained as a priest three years later. She served in the West Midlands before moving to East London. A decade later she was appointed Chaplain to the Queen and subsequently Chaplain to the Speaker of the House of Commons. She was among those who led prayers at the wedding of Prince Harry and Meghan Markle.

Bishop Rose was consecrated at St Paul’s Cathedral in London in November 2019 by the Archbishop of Canterbury, Justin Welby. She is the first black woman bishop in the Church of England and one of only handful from minority ethnic backgrounds. Despite breaking through the stained-glass ceiling, she doesn’t want to set herself up as a role model. But she is just that.

‘Through much struggle and suffering in her life, she has become one of the most exceptional Christian leaders,’ Archbishop Justin told the congregation at her consecration.

Such praise would have been unimaginable when, as a 14-year-old, Bishop Rose had a powerful experience which has driven her ever since.

‘I had always been brought up within the Church and so I was never far from hearing God, but one night I had this dream. It felt as though I had this revelation that God was speaking through some being and revealing something significant to me. I began thanking God for that revelation - but I thanked him so loudly that it woke me up and woke up the family! It disturbed me because it felt so real. I had had a unique experience and it was holy.’

Unable to sleep, she reached for her Bible which fell open at Luke 4: “the spirit of the Lord is on me.” And the following morning, her daily Bible reading was from Isaiah 61.

‘For me, that day, that moment, I knew it couldn’t have been a coincidence. And that has stayed with me, and that has been my springboard.’

The appointment of an overseas-born bishop to Dover is timely. Bishops will not be the only global travellers heading to Kent. It remains the destination of many desperate migrants risking their lives to cross the English Channel to find a better life. This was a subject Bishop Rose touched on at her installation service, calling for more compassion and understanding and less inward-looking insularity. That sentiment sits well with her hopes for Lambeth 2021.



she has become one of the most exceptional Christian leaders

A GRUMBLING

VOCATION

Rev'd Canon Huw Thomas MBE



Ordained in Wales in 1965, I was a late-starter with USPG. I first worked in Lesotho (then Basutoland) and later in South-West Tanganyika. A kind of 'grumbling vocation' to work as a mission partner in other parts of the world church remained and I answered the call 30 years later, when I also encountered USPG. Now in extended locum as a priest in Algiers, I am blessed with a worshipping community (in French and English) of roughly a hundred souls, many from sub-Saharan Africa.

I discovered USPG to be far more than a sending agency, but truly a Society as its name declares. I privately consider USPG comparable to a religious order with its own particular charism. The 'desk officers have always been supportive. By 2001, I was in Peshawar when the 9/11 tragic event threatened dire consequences for our close neighbour in Afghanistan. The decision to stay or return with other ex-pats was mine to make and I was assured of support and understanding, and I felt I 'belonged' to the Society in a special way. The huge 2005 earthquake - whose epicentre in Kashmir claimed over 80,000 lives and dispossessed and displaced 2 million people - also was hugely affecting.

USPG's Anglican ecclesiology insisted its member-mission partners' responsibility and loyalty were first, under God, to the receiving diocese, its bishop and local church. This established one firmly as belonging to a specific part of the Communion whilst there was still a vital support 'at home'.

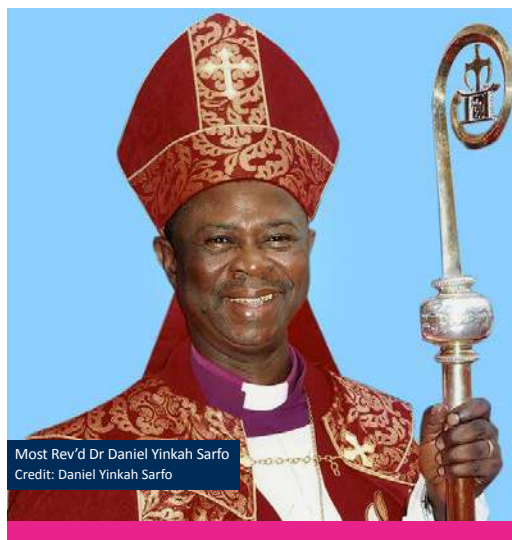
The Anglican family is rich in its variety of settings, cultures, traditions, language and colour, each with its own gifts to bring. There are religious orders and societies with their own distinctive charism. USPG has its honoured place among them. As we search and discover the gifts rather than the perceived deficiencies we might come a little nearer to what the P and G stands for - Partnership in the Gospel - and perhaps provide a model and pathway to healing for our divided Communion.

Appointed as chaplain in Addis Ababa within the jurisdiction of the Bishop and Diocese of Egypt, I was concerned with the tens of thousands of people from Sudan of whom most were to be found in the refugee camps in the Gambella region. On a visit at Easter time, I discovered the Christian community was flourishing, even without an ordained priest. They had built a church of mud and straw at the camp and I was privileged to baptize 151 people and celebrate the Eucharist there. Where language failed, water, wine and bread became the instruments whereby God touched us.

Time is too short to tell of Cairo, Peshawar, Algeria and other places where I discovered such amazing signs of God's presence and blessing on other parts of our Anglican family. For now, may this reflection of twenty-five years of belonging to USPG be a tribute from an ever-grateful member, and serve to encourage and lift hearts to God.

USPG IN PARTNERSHIP

By the Most Reverend Dr Daniel Yinkah Sarfo



Most Rev'd Dr Daniel Yinkah Sarfo
Credit: Daniel Yinkah Sarfo

By the Grace of God, I am Most Rev'd Dr. Daniel Yinkah Sarfo, the 10th Primate and Metropolitan Archbishop of the Church of the Province of West Africa (CPWA), the current Archbishop of the Internal Province of Ghana (IpG) and Diocesan Bishop of the Anglican Diocese of Kumasi, Ghana.

The Church of England had two main streams of Evangelism in West Africa namely: the Church Missionary Society (CMS) and Society for the Propagation of the Gospel (SPG). The work of the CMS as a low church achieved results in Sierra Leone and Nigeria. The Anglican Church in Ghana is in the High Church tradition through the work of SPG. The Church in Ghana was called SPG.

Since I became the Anglican Bishop in 1999, I was lucky to have found USPG as a Partner in Mission. Many USPG interventions have enhanced my episcopal and archiepiscopal ministry. USPG awarded funding for my Diocese to fix the roofing of St Mary's Anglican Church at Ejura, Ashanti, St Michael's and All Angels Anglican Church at Akwadu, Buagyaa Besease Anglican Church, Nuaso Anglican Church and St Peter's Anglican Primary School at Kumawu.

I was also given a USPG scholarship to help me to complete my MA in Theology and Development Studies at the University of Leeds, UK. Others were also granted scholarships also to complete MA studies at Birmingham University; some clergy and lay persons in the Diocese of Kumasi were offered Certificate courses at Selly Oak, Birmingham and my seven Archdeacons were given a grant to do Administration at GIMPA, Legon, Ghana.

USPG also gave a grant to sink wells for portable drinking water in our rural areas in the Anglican Diocese of Kumasi. This diocese also benefitted from the USPG Exchange Experience programme.

Above all, through the Festina loan scheme, the Anglican Diocese of Kumasi has built an Anglican Hostel at the Kwame Nkrumah University of Science and Technology, Kumasi under a Public Private Partnership as an Income Generation Project to support the ministry of the Diocese.

USPG as a partner in mission sponsored the training of new Archbishops in Africa in Kenya and the Indian Ocean. I had the opportunity to get insight from past Archbishop as David Gitari of the Anglican Church of Kenya. I am also indebted to USPG for inviting me to the USPG Triennial General Meetings in Fiji (2016) and Barbados (2019).

What I admire most is the core values of USPG such as: "We are an Anglican Mission Agency. USPG seeks to be faithful to the Gospel imperative to transform the lives of individuals, churches and communities.

USPG is then an agency for mission; we seek to advance God's mission through the actions of proclaiming, speaking, writing, bringing people together, stimulating dialogue, creating safe spaces, supporting initiatives and projects that express something of the love of God.

Participating in God's mission, we seek to work always and everywhere in a spirit of deep and attentive partnership with churches across the Communion, with a range of ecumenical partners. We seek to engage in patterns of mutual encounter and learning and to deepen our understanding of one another, that together in company we may as pilgrims participate in God's transforming, healing and reconciling power" (USPG Strategy 2019-2021).

It is in this relationship with USPG that I, my Diocese and Province have benefitted immensely, to which I give glory to God and the entire USPG personnel both past and present.

To conclude, there is no doubt that USPG is indeed a faithful Partner in Mission. It is my prayer and conviction that the present leadership of USPG will ensure the implementation of USPG strategy 2019-2021. We wish USPG Godspeed. Long live CPWA! Long live USPG! Long live the Anglican Communion!



What I admire most is the core values of USPG

THOMAS BRAY TAKES A DIGITAL JOURNEY

Drawing of Thomas Bray's birthplace.
Credit: SPCK



Letters Thomas Bray wrote 300 years ago will be made accessible to the public, thanks to a project spearheaded by USPG's Research and Learning Advisor Dr Jo Sadgrove.

The Arts and Humanities Research Council (AHRC) recently agreed to provide funding to enable Dr Jo Sadgrove (of USPG and the University of Leeds) to digitise some of Thomas Bray's original letters from the USPG archive. These will be hosted on USPG's website and on the University of Leeds website, where everyone will be able to see them. 'If anyone wants to know about what USPG was and how it started, this will enable that to be illuminated a little bit,' Jo said.

The project came about as a result of work Jo has been doing since 2017, on the link between religion and health. The University of Leeds

asked Jo to work with them and Public Health Leeds, to investigate how churches, mosques and temples could be used to disseminate health messages. Jo has been working with Dr Alison Searle, an academic. Together, they have studied links between religion and health, looking at how faith communities have acted as historic and contemporary care providers. Letters that Thomas Bray wrote and received during that period show that one of his aims was to extend care to people in different places, particularly in the American state of Maryland, where much of his ministry was focused.

'There's a big database called Early Modern Letters Online, which puts letters from a given time period into a database,' Jo explained. 'As you read through them, you can see connections; people communicating with each other. So instead of seeing Thomas Bray as one man who created USPG on his own, you have a fuller picture of him and the organisation. You discover who was influencing him as you see who

he was writing to and what he was writing to them about.'

Jo hopes that what this project will give other scholars a better picture of what USPG is and does. 'I think there's a tendency for us in the Anglican and wider Christian world to think about what we're doing only within those confines,' she said. 'Our conversations tend to be with the Church of England or the Anglican Communion. But actually, this came in a time period where lots of different people were thinking about the same questions. This project will do is put the sources online in a way that people can see them.'



Painting of Thomas Bray
Credit: USPG

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I think there's a tendency for us in the Anglican and wider Christian world to think about what we're doing only within those confines

BETTER TOGETHER

The Church of the Province of Central Africa, Anglican Diocese of Masvingo

Through our partnership with USPG, we have been able to carry out a number of programmes in the community, and each of them had a positive mark on the people affected. I want to focus on the impact of the HIV-related Stigma and Discrimination Reduction Programme which was rolled out in partnership with USPG. I will also mention the impact of the Daramombe High School Boarding Facilities Project which we did through a Festina Loan.

The Anglican Council of Zimbabwe, in Partnership with USPG, launched an HIV-related Stigma and Discrimination Reduction Programme in all the Dioceses, after findings of the Stigma Index Research which indicated that the level of HIV-related stigma in Zimbabwe was at 65.5%. The Anglican Diocese of Masvingo reduced the level of stigma to 21.4%. This project, in partnership with USPG has put the Church on the map of Zimbabwe. Our national Church is now more visible. Lives have been transformed, relations mended and success and change stories enabled through this programme. The Diocese was also able to link with relevant line Ministries and other stakeholders in this area and is now a member in various HIV-related stakeholder forums. Nutrition of those affected also improved through the 'nutrition gardens' which were provided to Wellness Groups through the USPG partnership. Forums for giving each other psycho-social support we established through formation of Wellness Groups. On a national level, the partnership we had with USPG in launching this programme triggered

the College of Bishops to call for formulation of a Wellness, HIV and Workplace Policy which was signed by the Bishops at an ACZ Meeting held in Masvingo on 14th September 2019.

The Daramombe High School Boarding Facilities Project which we did through the Festina Loan also had a huge impact on the Ministry of the Diocese. It enabled the Diocese to prepare for a financial future through engaging in secure business opportunities. Increased enrolment at the High School aided the revenue base of the Diocese through levies collected by the Responsible Authority. The boarding facilities project helped us to be more competitive with our state-of-the-art facilities. More so, the project made us as the Anglican Diocese of Masvingo to be more visible in the community we serve.

We are ever grateful for the support we get from USPG through the partnership we engage in. We are being enabled through the partnerships to address the five Marks of Mission and also contribute meaningfully to the Sustainable Development Goals.



Credit: masvingo.anglican.org

BE STILL AND KNOW

WRITTEN BEFORE EASTER IN THE CONTEXT OF THE COVID-19 GLOBAL PANDEMIC

Be still and Know (Psalm 46:10). And I am not saying that by being still we will be ready to know - no. Just by being still we will know. Being still and knowing are the same phenomenon, because when we are still like a mirror, a still lake, no ripples, then the whole firmament, the whole sky, is reflected in the lake. The stars come down, and the moon, and the clouds - all are reflected in tremendous beauty in the lake.

When our consciousness becomes a still mirror, a still lake, a silent reservoir of energy, God is reflected in it.

We will not attain to knowledge, remember. We will become wise, we will become a Jesus. We will not become a great scholar, a great pundit, a great theologian or a philosopher. We will be a Jesus. We will have an innocent kind of knowing: we will know how to live, we will know how to die, we will know how to love - we will know the real art of life. And the real art of life consists only of three things: how to live, how to love, and how to die or in other words how to meet, how to engage and how to depart.

**And these things we will know from scriptures;
these things we will know from our innermost core...**

By the Rev'd Dr Packiam T Samuel, Director, Henry Martyn Institute, India

Prayer services and daily and Sunday services were all cancelled, and some dioceses had already announced they would not have services during Holy Week or Easter on April 12.

The first Sunday of Lent was business as usual, but by the second week, some dioceses had urged parishes to curtail hand-shaking at the sign of peace and Communion from the chalice. By the next week, many dioceses were no longer having public services and that list continues to grow as a nation is advised to stay at home to curb the spread of the Coronavirus.

And now, with many public places shuttered and a country practicing its new term of self-distancing, the sense of quarantine, although not fully imposed, is very real. This year's Lent has been unusual, but many have pointed out that the penitential qualities tied to this health crisis- suffering, giving up and solitude- are in fact symbolic of Lent's spiritual practice of self-denial.

Even the very word, quarantine, means about 40, in French, and its Latin origin, "quadraginta," is the root of Latin words for Lent. This symbolism is not lost on many. A number of people have compared the notion of quarantine to Christ's 40 days in the desert and the 40 days of Lent. We need to look at this as a temporary thing we are doing for the sake of another good, the current time of staying in place to prevent Coronavirus spread, adding that it could be viewed as a period of retreat with extra time for prayer or spiritual reading.

We can call the current situation our opportunity to be in the desert like Jesus, with time away in solitary prayer, which is something that couldn't be more Lenten. With the halt to normal routines for many, at a minimum, we now have extra time to spend in prayer each day - prayer that is sorely needed to seek eternal

repose for the dead, to remember those who are sick and living in great fear, our health care workers who remain on the front lines of this disease, and for one another.

We may never again have a Lenten season that affords us so much time to give to the Lord. Let us use this time wisely and well, along with extra time to pray, the current pandemic also offers a heightened perspective.

We began Lent with the imposition of ashes and the reminder, 'Dust thou art and unto dust thou shalt return,' a phrase borrowed from the funeral liturgy. None of us could have predicted how quickly we would become so focused on the finiteness and fragility of human life - this is one of the spiritual lessons of the Coronavirus. These initial sacrifices were made prior to the country's complete shift to the point where everyone is giving something up from mundane items to time with friends and family at public places and the far more tragic losses of jobs and health.

Forthcoming weeks offer challenges we've never had to face. We can't attend Sunday services. Our routines are disrupted. We worry about ourselves and our loved ones. Some of us may even need to fight the virus itself.

The pandemic made the Lenten season dramatically different from any other in our lifetimes, no matter how old we are. Lent was what it has always been: A time to get in better touch with God's love for us and do our best to 'spring clean' our souls in preparation for the glory of Easter. This year, the liturgical season became a time to think about how we live as a community, protect each other from illness, and be part of the solution to a global health crisis. We remain hopeful that we will all meet these challenges, and maybe even bring about new and better ways of taking care of each other in the years to come.



Lake Tونغou, Myanmar
Credit: USPG/Leah Gordon

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GREETINGS FROM YOKOHAMA

By the Rev'd Dr Simon Chullai Ro

As Port Chaplain at The Mission to Seafarers Yokohama, I am also Rector of Yokohama Christ Church. The cherry blossoms' transition from bud to bloom in Japan has already begun and until now, we have only heard sad news about the Coronavirus crisis.

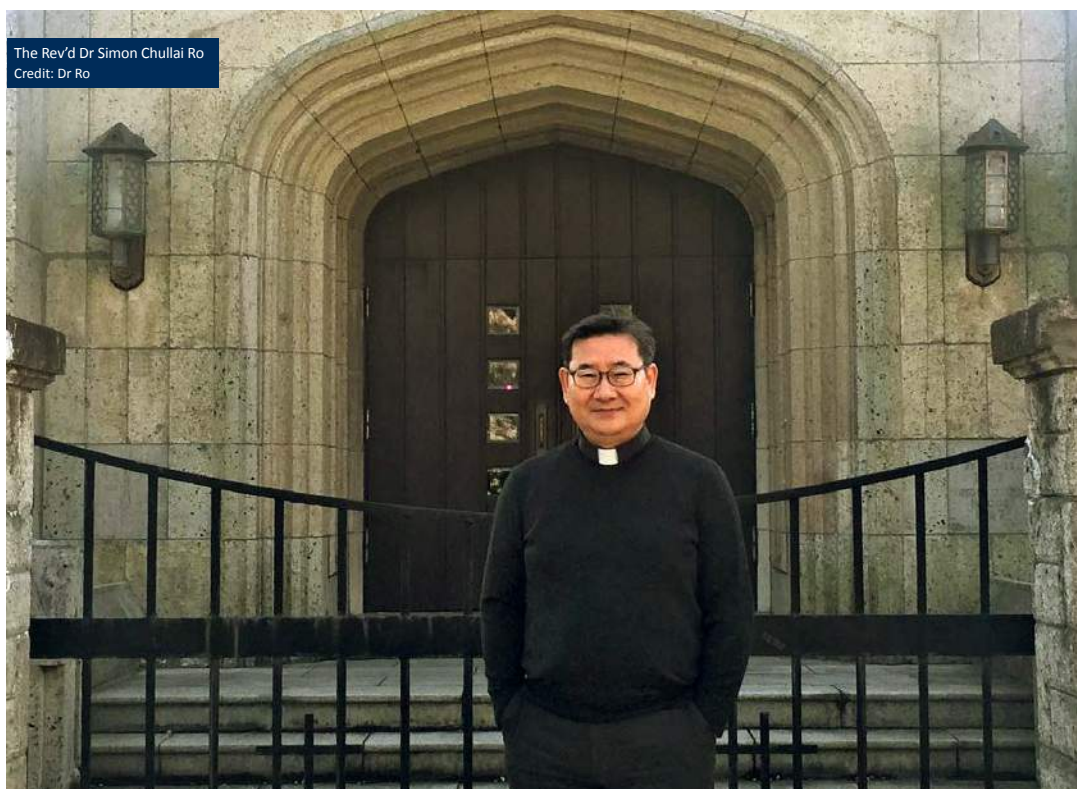
The World Health Organization (WHO) has declared the Coronavirus a pandemic. In line with the WHO declaration, many countries have declared national emergencies to fight the Coronavirus and have imposed strict lockdowns to stem the spread of the disease. As a result, panicked shoppers around the world have emptied grocery store shelves. Many people have lost their jobs or have seen their hours reduced. The Coronavirus pandemic is causing an economic pandemic. Furthermore, many sports games and activities have been cancelled or suspended. Coronavirus fears also impact religious gatherings globally. Hospitals around the world are overwhelmed with floods of Coronavirus victims.

Coronavirus and the fears it brings, remind me of the gospel story (Mark 4:35-41) of the disciples riding through a rough storm, facing fear, and in their fear waking Jesus Christ up from a deep sleep.

In this passage, the seafarers face a deep fear when big waves come. The only thing they can do is to wait for calm to return. We all live in fear. It is a part of our lives, and we need to have the courage to resist being overcome by it. The grace and courage to control fear comes from our Faith – our trust in God. Fear can in fact be the beginning of real faith for us. We cannot control the waves of fear, and they may seem to be too large to overcome. With faith in the Lord, the storms will calm and we will be able to 'surf' the waves of fear instead of allowing them to overwhelm us.

In these days of fear and anxiety, let us keep our faith to surf the waves of our fear of the Coronavirus. Let these words of Psalm 57:1 inspire us to keep the faith: 'Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, until the destroying storms pass by.'

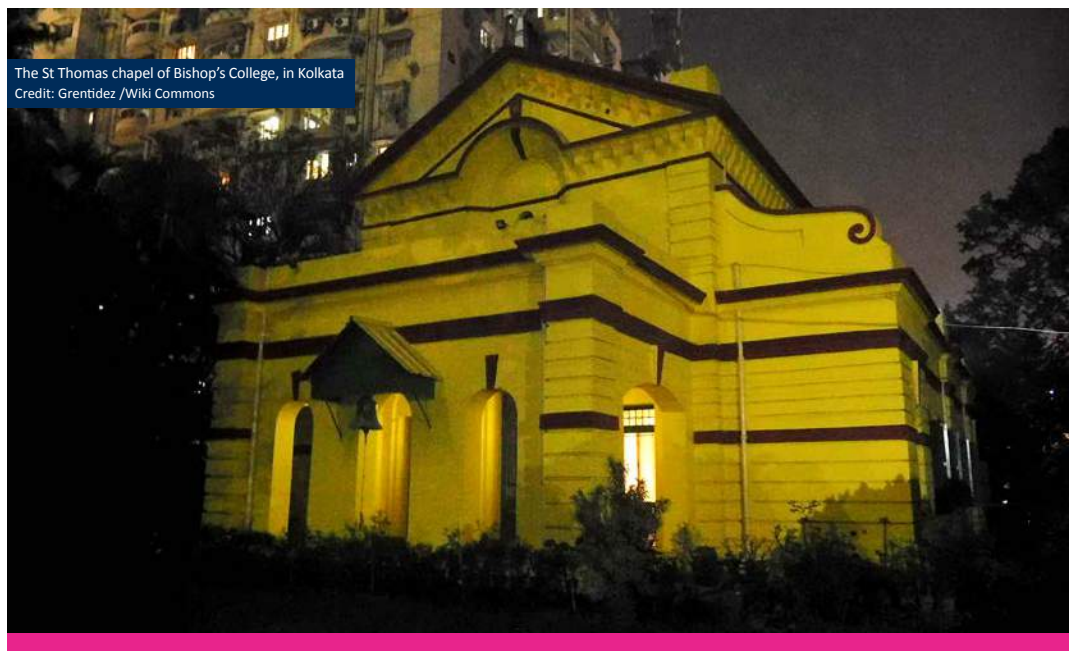
Lastly, my thoughts and prayers are with all those who continue risking their lives on the front line of emergencies, caring for the sick, the elderly, the vulnerable and those contracting the disease. I continue to pray for God's help and guidance during these troubled times. Keep safe and healthy wherever you may be at this time. God bless you all.



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let us keep our
faith to surf the
waves of our fear

TWO HUNDRED YEARS OF BISHOP'S COLLEGE, KOLKATA



The St Thomas chapel of Bishop's College, in Kolkata
Credit: Grentidez /Wiki Commons

The Right Rev'd Michael Westall reflects

Bishop's College, Kolkata, celebrated its bicentenary from February 18 to 20 this year. The College was founded in 1820 by Thomas Middleton, the first Anglican Bishop of Calcutta (as the city was named then), who had been appointed in 1814. For the first 150 years of its life it was the central theological college for what eventually became the Church of India, Pakistan, Burma and Ceylon. For the last fifty years it has performed the same function for the united Church of North India.

From the UK I went for the occasion with my wife Punitha. The Rev'd Margaret MacGregor, a Church of Scotland missionary, who was on the staff from the 1970s to the 1990s, also attended. Many former students, including former Moderators of the Church of North India, the Church of South India and the Church of Bangladesh were also present. Other former students travelled from Madurai in Tamil Nadu, Mumbai, Lucknow, Delhi and Shillong for the occasion. Naturally many from Kolkata were there.

The theme for the celebration was "Reclaiming our Heritage, Widening our Horizons". On the first afternoon Bishop Prakash Patole of Mumbai gave a paper on this, with a response by Bishop G. Dyvasirvadham, a former Moderator of the Church of South India. (I found myself chairing this session, having stepped off a plane only that morning!) Both the paper and the response highlighted great pride in and affection for what the College had been thirty or forty years before, when they were students. And this

affection for the College and the role it had played in the formation of the priesthood was emphasised in many private conversations.

But there was equal consciousness that the College now exists in a very different situation. The students are drawn from a wide variety of churches. Naturally they are no longer only male, as they were forty years ago. And the India in which they will minister is a very different country. Hence there is the need to 'widen our horizons'.

The following day the Principal, the Rev'd Dr Sunil Caleb, spoke on the present state of and future vision for the College. Central here is a very ambitious building programme. After the sale of various parts of the property over the years, most recently in the 1970s, the present campus is small. The College needs many new facilities.

In the plan which has been formulated, the older "heritage" buildings- the barracks (student rooms), the chapel and the library building- will be preserved, and as well as staff flats built in the 1980s. But there will be three new buildings, which will include a new library, new archive room, rooms for women students, a new dining hall and more staff flats. The biggest of the three will be a sixteen-storey building, of which eleven will belong to the developer. This provides the funding for the whole project.

It is almost fifty years since I began to teach at Bishop's College. It was encouraging and inspiring to see it begin its third century with such energy and enthusiasm.



the India in which they will minister is a very different country. Hence there is the need to 'widen our horizons'

SIERRA LEONE TODAY



From Jonathan Abiose Thomas, Diocese of Freetown.

The Anglican Diocese of Freetown (ADF) is one of 17 Dioceses in the church of the Province of West Africa. It was created in 1981 by the partition of the Diocese of Sierra Leone into the Diocese of Bo and Diocese of Freetown.

The Anglican Diocese of Freetown is a faith-based institution with six main objectives: Evangelisation, Pastoral Care, Health Care, Education, Discipleship and the Transformation of Society. ADF has a department called the Anglican Diocese of Freetown in Development (ADFID) in charge of development and project activities in the Diocese. During the past three years the main activities have been training of clergy, relief work (Ebola and mud slide) and coordinating Parish development projects.

The Diocese of Freetown donated emergency supplies of various kinds to Ebola and mudslide victims with support from the USPG.

The deadly Ebola outbreak claimed many lives across Sierra Leone and the mudslide claimed many lives in Freetown including those of women and children. Schools and churches were buried under rubble, when the deadly mudslide and flooding affected the west end of the city. This situation worsened the poverty of church members and the communities.

USPG has contributed to the formation of the Internal Province of West Africa (IpWA) and the Anglican churches constituting IpWA to develop a long term strategic and business plan - including a budget to help map out their resources and provide direction and focus towards development and sustainable livelihood in churches and communities.

Thus, it becomes imperative to support the development of a strategic business plan that is all inclusive of the constituents of IpWA, enabling strategic decisions to be made whilst

at the same time maintaining a balance between diocesan priorities.

The Coronavirus is a highly infectious disease that constitutes a public emergency of international concern and it has been declared a global pandemic by the World Health Organisation.

The rapid global spread of the Coronavirus poses great risk to human life and can cause enormous socio-economic disruptions in Sierra Leone. The situation therefore requires effective measures: no public gatherings, no church services, no mosque prayers to prevent, protect, and curtail the spread of the Coronavirus diseases in Sierra Leone. A state of Public Emergency has been declared by the President of Sierra Leone with effect from the 24th of March 2020 for a period of twelve months.

Our church services are currently being streamed online and using radio and television broadcasts. The Anglican Diocese of Freetown wants to undertake the following activities:

- Community sensitisation using electronics and print media and hand bills
- Provision of veronica buckets and thermometers
- Soap and hand disinfectant
- Provision of food items (assorted) for church members and communities.

Sierra Leone has reported its first Covid-19 confirmed case on 31st March 2020 in Freetown where the Diocese has majority of its parishes. Freetown remains in high alert as the single case is being isolated. Preventing the spread of the Coronavirus into Sierra Leone cannot be achieved without the input of the church. The Anglican Church in Sierra Leone is very supportive. As a church we pray that the preventive measures to protect and curtail the spread of the Coronavirus will be achieved.



The rapid global spread of the Coronavirus poses great risk to human life and can cause enormous socio-economic disruptions in Sierra Leone

BLESSED ARE THE WINDOWS!

The Bishop of Southwark, the Rt Rev'd Christopher Chessun, was a special guest at USPG's chapel in London, where he led a service of blessing and dedication for USPG's stained glass windows.

The windows had been in storage for some time. 'It's a deep joy to have them back,' said the Rev'd Duncan Dormor, USPG's General Secretary. 'This is a chapel space that's been part of an office building, and they really bring it alive for us- both with the colour the stained glass brings, and the sense of history. They represent where we've come from, who we are, and for me they speak to the nature of the Anglican Communion today.'

As he blessed the windows, Bishop Christopher paid tribute to the four bishops commemorated on them: Samuel Adjai Crowther from Nigeria, Vedanayakam Samuel Azariah from India, Tsae Seng Sing from China and Joseph Sakunoshin Motoda from Japan.

'These four bishops were surely signs of hope in the world,' Bishop Christopher said. 'They are signs that for all we may be constrained and confined in our culture, the Gospel we have been given to proclaim does, time and again, shine forth in ways that make profound contact with God's people in every part of the world.'

The Rev'd Jessie Anand did a Bible reading in Tamil during the service. 'I'm so proud of this,' she said afterwards. 'I worked here in USPG as

a desk officer for Asia, and I was the first USPG missionary in the UK through the 'come over and help us' programme. And today I am very proud because VS Azariah, as we call him, comes from the same area as me and we're related! His daughter was married to my uncle and I was brought up with his spirituality. He gave so much to the Church in India. He would always say that love is the basis for mission.'

'When I first came to the UK, I went to the old USPG building, Partnership House in Waterloo,' said Jessie's husband, the Very Rev'd Sekar Anand Asir Anand. 'I saw VS Azariah's portrait in the stained glass window and I cried. It was as if he was saying to me, "Hey man, we both come from the same place. Welcome!"'

Bishop Azariah's great-niece Vasantha Gnanadoss also attended the service. 'I'm both very proud and very humbled to be here today,' she said.

The windows were originally commissioned and produced in 1951 to mark the 250th anniversary of the Society for the Propagation of the Gospel (SPG) as it was then. The bishops depicted on them were the first four indigenous bishops within the Anglican Communion.



The Rt Rev'd Christopher Chessun
Credit: USPG/Leah Gordon

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I saw VS Azariah's portrait in the stained glass window and I cried



OUR GIFT FOR A DIVIDED WORLD

THIS FEATURE WAS WRITTEN BEFORE THE LAMBETH CONFERENCE WAS POSTPONED.

One senior figure is convinced the Church has something unique to offer to an increasingly divided world - and it's not just the gospel.

‘The Communion is a collection of churches trying to model what it is to live together with difference,’ says Archbishop Linda Nicholls, Primate of the Anglican Church of Canada. ‘I think that is one of our gifts. And we have that gift to share. We don’t agree on everything, but we recognise family in each other, and truly at this point in the life of the world, we desperately need some recognition of that.’

This chimes with the Archbishop of Canterbury’s prayer for Lambeth – that it would reinvigorate the Communion to bring the transforming love of Jesus to every level of society across the world.

More than one thousand bishops would have travelled to the UK for the 15th Lambeth Conference. The event was open to every eligible bishop and their spouse from the more than 165 countries which make up the Communion. Each was personally invited by the Archbishop of Canterbury, Justin Welby. The theme was to be “God’s Church for God’s World: walking, listening and witnessing together”.

Archbishop Linda Nicholls
Credit: Michael Hudson/
Anglican Church of Canada



Archbishop Linda was installed as Primate of Canada in July 2019, having served as Bishop of Huron. An increasingly hectic schedule now offers little time for her favourite pursuits of choral singing, walking and canoeing in the Canadian wilderness. But her diary has always been busy. Since her ordination in the mid-80s, her ministry has extended well beyond Canada: she is a member of the third Anglican Roman Catholic International Commission and is also on the Primates' Task Group set up to explore how the Communion restores and maintains relationships in the face of differing opinions.

Archbishop Linda last attended Lambeth in 2008. She has mixed memories:

'The moral and iconic power of that gathering in Canterbury cathedral – I don't think you can underestimate that,' she says. 'There were moments of glory and joy and being able to celebrate.' She recalls the sheer delight of men and women from the Solomon Islands who "danced" the gospel at Canterbury Cathedral. 'And then have the same sisters and brothers carry the names of the martyrs up to the shrine – I don't think there was a dry eye in the place.' 'There were really painful moments too: trying to talk about our Canadian context... about gay and lesbian people in our church to people (from Sudan) who were living in the middle of a war.'

'In 2008 there was still a lot of fear that the Anglican Communion could disappear. I think we are proving a resilience. We are not proving that we have resolved things, and I am beginning to think that probably isn't where we are going to be... and maybe we never will.'

Archbishop Linda is glowing about Dr Robert Heaney's book, *The Promise of Anglicanism*. She says it is liberating to realise that Anglicanism is actually founded in contestation. 'It's part of our nature ... the question is about how we listen to one another in the middle of difference deeply enough to honour difference and to hold together around the core things.'

She acknowledges that the debate about human sexuality is not resolved and will be discussed at Lambeth (now planned for 2021) and she hopes the conference can address other important concerns.

'Every place in the Communion is facing change in its climate because of human intervention. And it's important to be able to hear from each other. For example, what does it mean when the oceans are rising and your island is falling into the sea like it is on the east coast of Canada.'

Archbishop Linda links climate change to other major problems which the Church is trying to tackle. 'Human trafficking is a huge issue, particularly in Canada for indigenous women and girls. We still haven't grappled with that sufficiently. Human trafficking touches the whole Anglican Communion as receivers, as senders, as people who take advantage of migrant workers.'

'Another concern is dismantling racism. It is at the heart of so many of the issues with our indigenous people. I'm also aware of it through clergy from other parts of the world who have come to Canada and are touched by racism. But this is not about individuals being racist. The much harder question is how do our systems embed racism in how we act and how we think?'

The Lambeth Conference programme is always busy. There is usually a quiet retreat at the beginning but then the days fill with Bible Studies, plenary sessions and seminars. Archbishop Linda has some advice on how to make the most of it: 'Meet and talk to people who are not like you and who you might think you disagree with profoundly. Listen to them. People must come with an expectation that they are going to be challenged but be open to what God is doing in a new way. You don't have to agree with everybody that you meet, but you do need to see them as a sister or brother in Christ.'

The Lambeth Conference coincides with another recurring international event – the Olympic Games which has now also been postponed to 2021. But, despite the competition for global attention, Archbishop Linda believes the Communion should make the world sit up and take notice.

'We didn't make statements in 2008 but I hope we say something together this time... (for example) that the whole Anglican Communion is united in its commitment to working on climate change.'

'We face becoming increasingly irrelevant to the rest of the world ... but I hope that the whole Anglican Communion speaking together would be a visible sign – particularly because people have only seen us publicly divided for so long. To see the whole Communion united in speaking on a topic like that would be very powerful.'



Every place in the Communion is facing change in its climate because of human intervention

NURTURING A HEALTHY CHURCH



The Rev'd Capt Patience Wanzala, Principal of Carlile College, Nairobi, Kenya was to speak at the USPG Rethinking Mission Conference. What follows is an extract from what would have been her presentation.

Rethinking mission is a very challenging phrase because it suggests a situation where the church or Christians have forgotten or lost their passion, call and God-given mandate to reach out to the world, community and family with the message of reconciliation. (Paul in 2 Corinthians 5: 14-21). 'God reconciled us to himself and gave us the ministry of reconciliation'. After his resurrection, Jesus met the eleven in Galilee at the mountain. After they had worshipped him, he told them "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you..." (Matthew 28: 16-20).

In John 20:21, Jesus appears to his disciples after resurrection and says, "Peace be with you! As the Father has sent me, I am sending you". This is the basis of the Great Commission and the reason why the Church is today called to think again about its mission which is Christ mission to the world.



It is an irony that the majority of nations that embraced Christianity are also associated with deep seated human selfishness

The ground has tilted; the church is in turmoil; it is caught up in divergent views, competing voices; both theological and humanistic debates have increasingly left it at a cross road. There are millions of people in the world today who identifying as 'Christians', no-longer find reason to attend church or be associated with Christianity. The concern of everyone is: "low church attendance, professionals have lost interest in church, financial instability in churches, migration of youth to secularism, lack of clear discipleship strategy for children, youth and adults, untrained children teachers in churches, lack of unity among pastors and church elders and poverty among others. This is current situation of the church in Africa.

The majority of those attending church are nominal Christians, living a sacralised life fused with secularism and humanistic behavioural characteristics which have rendered Christian faith irrelevant and powerless. Money has become the god and Christian faith sacrificed at the altar of corruption and cultural beliefs. They have put on a form of godliness but deny the transforming power there-in. It is important to observe that the trend is the same around the world.

It is an irony that the majority of nations that embraced Christianity are also associated with deep seated human selfishness with practices such as gender based violence, corruption, bribery, tribalism, racism, civil wars, inter-tribal conflicts, poverty and witchcraft among many vices. There is an argument that Christianity emerged from Israel as a Faith, spread to Asia Minor (Antioch) as a Missionary Movement, settled in Europe both as a Power and Civilization, embraced in America as a Democracy for Liberation and exported to Africa as a Trade and Commerce, a product for business.

It is implied that when Christianity spread to Asia via Antioch as a missionary movement, it never took root among the Jews who viewed it as a cult. Spreading in Asia, it was short-lived as Islam swept over the land. It entered in Europe through Rome as a power and civilization and was reduced to an academic exercise, becoming knowledge that never transformed culture and traditional beliefs. In America it laid the foundation for the downfall of authentic Christian faith. The current confusion negatively influencing Christianity is as a result of faulty approach to discipleship of the Christian faith.

In Africa, Christianity was associated with colonial civilization, helping of the illiterate, ignorant and people living in poverty. It bred a deep-rooted culture of dependence that has caused lack of self-esteem and innovation. In an attempt to change this, the church in Africa has gradually turned Christianity into trade and commerce, eroding Christian values and reducing it to material wellbeing as an indicator of stability. Missionary churches are busy setting up huge

business enterprises to make profits while congregations are dwindling. Is this not a contradiction? On the extreme end, Pentecostals and Charismatics are immersed into 'prosperity gospel'; selling miracles and hawking holy water for selfish gain. The devastating situation is that majority of Christians are left bewildered and disillusioned about faith and realism.

This presentation is a reflection of ministry practice, looking at the biblical and contextual understanding of the Christian Gospel and the involvement of the whole church of Christ in reaching out to the community with the transforming message of the Gospel lived out in words and deeds. Church leadership has been infiltrated with liberalism, materialism, power struggle and lack of clear theology on the Great Commission. The grass-roots leadership, mainly constituting clergy, the catechists, evangelists and Lay Readers is ill-equipped for a society that is changing and constantly on the move.

The church in Africa needs to explore a theology of Healthy Church as a recovery strategy, tracing back its Biblical roots and restoring its original God-given mandate. I seek to challenge the Bishops, clergy and lay leadership of the church to acquire both knowledge and skills on how to nurture a healthy and sustainable church, amidst many contradicting voices.

The Philosophy of a healthy church

The philosophy pre-supposes that, if the ordained Church leadership in Africa re-examines herself and her understanding and intentionally invests her resources towards fulfilling God's mission by training and mentoring local lay church leadership, then it will cause spiritual, socio-economic and political transformation. The strategy is anchored on the understanding that the Church, the People of God, are central to the realisation of God's purposes in the world, and as His instrument, have the responsibility of presenting Christ to the world through their lives and actions in ways that portray Christ as the only viable option (Discipleship). It is in this way that equipping of lay Church Leaders at the local church level becomes a foundational and appropriate vehicle for mobilising communities in Africa to reflect God's kingdom values: experiencing church growth, peace, tranquillity and harmony in every community. The core objective is to raise well trained clergy and lay leaders, rooted in the theology and practice of 'healthy church' across Africa seeking to impact all centres of influence in society.

The starting point in nurturing a healthy church is by enabling bishops and clergy to become leaders of healthy growing churches across Africa. This recognises that bishops are the gate-keepers of respective dioceses and without their good will, it may be challenging to realise this vision. At the Parish level, priests play a critical role of leading and managing Church affairs. The theology of

Healthy Church prioritizes both bishops and clergy as principal 'Disciple Makers' while the laity are primary agents of transformational leadership of local churches. The programme seeks to equip, empower and release the laity for works of mission in the local church. If the laity are systematically equipped and empowered to understand their God-given mandate on earth, the missionary work of the church shall grow organically because every Christian will work to represent Christ within their spheres of influence as a lifestyle, and not relegated as the responsibility of Mission to Clergy as it is now.

The philosophy of sustainability is rooted in the theology of Healthy Church drawn from 2 Corinthians 12: 12-31. Paul establishes that just as the human body has many parts with unique functions, the same applies to the Church which is the body of Christ: all believers being members of the body. Paul states that if one part of the body suffers, the whole body is in pain. It is therefore important to conclude that a healthy body is one in which all parts function well and each to given maximum attention. At the heart of healthy church discipleship is 'Social Mission' that bridges and integrates God's divine acts of mercy and grace, and human responsibility as a steward of God's created order. The desired outcome is to see self-sustaining dioceses, parishes, local churches and individuals, with the capacity to sustain both their personal and spiritual lives by engaging in economic activities, and supporting God's mission by engaging in discipleship process, planting new churches and raising more leaders.

The healthy church concept of mission has four strategic goals through which it seeks to mobilise the church in Africa towards becoming healthy and sustainable. These are:

Theological institutions are key in training for ministry formation and preparing Church ministers for leading God's flock. The leadership of the church majorly rests on the ordained leadership and therefore the clergy need to be equipped with both knowledge and skills on how to disciple and mentor the lay leadership with a view of translating them into disciple makers. An effective leader is one who influences those s/he is leading, to maintain the DNA of the movement.

The second stage has to do with mindset change towards understanding rapid changing contours of life, and how they affect the mission of the church. The critical challenge for church leadership in Africa is the disconnect between mission praxis and theories. The strategy is to enhance skills and knowledge of a Healthy Church for bishops and clergy through envisioning consultative workshops where they will embrace a healthy church theology as a conceptual framework for holistic discipleship. Thereafter, bishops will be required to share their vision and understanding of healthy church discipleship strategy with both clergy and laity who



are the disciple-makers at local church level. The idea of healthy church discipleship is to see every member of local church engaging in wholesome mission as foundation to Christian calling.

The healthy church discipleship concept seeks to see every person taking personal responsibility towards becoming self-sustaining. The idea of self-sustaining has to do with Christians maturing in faith and sharing it with neighbours as well as becoming entrepreneurs who engaging in sound economic activities for building their nation and supporting God's work. Christians will be committed in inculcating values that are for the common good of all such as peace, honesty, accountability, and respect for life among others. Finally, transformed communities refer to communities that have built and nurtured structures that promote hard work and honest gain. The ultimate objective of this goal is to see empowered communities across Africa in all aspects of life.

The fourth strategic goal is to mobilise those trained to actively take a role in providing solutions to existing challenges in society. Jesus clarified that the primary responsibility of every believer is to be 'salt of the earth and light of the world.' Christians need to be empowered with knowledge and skills of impacting various centres of influence with Christian values. Centres of influence refer to social structures that form the larger society, such as education, security, media, health sector, sports, agriculture, non-governmental organisations, multinational and international agencies, and state agencies.

After training, church leaders should be able to do the following:

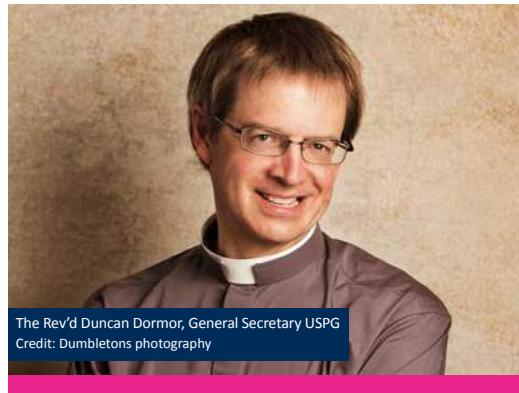
Orient clergy towards becoming disciple makers by facilitating and mentoring lay ministers into various ministries of the church. Inspire church planting movements in Africa and beyond through disciple making process. Promote holistic church growth in all aspects of life making every local church healthy and sustainable. Promote and encourage urban ministry as the new phase and context of ministry in Africa. Promote chaplaincy ministry by training and releasing chaplains in schools, colleges/universities, business centres, industries, disciplined forces and prisons. Train and empower laity to embrace and facilitate social mission as a platform for community transformation.



The healthy church discipleship concept seeks to see every person taking personal responsibility towards becoming self-sustaining

I AM BECAUSE WE ARE

By the Rev'd Duncan Dormor, General Secretary USPG



The Rev'd Duncan Dormor, General Secretary USPG
Credit: Dumbletons photography

I write this on the day that Boris Johnson is revealed to have Covid-19. As I type, he is one of 552,943 known to be infected across the globe. And, I am deeply conscious that as your eyes scan these words- this will be old news. So much more will have changed by then. Of course, much will continue to look the same. The 'new normal' will in some regards look very like the 'old' normal. Some may have improved their IT skills. It is likely that medical workers and nurses will be held in even higher esteem. There will have been stories of heroism and self-sacrifice and moments of admiration for human creativity and ingenuity. There will also be examples of profiteering and of mind-numbing acts of selfishness. Though we may well have developed some communal mechanisms for shaming certain forms of selfish behaviour, there will be those who have used this crisis to exploit others- and they will have got away with it.

These months will have given us an extraordinary opportunity to reflect on what it means to be an individual, a member of a household as well as part of a community and indeed, a nation. Perhaps also a global community. Covid-19 has brought to the UK and 'the West' a reawakened sense of precariousness, risk and insecurity that we simply have not known at the level of society for decades. It has shaken our sense of security built upon an assurance of good health, on having a home and enough income to live a reasonably untroubled life.

Fear and anxiety have thus stalked our many lands. Understandably so. And yet, of course, many people in numerous societies know this precariousness not as the exception, but as the rule, the norm, the normal. They have had similar (or indeed worse) experiences in recent years. Most recently, the Ebola outbreak, and of course, the HIV/AIDS pandemic that ravaged peoples and nations especially in Central and Southern Africa killing around 15 million people.

Covid-19 provides cause for real concern, yet we were anxious before. Indeed, levels of anxiety and depression have been on the rise for a number of years in 'the West'. But feelings of insecurity and the realistic assessment of risk are very different matters. Jesus's words imploring his disciples not to be anxious and to take their cue from the birds of the air and the lilies of the field is shot through with awareness of this reality. For the desire or perhaps lust for security, is in fact deeply connected to the feeling of insecurity itself. They are two sides of the one coin.

This isn't to dismiss or diminish human suffering, but rather to point to a truth identified by Thomas Merton: 'The truth that many people never understand is that the more you try to avoid suffering, the more you suffer', because smaller and more insignificant things begin to trouble you, in proportion to your fear of being hurt.

Those who travel and really visit (rather than pass through) other cultures know that joy and suffering often deeply go hand-in-hand. Those who face adversity most squarely are often those to whom laughter comes most easily.

The second thing we 'know' from travelling (and this knowledge operates at the level of cliché) is that many of the societies and cultures of the global South place considerably more emphasis on the primacy of human relationships. That greater emphasis on living with and towards others is expressed in what might be described as the hashtag of African theology: 'I am because we are'. This deeply known knowledge happens to chime with all the modern scientific findings on happiness. Whether, in a deeply mysterious and curious way we have learnt something of this for ourselves in our locked-down societies in the weeks since these words spilled onto the page, I will leave with you.



Studland Starlings
Credit: Tanya Hart/Wiki Commons

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many people in numerous societies know this precariousness not as the exception, but as the rule, the norm, the normal

WINDWARD ISLANDS

By the Rt Rev'd C Leopold Friday, Bishop of the Windward Islands

I first came into contact with USPG over twenty years ago, when I was rector of the St George's Parish Church, Grenada around 1998, through my bishop the Rt. Rev'd Sehon Sylvester Goodridge, Bishop of the Diocese of the Windward Islands at the time. I was asked to contact USPG about what was then the USPG Exchange Experience Programme.

The Parish of St George hosted three or four volunteers between 2000 and 2005 who taught at the Anglican High School, Tanteen, St George's Grenada and participated in the life and Ministry of the St George's Parish Church. I think that there was an organist around the same time who served in St Vincent and the Grenadines at the St George's Cathedral and also was a music instructor in schools through the Ministry of Education.

Since my election, ordination, consecration and enthronement as Bishop of the Diocese of the Windward Islands, there have been four USPG volunteers who served in St Vincent and the Grenadines. One served as an organist at the St George's Cathedral and shared his knowledge and experience in biscuit making with and students and teachers of the Bishop's College, Kingstown, one of the Church's Secondary Schools. Another was a nurse who specialised in caring for the aged. She was assigned to a home for the aged in Kingstown, St Vincent and the Grenadines, and also visited and cared for senior members of the St George's Cathedral who were house-bound. She participated in the life and work of the church as well. One of the others was a teenage musician who played the trumpet and taught at Bishop's College, Kingstown. He played with the Bishop's College School band and sang with the school choir. He also worked along



St George's Anglican Cathedral, Saint Vincent and the Grenadines
Credit: Edgar El/Wikicommons

with the youth group and youth choir at the St George's Cathedral, Kingstown and enhanced the music during the celebration of the Holy Eucharist on Sundays. In the wider society he played with the Royal St Vincent and the Grenadines Police Force Band. The fourth volunteer was a medical doctor, and even though her stay was short, she was able to share her knowledge and experience with groups in the church and wider society.

We currently have a priest from the Diocese of Accra, Ghana in the Diocese of the Windward Islands through the USPG Exchanges Places Programme. He has been here for a short while and is settling well. We are grateful to USPG for its assistance over the years, and for the wonderful relationship which we have developed over the past twenty years or so with USPG and our desk officer there.

Apart from the initial stages of adjusting to a new environment and clashes of cultures at times, these exchanges have exposed local people to the culture, practices and disciplines of people who are not from their context. In a similar way, the volunteers were able to experience, learn and appreciate the depth and value of the culture, practices and disciplines of people in the local context and of their spirituality, devotion, dedication to God and patterns of worship. It was amazing to see how both volunteers and local people engaged each other and how they related to each other as brothers and sisters. This experience has helped to create a better understanding of our common humanity and our need of each other no matter which part of the world we are from. Lasting friendships have developed from these exchanges. Some have visited since their time here and others are in constant communication.

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these exchanges have exposed local people to the culture, practices and disciplines of people who are not from their context



The Rt Revd Calvert Leopold Friday
Credit: USPG/Leah Gordon

UNITED WE STAND

The Rev'd Canon John Kafwanka, Director of Mission for the Anglican Communion Office and Canon of Lusaka Cathedral, Zambia.

'In a sense, I am a product of USPG,' John says. 'My home church in Zambia was planted by USPG missionaries and many who were sent to Zambia found their working environment very harsh. USPG's work was specifically to evangelise local people. Those missionaries did that job faithfully, sometimes at great cost to themselves.'

John's relationship with USPG began when he worked as Principal of St John's, Zambia's national Anglican Seminary. 'That put me in regular contact with people from USPG, especially those who were visiting Zambia on USPG's behalf,' he said. 'I also worked alongside Colin Marsh, a USPG mission partner from England who was then working as a parish priest at St Barnabas Church in Chingola. I did my curacy under his guidance and we shared a house together.'

The links with USPG continued when John went to work with the Church Mission Society and moved from Zambia to the UK. 'When I came to the Anglican Communion Office, Dr Fergus King had been seconded there by USPG and was Director for Theological Education,' John said. 'Fergus and I worked together as colleagues, him from USPG and me from CMS. I often say that all the mission agencies within the Anglican Communion serve the same constituency. We serve together, so the best thing we can do is collaborate.'

'Over the years, I have made a lot of friends in USPG. I'm very close with a lot of the staff and we often collaborate on programmes together. Since becoming USPG's CEO, the Rev'd Duncan Dormor has provided the impetus for more collaboration because of his own desire to engage with others. That has been for me again a great privilege and an honour. I value what USPG does all across the Anglican Communion, as well as our relationship together.'

For many, partnership might be a dead concept, but John believes that it is at the very heart of mission. 'When we think of the triune God, partnership is right there,' John says. 'God exists as Father, Son and Holy Spirit, and the work of creation and redemption is done as God the Father, Son and Holy Spirit. That to me is divine partnership: one god, expressed in three persons in real, credible partnership. When we say that we as Christians share in that mission of God of loving the world; when we share that mission of God, we share both as beneficiaries of that gift from God and also as ones who are sent to live out that gift in our world today. And we can only do that in partnership- both in terms of partnership with God and with each other.'

'I don't think people should dismiss the concept of partnership just because of bad experiences they may have had in the past, either as individuals or as a society. We can't claim that the Gospel is complete, or that mission can be complete, if it's an individual effort- be that an individual church, country or person. The Gospel becomes real when we see it as being lived out by the corporate responsibility of all God's people, and this can only happen in the context of partnership.'

'1 Peter chapter 4 verse 10 illustrates that well for me: 'Serve one another with whatever gift each of you have received'. The idea is that we all have been gifted, but each has been gifted differently. Each of us brings our gifts to this relationship with God, and to this journey with others as followers of Christ. Individual gifts will differ, but we can complement each other when we put them all together. Partnership for me is central and important. If we are to achieve anything of substance, we cannot work in isolation.'

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I don't think people should dismiss the concept of partnership just because of bad experiences they may have had in the past



SUSTAINING

OUR DISCIPLESHIP

SACRAMENTS, LITURGY AND SCRIPTURE

For all Christians, the primary sources for developing their life together of discipleship and disciple-making are the Christian scriptures studied together within the worship and sacramental life of the faith community. Together, the old and new Testaments provide a complete and sufficient, God-inspired, guide to Christian living: a template for discipleship. Throughout Christian history, the Bible has been received as primarily a community document to be read and interpreted within the context of historic Christian communities.

Although Christian disciples are encouraged to read the scriptures privately, the authoritative context for interpretation is always within the worship life of the community.



Parish of St George with St Andrew, Transfiguration, the Ascension and Holy Redeemer, Archdeaconry of St Vincent and the Grenadines
Credit: The Very Rev'd O. Samuel Nichols, B.A.

By the Very Rev'd O Samuel Nichols: Dean and Rector.

Unlike some other religious texts, the Christian scriptures are infinitely translatable and are to be used by each local Christian community, as far as possible, in their mother tongue and in the context of their local daily Christian discipleship. This local use of scripture is then moderated and critiqued by the interpretive experience of the universal Church across space and time.

We are reminded that discipleship is primarily a corporate activity, and its ultimate purpose is the glory of God. It is not surprising therefore, that alongside our study and use of scriptures we find that Christian worship and especially the sacraments are a major resource for discipleship as well as disciple-making. The Christian sacraments mark significant points of transition on the way of discipleship. Baptism and confirmation help us with those sometimes challenging new beginnings in life; the Eucharist and the Sacrament of Penance become our regular points of nourishment along the way. Holy matrimony and ordination strengthen us for new discipleship responsibilities; and the anointing of the sick and dying helps us enter into the discipleship of the one who comes closest to the master in suffering. In our daily worship, in the singing of psalms, in our prayer we allow ourselves to be shaped by the one we follow, his life flowing into ours as we seek to draw others into that same intimacy of divine fellowship.

The concept of a eucharistic community is much wider than the community gathered around the Lord's table on a Sunday. It speaks

of a community of disciples (both locally and globally) who are gathered around the Lord in constant thanks and praise (Rev 7.9–17). As such, we find ourselves empowered by him and one another to live lives that are counter-cultural, radical, and shaped by Christ rather than the values of the contexts in which we live. More than any course or book our daily experience of the Eucharistic community is a rich and challenging resource for sustaining intentional discipleship and disciple making.

Liturgy is the formal public worship of the Church, its work. The Liturgy of the Church is made-up of the liturgy of each individual Christian and should be the best that we can possibly offer to God. One of the elements of good liturgy is, for example, the use of colour and movement provided by the use of colourful vestments and processions. Singing, and chanting is another important element of liturgy, stimulating as it does the sense of hearing. The use of incense enables even fuller participation in the liturgy by stimulating the sense of smell. It also provides colour, movement and sound as the thurible is swung and its chain tinkles.

Christian worship erupts out of our love of God and our desire to express that love. As such we should worship Him with 'all our heart, with all our soul, with all our mind, and with all our strength.' Good liturgy is designed to stimulate just such a response in us, by exciting the senses and feeding our imagination.



Christian worship erupts out of our love of God and our desire to express that love

THE INTERFAITH LIFE EXPERIENCE IN THE GAMBIA: A SHINING EXAMPLE

Through the USPG Exchanging Places Programme, the Rev'd Obed Baiden discovered how the Gambia's different faith groups live and work peacefully together



The Gambia's population is 1.8 million, as of the 2013 census. According to CIA statistics, Muslims constitute about 96 percent of the population. The tribes that make up the Gambian people are Wolof, Fula, Mandinka, Jola, Serer, Manjagos, Keroninkas, Mankagne, Blantas, Akus and Maswankas. Of these, the Mankanges, Maswankas, Balantas, Manjagos, Keroninkas and Akus are minority tribes and they make up the Gambia's Christian communities.

It did not take long for me to have the first cultural and religious shock of my life. On the fourth day of my stay, I was taken round to administer communion to the homebound members of the parish for the first time. In the very first home we visited, the only Christian was an old woman to whom I was meant to administer the sacrament. Her two daughters who lived with her were Muslims. To my surprise, they joined in the viaticum service, sang hymns from the most sacred Ancient and Modern hymnal and prayed the Lord's Prayer. I discovered that they were Christians but had converted to Islam in order to marry.

I came to realise that there are a lot of expressions of good interfaith relations in the Gambia. The country is filled with people of different backgrounds, but they are a united people. Culturally, spiritually, politically and socially, differences may exist but the people are uniquely one and the same. The peoples of Christianity and Islam live with one another and inter-marry without many challenges. The people of the Gambia live their interfaith relations in their everyday lives: at home, in the farms, at schools and in the offices where they work. Some girls in my Catechism class for confirmation shared with me that they attend an

Islamic school and as such are required to wear veils as part of their school uniform. It was even more revealing for me to learn that the Muslim girls in Christian schools remove their veils when they wear their uniforms and put them back on after school.

Gambian names were also interesting for me. As you can imagine, hearing such names as Samuel, David, George or Andrew on the surface told me I was dealing with Christians but names in Gambia do not always tell you the faith a person belongs to. One can have both a Christian first name and surname and be a Muslim. When you flip the equation, you may find the same perhaps unexpected result: a Muhammed or Musa may be sitting in the pew as a Christian. This, I think, is the result of two factors: interfaith marriages and adoption.

Muslims form the greater number of people in the employment of the missionary churches: Anglican, Catholic and Methodist. There is usually no discrimination in the process of engagement and recruitment. As a priest and the chairman of the Parish education board, I have interviewed and employed not less than 20 Muslims. The Bishop of The Gambia's personal driver and cook are both Muslims. The interfaith relations in this manner stand out as the true witness the Church offers to society. In many ways the minority nature of the Church is not seen and because of this, the Church normally stands on equal footing with the Muslim majority.

The Church - whether in The Gambia or elsewhere - should learn to foster and maintain good interfaith relations, especially during these times of Islamic radicalisation, fundamentalism and terrorism in countries such as Mali, Burkina Faso and Nigeria. Preaching harmonious interfaith coexistence and tolerance should be the focus of the church now more than ever. The church may not see instant growth in terms of numbers but reflecting its presence and the presence of Christ who died for all is necessary. In saying this, our interfaith relations should not be a shy relationship where we keep Christ politely out of the picture.

The Gambia is an example to the rest of the world that interfaith relations can be expressed through mutual peaceful coexistence and tolerance.



It did not take long for me to have the first cultural and religious shock of my life

HOSPITAL CORNERS

A conversation with USPG regional manager Davidson Solanki



Deepa Roy, a student nurse
Credit: USPG/Leah Gordon

Bollobhur hospital in Bangladesh's Meherpur District is just three miles away from the border with India. This 65-bed village hospital is a key part of the Church of Bangladesh's mission, catering for the health needs of people living in the heavily populated villages nearby. It is one of two hospitals through which the Church of Pakistan is helping people acquire job skills.

The hospital offers training courses in nursing and midwifery for women, and laboratory technician training courses for men. Students come from the various tribes that live in the Chittagong Hills and villages on the border between Bangladesh and India: tribes such as the Santali, Garo and Chakma people. In rural areas of Bangladesh, an estimated 35 percent of the population lives below the poverty line. Many of the trainee nurses and lab technicians at Bollobhur Hospital are from these marginalised communities.

The three-year nursing course covers everything from basic first aid to family healthcare and midwifery. It follows a curriculum set by the government of Bangladesh. On completion, successful students receive a license that is recognised nationally. The course for lab technicians is eighteen months long. Nurses and laboratory technicians who trained at Bollobhur work all over Bangladesh- in government service, private clinics and hospitals, industrial and home nursing and in community health programmes.

USPG is a long-term partner of Bollobhur Hospital and funds the nurses' training, as well as the hospital's running costs. 'This part of Bangladesh is very remote and lacks in basic facilities,' Davidson says. 'The hospital is a great help. The women training here are being empowered with knowledge. It's also providing them dignity and confidence- as well as with skills they can use to earn an income. One can see the Church of Bangladesh really meeting the needs of its people.'

Established in 1926, the Christian Mission Hospital in Rajshahi- one of Bangladesh's major metropolitan hubs- sits right in the midst of the hustle and bustle of 'the silk city of Bangladesh', where an estimated 21 percent of the urban population live below the poverty line. USPG supports the Christian Mission Hospital as it plays a huge role in the church's mission - not just in providing healthcare, but also in empowering people economically.

The hospital has a Nursing Institute providing quality senior nursing training for both men and women, with a nationally recognised, three-year Diploma course in Nursing Science and Midwifery. Students at the Rajshahi city hospital have access to more facilities than they would have in a rural hospital like the one in Bollobhur. Nevertheless, the teaching in both hospitals is of the same high standard.

'Programmes like the nursing training at Bollobhur and Rajshahi bestow women with confidence, dignity, self-worth and self-esteem,' Davidson says. 'Their impact is huge. The women on these courses mostly come from very difficult economic and social backgrounds. It's good that USPG is accompanying the Church of Bangladesh in supporting nurses' training here.'



Staff at the hospital
Credit: USPG/Leah Gordon



Programmes like the nursing training at Bollobhur and Rajshahi bestow women with confidence, dignity, self-worth and self-esteem



THE PROVINCE OF THE INDIAN OCEAN

By USPG regional manager Fran Mate

A visit to the Province of Indian Ocean and Consecration of Bishop Joseph Sténio

The Province of the Indian Ocean was formed in 1973 and is comprised of the islands of Madagascar, Mauritius, Seychelles and La Réunion. The context and capability varies across the province, but all work together for the glory of God.

In 1964, the first Anglican missionary arrived in Madagascar, sent by the Society for the Propagation of the Gospel (SPG). In 1874 the Diocese of Madagascar was founded and later divided into six dioceses. In 1810 the Anglican Church in Mauritius started as the “Church of England in Mauritius” after Great Britain took over the country from France. The church undertook educational, social and medical work supported by English missionary societies (the Church Missionary Society and the Society for the Propagation of the Gospel). In 1973, it became a diocese in its own right and the Anglican Church in the Seychelles became part of the church in Mauritius.

The Province of the Indian Ocean has profound meaning in the history of USPG (once SPG). It was a great pleasure for me to attend the consecration of Bishop Joseph Sténio André, the Bishop of the Diocese of Mauritius, in February 2020 and meeting with the Mauritian House of Bishops. The consecration ceremony was colourful with several members of the community and the Government of Mauritius present.

Bishop Joseph Sténio expressed his gratitude to USPG for the support he received. He told how his Journey with USPG had made him what he is and stands for today in his service. USPG supported his theological studies at Queens College Birmingham UK together with Archbishop James Wong (the current Archbishop of the Province) and Archbishop Ian Ernest (former Primate of the province, and now the Archbishop of Canterbury's personal representative to the Holy See and Director of the Anglican Centre in Rome). Bishop Sténio stressed the importance of the Society in the life of the Church of Mauritius.

In a packed auditorium I said, 'USPG remains grateful to be part of the foundation of the Anglican Church in the province of Indian Ocean, the roots are deep and the relationship is very precious. USPG will continue to walk together with the Province, supporting and strengthening the gospel of our lord Jesus Christ'. I described USPG's long relationship with the province and delivered greetings and prayers from USPG's General Secretary Rev'd Duncan Dormor.

I had an opportunity to share and have conversations with individual bishops and one thing was clear: some dioceses, especially in Madagascar are really struggling and do not have sufficient number of trained clergy. For example, the Diocese of Toamasina has 230 churches with 15 priests, most of them untrained. In other dioceses, there is need to rejuvenate the church as over 50 percent of the churches have closed. There is a great need for evangelism and rejuvenation or perhaps re-propagation of the gospel.

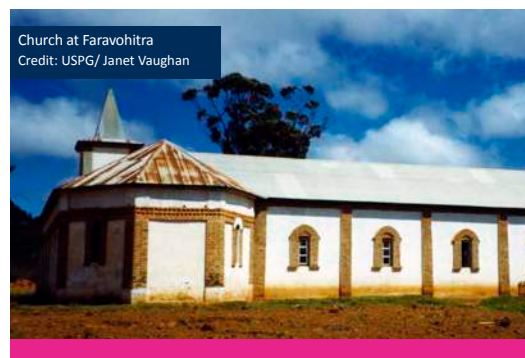
St Pauls College Ambatoharanana opened in 1878 and ignites hope in a very calm village



Sunset and mountains Mauritius
Credit: USPG/ Janet Vaughan



USPG remains grateful to be part of the foundation of the Anglican Church in the province of Indian Ocean



Church at Faravohitra
Credit: USPG/ Janet Vaughan

and environment 27km from Antananarivo, the capital city in the Diocese of Antananarivo. Most clergy in the Province of Indian Ocean trained at the college and have profound memories. In 2014, nine students attended the college representing the five dioceses of Madagascar. The college has since closed and requires well-planned reconstruction and refurbishment works. Bishop Joana of Antananarivo is hopeful that the college could be re-opened in 2020.

The college has huge chapel and library with an accommodation section, which provides for staff and students. It has a museum, and a 968kg bell shipped from England. The museum displays artefacts from the first missionaries such as clothes, a still working gramophone with records, slides, a typewriter, a bat and baseballs and original correspondence between the King of England and the Bishop. The government has renovated the chapel and kept its original architecture as part of the country's heritage. I visited the college with Bishop Joana of the Diocese of Antananarivo, where we met parishioners who had come to plant trees on the college farm and compound. A number of them remembered USPG's relationship with the college and felt sorry to see its current state. The good thing is that bishops and parishioners remain optimistic.

I visited bothers and sisters in the Diocese of the Seychelles. It took a bit of time to clear with the migration checks at the airport – I understand they were checking for illegal drugs! I was very excited when I saw Archbishop James Wong waiting for me outside and then I knew I was safe! It was great meeting with the clergy, the Investment and Building Committee and attending church and Lent services at St Pauls Cathedral and St Luke's church. The Diocese of Seychelles has a vision and is working hard to increase investment for sustainability.

I also visited the Diocese of Mahajanga in Madagascar and enjoyed very enriching reflections and conversations with Bishop Hall. I visited St John and St James church and saw challenges and hope.

THANK YOU FOR YOUR SUPPORT

EASTER IN SOUTH AFRICA DURING COVID-19 PANDEMIC

By the Rev'd Canon Dr Vicentia Kgabe,
Rector of the College of the Transfiguration, South Africa

"We are Easter people living in a Good Friday world!" This statement has never been as poignant as it is in the year 2020.

This year will not be the first that the Easter service was cancelled due to circumstances beyond one's control. In March 2019, a decision was taken at our seminary to end the academic term two weeks early. This was because our town is in the region of South Africa that has experienced drought for several years and was on its sixth day without water. People were given two days to vacate their lodging and return home.

At the time, our water reserves were almost depleted and we had to financially prioritise this unexpected expenditure. For the first time in the life of the seminary, we couldn't worship together for Palm Sunday, Holy Week and Triduum services. The reality of this hit me hard and I began second-guessing myself: had I made the correct decision? Two days after we closed, water ran from our taps again and I wondered, had I made the correct decision? Foremost in my mind was the health and wellbeing of everyone in my care.

With all the plans made for Triduum services, the college community was encouraged to find a parish to worship in, and assist if invited. I was encouraged by our bishops who made this suggestion and placed the seminarians in

other contexts to experience the Holy days in new ways. I found it refreshing and educative to be a parishioner for the first time since my ordination in 2002.

The year 2020 came, we made plans. The liturgy was designed and participants selected, the Holy Week retreat conductor was excited to receive our invitation. Though the news regarding Covid-19 was making rounds, I didn't think we would have cause to close the college again, just three weeks before Palm Sunday. The plans to move our academic program online were easily fulfilled.

This pandemic demands self-isolation and access to the internet, which are not easy or accessible to many of our seminarians. Many of them come from households where self-isolation is not an option because of numerous family members sharing small and cramped homes and the majority come from areas where the internet is not accessible- and data prices in South Africa are exorbitant. The virtual connection will not be an option for the majority.

This year's Palm Sunday, Holy Week and Triduum service were without pageantry. I know that I reflected Jesus's journey to Jerusalem and the Cross anew without all that I'm used to. It was all new and overwhelming, but we trust in the liberating and life-giving message of the crucifixion and resurrection. God be with you.



The Rev'd Dr Vicentia Kgabe
Credit: USPG/Leah Gordon

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This pandemic demands self-isolation and access to the internet, which are not easy or accessible to many of our seminarians

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Thank you