

TRANSMISSION

News and features from the Anglican Communion

Winter 2018

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† UNITED SOCIETY
PARTNERS IN THE GOSPEL

USPG[†]

**Cover: Chicken rearing project
run at St Michael's Church,
Mambo, Zimbabwe.**

Credit: USP/Leah Gordon

USPG is the Anglican mission agency that partners churches and communities worldwide in God's mission to enliven faith, strengthen relationships, unlock potential, and champion justice. Founded 1701.

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ENGAGING WITH GLOBAL MISSION

At a packed USP/Conference in July, USP/ pledged itself to pursuing three key aims: to rethink mission, to energise church and community, to champion justice. All of these goals are represented in this issue.

We hear from Bishop Donald of Kuching who challenges us to deepen our commitment to more equitable global relationships between churches. Next March, in Liverpool Cathedral, there is an opportunity to respond to that challenge as we rethink contemporary mission by wrestling with some of the consequences of our nation's slave-trading and imperial past.

In 2018, the first continent-wide Anglican youth conference took place in Africa. This initiative, which aims to transform the churches of Africa, also energised members of the Church of England Youth Council who were in attendance.

Elsewhere, USP/ is seeking to energise the life of communities in the Amazon by supporting work with young people that is tackling a culture of crime and violence through educators working with street art and rap music.

In terms of championing justice, I strongly recommend our 2019 Lent course which is focused on the prophetic voice of the church, with a special focus on the church in India.

The Revd Duncan Dormor
USP/ General Secretary

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Churches must work together to support climate justice

Christians can be more effective in campaigning for ecological justice if we work together ecumenically.

This was the message of Rebecca Boardman, of USP's Global Relations team, speaking at June's Conference of European Churches (CEC), in Serbia, which Rebecca attended in the role of youth adviser for the European Christian Environmental Network (ECEN).

Rebecca addressed more than 500 delegates, representing 114 CEC member churches, from Anglican, Orthodox, Catholic and Protestant traditions.

Here is an extract from her talk: 'Globally we know that those least culpable for causing destruction to our environment are the same people experiencing the most intense negative impacts from environmental change. We also know the decisions we make will determine the state of the planet for our children and grandchildren.

'In all of this I am asked to reconsider who is my neighbour, and how can I love my neighbour when I am benefiting from the riches and wealth of our planet's natural resources but exporting the consequences to others?

'It asks us as people of faith to consider how we love and live, urgently and radically, in a way that reflects our deep connectedness to every other being on this planet.

'Yet this witness will require each of us to make a significant sacrifice. We will have to transform the wasteful lifestyles to which we have become accustomed to lives built on fairness and justice. We have to challenge



the systems and structures that reinforce consumption-driven lives.

'In this respect, there is incredible power in collective action as a community in Christ. The value of our relationships go beyond the walls of our local churches. Through community in networks like ECEN space is given to share knowledge, resources and ideas with one another.'

Speaking afterwards, Rebecca said: 'It was inspiring to join in worship with Christians from many denominational and geographical backgrounds. Global issues such as ecological justice require us to work together beyond our own denominations.' ■

Pictured: Prayer vigil at the Conference of European Churches, Serbia.

Credit: CEC/Albin Hillert



REMEMBERING HISTORY

USPG RETHINKING MISSION CONFERENCE

Saturday 16 March 2019, Liverpool Cathedral

How might twenty-first century mission be redefined as we remember our past?

What can post colonial, post transatlantic slave trade churches and societies offer to missiological thinking today?

Come and rethink mission together with speakers from Latin America and the Caribbean, West Africa and Britain.

Rethinking Mission is an initiative of USPG that aims to stimulate new thinking about the theology of mission, enlightened by perspectives of Christians from around the world. Read our online journal at www.rethinkingmission.org

SPEAKERS:

- The Revd Dr Michael Clarke, Principal of Codrington College, Barbados.
- The Revd Rose Hudson-Wilkin, Chaplain to the Speaker of the House of Commons.
- More speakers to be announced.

Pictured: Le Marron Inconnu: a statue by Haitian sculpture Albert Mangones depicting a slave calling fellow slaves to revolt .

Credit: Kristina Just via Wiki Commons

Bookings open November. For details see www.uspg.org.uk/rethinking2019

Church of South India supports flood victims

USPG sent emergency funds to support the relief work of the Church of South India (CSI) after torrential rains, landslides and flooding claimed nearly 400 lives in Kerala state in August.

CSI provided villagers with food and emergency supplies after the heaviest rains in 50 years destroyed homes, schools and churches. The most affected dioceses were East Kerala, Malabar, Madhya Kerala and Cochin.

Speaking at the time of the disaster, the Revd Dr Rathnakara Sadananda, General Secretary of CSI, said: 'Our relief teams in all the affected dioceses are working towards providing relief and assistance to those most affected.'

A CSI statement issued at the time of the flooding read: 'More than 118,000 people have been displaced by the floods over a period of less than 48 hours. As many as 606

relief camps have been opened at various locations to accommodate the flood victims. The proposed relief programme will give priority to the most vulnerable.'

CSI provided 3,800 affected households with rice, wheat flour, coconut oil, dhal, sugar, salt and other supplies.

The CSI statement continued: 'Once normalcy is restored, soon after the relief work, a detailed study will be undertaken and a reconstruction plan will be evolved.'

Davidson Solanki, USPG International Programme Manager for Asia, said: 'USPG is standing in solidarity with the people of Kerala and CSI as it carries out relief operations. It is so important that we hold the affected communities in our thoughts and prayers.'

Donations to USPG's *Rapid Response Fund* support church relief work in times of emergency. Give at www.uspg.org.uk/donate ■

USPG supporting UN action on development

USPG has become a member of the UK Stakeholders for Sustainable Development (UKSSD), a network of organisations encouraging UK support for the United Nation's Sustainable Development Goals (SDGs).

With input from USPG, UKSSD addressed the UN's High Level Political Forum (HLPF), which was set up to monitor global support for the SDGs.

For USPG's contribution to the UKSSD report, we worked with the Revd Bonnie Evans Hills to highlight the work of the faith-based organisation Grassroots, which is tackling extremism, helping the UK to meet SDG Goal 16 (promoting peaceful and inclusive societies). Emma Bridger, of USPG's Global Relations team, said: 'To the best of our knowledge, this is the first time that the



role of faith has been reported on at one of the UN's High Level Political Forums.' ■

Pictured: Grassroots community garden, Luton.

Credit: UKSSD

Training can help churches tackle climate change

The best way for churches to persuade the UK government to take stronger action on climate change is to start talking to your local MP.

This is the view of climate change activists Hope for the Future (HFTF), a Christian charity associated with USPG, which recently launched its Pathways to Effective MP Engagement initiative.

Edinburgh, who wanted to meet Edinburgh East MP Tommy Sheppard.

Simeon reported: 'It was great to meet Tommy and know that my elected representative is a real person who is working hard to represent our constituency.

'I was accompanied by Sarah, from HFTF, who had given me tips on how to talk to my MP. This was helpful to keep the conversation

on topic and at a human level.

'I was surprised just how easy the meeting was and how willing Tommy was to talk about the importance of mitigating climate change.

'Tommy was obviously frustrated by the low priority the Westminster government had put on this issue. In

contrast, he thought the Scottish government might reach its 2020 renewable electricity target early.

'He agreed to sign a cross-party letter asking the UK government to enshrine in law a net zero emissions target for 2050 – making him the first SNP MP to add his name. He has also agreed to come to a climate change event I am planning on how young people can engage in politics. I felt very encouraged.'

■ More at www.hftf.org.uk ■



HFTF Assistant Director Sarah Robinson explained: 'MP-constituent relationships are the bedrock of our democracy. However, it can be difficult to engage with MPs on climate change – which is why we developed this initiative.

'Through research and first-hand experience, we've devised a programme to help churches work constructively with their local MP to help inspire more political action on climate change.'

The Pathways programme is tailored for each church according to the politics of their local MP, with HFTF staff working one-to-one with churches to devise a strategy for engagement.

HFTF worked with Simeon Wilton, an ecology student at the University of

Pictured: From left: Student Simeon Wilton, Tommy Sheppard MP, and Sarah Robinson of Hope for the Future.

Credit: HFTF

Bishop calls for partnership across Anglican Communion to support Malaysian churches

Anglican Churches in the west need to keep moving from a 'paternal' to a 'fraternal' dynamic in how they relate to churches around the globe.

This was the message of Bishop Donald Jute (pictured), of Kuching Diocese, Malaysia, who was speaking at the USPG Conference 2018 in July.

He told conference delegates that his vision for the Communion was to see all churches as 'generous in both giving and receiving'.

Taking 'partnership' as the theme for his talk, the bishop explained: 'Partnership is vital; on our own we are less than the body of Christ. Of course, partnership is challenging – it is an art. We have to learn to be sensitive, truthful and respectful.'

He continued: 'For us, in Malaysia, we belong to a church that has mostly been a receiver rather than a giver – and this has not helped to build our confidence.

'But this is changing. Regarding our relationship with the west, over the decades we have been moving from a paternal to a fraternal dynamic – moving away from a traditional donor/receiver relationship – and this has been healthy for us all because we need each other – the relationship doesn't go one way.

'We still need you [in the west] and we believe we can also contribute to the wider body of the church. Because it's only together that we can see the miracles of God.'

Bishop Donald also talked

about challenges facing Christians in Malaysia.

He said: 'Malaysia is an Islamic State, so life is not easy for the church. Churches have been set on fire and bricks and stones thrown at us. A pastor was kidnapped and is still missing – and we know this was the work of the previous government.'

Bishop Donald was so concerned about the situation that he called publicly for the country to vote in a new government during recent elections – even though he risked his safety doing so.

But a new government was elected. The bishop said: 'Happily, there are signs of change. On 9 May we managed to vote out a very corrupt government.'

▪ [Read more from Bishop Donald in our prayer diary.](#) ■

Pictured: Archbishop Datuk Ng Moon Hing, of South East Asia, and colleagues show inky fingers after voting in Malaysia's elections.

Credit: Archbishop of South East Asia





'It's wonderful to see something beautiful instead of violence'

A USPG-supported programme run by the Diocese of the Amazon, in Brazil, is helping community workers reach out to young people and families trapped by discrimination and a lack of opportunities.

Life can be tough in Brazil's majority black communities. For young people, especially, the future can seem very bleak.

Schools are overstretched and there are few job opportunities. With little to do, some young people get caught up in drugs and crime – lured by the promise of big money. So when the police target the drugs gangs, young people get caught in the crossfire and have been killed – but there is rarely an uproar; it is as though their deaths are acceptable collateral damage.

Meanwhile, girls face their own particular hardships. With few prospects, many are forced into early marriages which ends their hope for an education and decent employment.

Against this backdrop, Anglicans in the Amazon are training community workers,

known as Popular Educators. Two trainees are Margarida and Minna, based in Belem. Margarida is a leader in the Black Women's Movement, which is raising awareness of rights and giving children more options in life. Minna is using street art and rap music to help teenagers find inspiration.

MARGARIDA'S STORY

At the age of 13, my father told me I had to marry a man with a ranch who was 40 years old. We lived in a predominately-black community in Maranhão State, in the north. Our community had a mindset that we're destined for a life of servitude, which is probably linked to our ancestry.

However, the thought of marrying this man horrified me so I ran away, and somehow I got to Belem, in the next state.

It was early in the morning when I arrived

at the bus station. I didn't know what to do, but I saw a kindly-looking woman who was on her way to work. She noticed me and said if I was still there in the evening she would help. So I waited from 7am until 5pm, too scared to move in case she came back and I wasn't there.

That evening, the woman helped me. We phoned my father and I said I didn't want to get married, and he said I could come home and it would be ok.

I went home but before long my father was insisting again that I got married. I was so upset I went on hunger strike. Finally, my father said I could return to Belem to live my own life – and that's what I did. I ended up back at the woman's house working as her home help.

It seemed that, because I'm black, I was expected to live a life of servitude and only have children. But I wanted a different life: my dream was to study.

So I studied and, when I was older, I joined the Black Women's Movement. I had finally found myself. Now, my biggest motivation is to make sure other girls don't experience what I went through.

The Popular Educators programme really helped me. I learned how to run an organisation and manage people. We go on marches and host workshops.

The church is helping many groups like mine to mobilise people in forgotten communities so they can have better lives.

MINNA'S STORY

The schools are under-funded, so a cycle of poor education is being repeated for generations. When young people from these communities go for jobs, no-one will employ them because of the stereotype that they will steal. Also, there is a lot of racism.

With my friend Marcela, I'm working in some of the forgotten communities, trying

to raise awareness about the importance of education.

We use art and music. The young people get excited. They like creativity and the chance to express themselves. It can be very healing. It also brings young people together – they talk, have fun and glimpse a positive way of life. They've seen so much violence, so it's wonderful that they can see something beautiful instead.

Music and art are like an education. With the music, the focus is on rap, which is a kind of poetry – the young people write lyrics and rap about their situations and about justice.

With the art, some of it is about creating inspirational imagery that encourages people to seek a better life. We also make art that highlights injustices to help people understand what's going on.

Unfortunately, street art is not easy or cheap: we need permission to paint a mural on a wall, and the paints are expensive. So we have to make a lot of grant applications – and the Popular Educators programme has helped by showing us how to organise ourselves. ■



Pictured top left: Margarida (middle) and trainees on the Popular Educators course. Pictured above: Minna and Marcela with their mural of assassinated politician Marielle Franco, Belem.

Credit: USPG/Naomi Herber; Minna



‘The church needs to move out of its comfort zone’

USPG is supporting the gender justice programme of Hope Africa, which is the social development arm of the Anglican Church in Southern Africa. The programme includes support groups, workshops and campaigns. In this article we hear from two programme participants.

BOITU'S STORY

Boitu speaks about her experience of gender violence at university and in South Africa as a whole. She is a member of a student discussion group and calls on the church to take action.

Earlier this year, a girl was murdered by her ex-boyfriend. When the boyfriend appeared in court for sentencing he was smiling and laughing like he did not see anything wrong with what he did. It was like he was proud of his actions. Before that, there was a girl who

was burned by her boyfriend. And these are just two stories among many.

Now I live in fear. Every time I'm approached or asked to be in a relationship I think: 'What does he want from me? Am I also going to be part of the statistics of the increasing number of women and girls being killed by men?'

I hope and pray that these church discussion groups help to address the issues women face regarding sexual violence and make men realise that women are not their

objects but equally human. Men might be taught that they are the head of a family/ household, but a head is useless without the body and the body carries the most important parts, such as the heart.

These workshops help women to speak about what they're going through and encourage men to acknowledge when they've done wrong and take responsibility, rather than hiding behind culture or the Bible.

When women report cases to the police, we are asked what we were wearing and what we were doing, as if it's our fault that the man decided to behave inhumanly. But the way we dress and what we do is no excuse for rape and murder. Women are raped even if they dress 'appropriately' and stay at home – often by people they know, love and trust.

I think it's the way men are raised: masculinity just gives them that position.

It's not my culture but, in Zulu culture, whatever the man says goes. The young men go to the mountains to be taught about manhood – and when they come back they expect to sleep with someone. When I was growing up my aunt used to lock us in the house saying: 'The boys are coming from the mountain this weekend so nobody is going anywhere for the whole week.'

The church needs to move out of its comfort zone and speak about the issues we face in everyday life. The church should be relevant. It needs to come to the people, maybe speak to the youth and ask about the problems we face and what could be done to help.

Hope Africa's gender office is promoting gender equality and trying to change perspectives. If we have more of this then hopefully things will change.

Pictured: Discussing gender based violence in Valhalla Park township, Cape Town, South Africa.

Credit: Lindsay Mgbor/DFID via Wiki Commons



KENNY'S STORY

Kenny grew up with an abusive stepfather and is now able to reflect on the value of listening to one's feelings and

listening to each other. He was part of a USPG-supported masculinity group.

My stepfather was extremely abusive, especially when he had a drink. One day, when I was 11 or 12, my face was dirty and my stepfather came home with drink in him and cleaned my face with one those wire brushes used to clean paint off walls.

He abused me and my mother up to the age of 16 when I turned around and I smashed him up; I couldn't take it anymore. I never raised my hand again after that.

When this masculinity programme started I felt I could contribute because of what I have been through.

My wife has been a school teacher for 40 years. I listen to how she describes the children and how she feels, and this has changed my life. I've learned that reality isn't just about what you are doing [externally], but also about what's happening inside you.

The church is ideally a space where we can relate to each other – where we can talk about spirituality, faith and growth. Through the Men's Masculinity programme we could relate as men. We could share each other's ideas and problems and, in doing so, we found that a lot of our problems and ideas were the same.

It was good that men from all walks of life participated in the programme. We had lawyers, teachers, cleaners, and even some with Down's syndrome. We learned how to evaluate situations before acting, how to listen, and when to speak.

As for myself, I have travelled a road of poverty and had many health challenges but, through my belief in God, the Men's Masculinity programme has allowed me to continue. ■



‘The youth are not the leaders of tomorrow, but of today’

Shakeel Nurmahi, chair of the Church of England Youth Council, was sponsored by USPG to attend the first youth congress organised by the Council of Anglican Provinces of Africa (CAPA), in Kenya last April. He reports.

Speaking as a young person (I’m 22) who is also exploring a calling to full-time church ministry this trip to Africa felt like a real answer to prayer: I was excited that God was offering me an opportunity to learn from new experiences.

This was my first trip to Africa. We arrived in a lush and vibrant Nairobi and were driven to the university campus where we were staying. I saw warthogs and monkeys on the campus grounds, an early indication that my week in Kenya was going to be something very different for me.

The welcome we received was of absolute

hospitality. Every need was cared for and we were made to feel treasured and important.

The week was to be spent exploring the theme ‘Releasing Youth Potential’, with a range of speakers and workshops discussing issues affecting Africa’s young people. I learned the incredible statistic that 60 per cent of Africa’s population is aged under 25 – which is clearly a situation that cries out for fresh insight and theology.

Each morning began with worship and, throughout the day, the whole room would burst into impromptu worship and dancing. This vibrant atmosphere offered an expression of Anglican identity I’ve never seen in the UK

and this challenged my understanding of what it means to be an Anglican.

Indeed, I loved seeing how African culture is central to the African expression of faith. As a British-Asian, this reassured me that being Anglican is not about being white and British, culturally speaking, but that God welcomes all of my authentic self.

YOUNG PEOPLE

CAPA and the Anglican Churches in Africa are putting young people at the forefront of their ministry. They recognise that young people are the largest demographic in Africa, and churches are shaping their ministry accordingly.

CAPA recognises that the church belongs to people of all ages, so it is right that young people are included and involved. Furthermore, the African Churches are not seeking nominal involvement from young people but want them to be a driving force in their churches and nations.

I heard phrases such as 'The youth are not the leaders of tomorrow but the leaders of today' and 'The people best able to change this generation are this generation.' And it was particularly encouraging to hear these comments being made by bishops, who are inviting young people to step up and be a dynamic part of the church. Indeed, it was incredible to witness senior church leaders seeking inspiration from the younger generation; these bishops recognise that problems of their generation need new ideas.

COLONIALISM

The enduring impact of colonialism was a recurrent theme during the week, with many speakers calling for Africans to stop living like they were in a colony and to step up and

lead for Africa. I understood this as a call for Africans to stop looking to other continents first, but to instead consider how Africans can work for Africa.

A related issue is the brain drain whereby young Africans find themselves longing for the life (wealth, media, culture) of the West, ie the former colonisers. In response, African churches are looking to help their young people use their talents and skills in Africa.

Also on the topic of colonialism, one of the speakers remarked that the missionary endeavour was not purely a Christian practice but a European colonising practice. So, while missionaries might have been seeking to spread the gospel, they were also, perhaps at times unwittingly, supporting the conquest of Africa by imposing their religious beliefs.

I wondered whether, to some extent, this colonising practice continues to this day. For example, as Anglicans we look to Canterbury, but I wonder if this could be misinterpreted as encouraging African Churches to continue looking to their former colonisers – which is exactly what the Anglican Churches in Africa want to avoid; they want Africans to seek to develop themselves and not run to others for help.

My lasting impression is that Anglican Churches in Africa are seeking to be true to what God is calling them to be in their nations and communities – and we in the Church of England have a lot to learn from this; there is a theology and an understanding of God that we can and do miss out on. ■

Pictured: Shakeel Nurmahi (left) with fellow delegates at the youth congress.

Credit: Shakeel Nurmahi

Come and hear more

Shakeel Nurmahi will be speaking at our USPG Regional Day in Peterborough on Friday 2 November. See back page for more details.

‘When I was on the brink of giving up, their teachings changed everything’

The USPG-supported HIV Stigma Reduction programme, run by the Anglican Church in Zimbabwe, is saving lives and giving hope. Three beneficiaries of the programme share their stories.



CHERRY'S STORY

I'm 46 years and HIV-positive. I got involved in the HIV Stigma Reduction Programme in 2016 and was trained by the diocese to work with the church and community on HIV stigma. Now I give talks in schools and in the community and raise awareness about the situation. I also lead by example.

Before this programme people would gossip about me saying I'm a bad woman and not talk to me. I had suicidal thoughts and my weight fell to only 19kg. Also, my child was abused in school about me. But this has now stopped.

I can see many changes because of the programme. Before it was difficult to stand up in church and speak about living with HIV because a person could be labelled as a prostitute. But now the church doesn't discriminate; during Holy Communion we share the same cup. Also, I'm no longer alone. Six other people in my church have openly declared their HIV-positive status.

The stigma programme has helped the community to know the facts about HIV and this has challenged stigma and brought acceptance of HIV status.

Previously, my husband had rejected me – he had run away for three years – but then he came back. He went for testing and was

found to be HIV-positive. So now we are both on medication and living happily together.

We were stigmatised in our churches and communities, but the diocese has strengthened us to be where we are today.



YEMURAI'S STORY

I live in Mkoba. I'm the mother of seven children – two biological and five orphans from my late sister. I learned I was HIV-

positive 12 years ago while I was four months pregnant. When I told my husband he surprised me by saying he was also HIV-positive and was already taking anti-retroviral treatment [which reduces the impact of HIV]. I knew his first wife had died.

My husband told me I should start taking the medication like him – so, to this day, we have both been on medication.

At that time, the clinic gave me a caesarean delivery and I delivered a baby boy, who is now 12 years old. Because I had started the treatment, he was born HIV-negative.

Last year I got involved in the HIV Stigma Reduction programme which runs a Hope for Life support group. I've become much more productive and I'm now better able to support my children. Compared with before, I am much less stressed.

In the group we learn income generation activities, such as making washing up brushes and soap and selling clothes. We talk and learn from each other. I wasn't producing much in my smallholding but through the support group I've learned how to improve my farming methods and now I'm producing more crops. I've also started cultivating a herbal garden.

The support group also has a savings scheme: we all contribute a small amount and at the end of the year the money is shared out to buy groceries and other essentials.

CHIEDZA'S STORY

I'm 40 years old. I live in the Manyene district. I'm a single mother with four children and I'm HIV-positive.

Five years ago, when I discovered my HIV status, I was labelled a prostitute in my community. Even my fellow church members sidelined me – no-one wanted to share utensils with me.

My children were mocked by their classmates, and even by some members of our community. I thought about taking them out of school and letting them stay at home with me.

I felt so much shame and suffering that I even contemplated suicide, which I think I would have done except I was worried about who would look after my children.

Then, in 2017, the wonderful stigma reduction programme came to my church – and I am so grateful. It came when I was on the brink of giving up, but their teachings changed everything – coming down from the



clergy to our communities.

I felt accepted. I joined the local support group. This time, rather than being rejected, not only did people start sharing their utensils with me, but now I am helping with catering activities. I was even elected to be a church warden and now I am encouraging others to disclose their status. We also support income generation activities for those who are HIV-positive, such as rearing poultry and gardening. ■

Pictured: The HIV Stigma Reduction programme supports income generation initiatives, like this chicken farming project in Manicaland, Zimbabwe.

Credit: USPG/Fran Mate

Make a donation to support this work

You can directly fund the Church of Zimbabwe's programme to support people living with HIV through USPG's Partners In Mission scheme. More at www.uspg.org.uk/pim

OUT AND ABOUT IN BRITAIN AND IRELAND

USPG Volunteering and Stewardship Manager Rebecca Woollgar pays tribute to how churches and supporters are engaging with USPG and the world church.

FILIPINO DANCING

Marie de Coster, our USPG Diocesan Representative in Brussels, hosted a Filipino dinner and dance, in May, with traditional Filipino dishes and outfits.

Marie showed off her choreography skills by orchestrating a dance routine which showed off the many beautiful traditional Filipino costumes.

There was an opportunity to sample traditional Filipino food, craft stalls, and a teddy bear raffle.

They had a brilliant evening that raised 800 Euros for USPG's work in the Philippines.

PUTTING A STAMP ON IT

We are so grateful to long-serving volunteer and fundraiser John Wallis, who organises Lent boxes at his church, St Peter's Monkseaton, and who collects and sells stamps in exchange for donations to USPG.

Since 2002 he has raised an incredible £12,000 for USPG. It all adds up!

We'd love to hear how you are raising money for USPG. Get in touch and send your photos to Rebecca by emailing rebeccaw@uspg.org.uk



GREENBELT FESTIVAL

Visitors to the USPG stand at this year's Greenbelt Festival were encouraged to look at the world from a different perspective – with a challenge to complete an upside-

down jigsaw map of the world (pictured). You can see more photos and listen to some of the Greenbelt talks at www.uspg.org.uk/greenbelt



GOING THE EXTRA MILE

Earlier this year we celebrated with Richard Reade (pictured above), our USPG Diocesan Representative for Derby, as he completed his fifth annual sponsored walk for USPG.

We are so grateful when volunteers go the extra mile (or 20 in this case) and fundraise for USPG. Over five years Richard has walked 100 miles and raised a phenomenal £8,306.43.

Richard's inspiration for this event came from observing a sponsored walk in Lichfield which started with a small group of walkers, then grew to a mass participation event. Richard thought: 'I could do that in Derby!'

Richard said of his walks: 'The fellowship and conversations along the journey make the miles fly by. Walking is a great way to get to know people on a deeper level. It's a simple thing to do if you're in good health. I'd encourage you to get out there and walk!'

He said he didn't intend to establish an annual event, but it grew naturally and is now something the community looks forward to.

Why not join Richard and his team next year? The walk will take place on Monday 29 April 2019, from Derby Cathedral to All

Saints', Matlock Bank.

Another way to raise money for USPG is by taking part in an organised walking event.

Una Barter (pictured below), who is the USPG Parish Contact for St Boniface & St Martin in the Wood, Chandlers Ford, has taken part in the local event Just Walk two years running.

She said it is a fantastic experience and would love for more USPG supporters to join her next time.

Una said: 'You meet different people as you go around. It's very sociable and offers the opportunity to share the reason you are walking.' Una raised £200 for USPG.



Early church can teach us about partnership and solidarity

The Rt Revd Saulo de Barros, former Bishop of the Amazon, in Brazil, explains how the early church modelled a political attitude that is sorely needed today.

One of the most serious problems in Brazil is that large areas of land are in the hands of very few owners. Many groups have risen in opposition, but governments and society leaders have repressed anyone seeking democratic use of the land.

It was similar in Jesus' day when the Jews were dominated by the Romans.

Israel's economy had been based on the collective ownership of land. But by Jesus' day most of the land was the property of foreigners (Matt 21:33-43).

Without their land (Lk 8:5-18) few were lucky enough to find work (Matt 20:1-16). Furthermore, taxes charged by the Romans and the Israeli elite left the people in poverty and slavery. Debtors were imprisoned and forced to give up their children as slaves to pay off their debts (Matt 18:23-30).

Some rebelled. Some robbed Roman caravans. Others became revolutionaries. And others held onto the hope of a 'messiah' who would lead Israel to liberation.

As he walked among the people, Jesus declared himself as the new shepherd come to lead his people, as Moses had done in Egypt.

Jesus' banquet of bread and fish (Mk 6:30-44) represented a break from the palace and the authorities. In contrast to the rich and privileged, Jesus' guests assembled in the open air, sitting on the grass. That's how poor rural workers did things. They discussed freedom from the Roman invaders



and the Jewish oligarchies. However, to achieve freedom, organisation was needed, which is why the people sat in groups of 150 (Mk 6:40), which is a reference to how people organised themselves in Egypt, dividing into tribal units. A disorganised people is not able to move forward.

Initially, the Jesus movement comprehended this fully. The first communities organised themselves into revolutionary cells that practised a new form of politics. The Greek name for these decision-making assemblies was 'ekklesia', which in English became 'church'.

There was a new economy. 'All who believed were together and had all things in common' (Acts 2:44-45). It was primarily a communion of assets. Today, we also need a 'communion of production', where the ownership of land, machinery and resources is shared by the community. While it is fundamental for equality and preserving the earth's resources that we share what we have, it is even more important that we share what we produce in a communion of solidarity. Production co-operatives are a good example of this.

We are dealing with powerful forces – 'principalities and powers'; we know them by various names and logos, and they need to be confronted. It is only through the organisation and articulation of a worldwide network that we will be able to overcome this situation. Let us move forward trusting in Jesus' promise (John 16:33). ■



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