

NEWS AND FEATURES FROM USPG — ANGLICAN MISSION AGENCY

Revive

VOLUME 2 | WINTER 2023/2024



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**Renewal and Reconciliation:
The Codrington Reparations Project
+ Ambassadors of Heaven
+ Integrated Education
+ Pray for Peace**

Welcome to the second edition of REVIVE MAGAZINE

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Charity number 234518

It has been great to hear such a positive response to the new USPG magazine – thank you to everyone who sent me their thoughts and reflections on Revive, it has been great to receive them all. We hope that you will continue to enjoy the content we produce in every edition – we plan to release two copies next year in Spring and Autumn.



It would be remiss of me to not recognise that the last edition of our magazine landed on doorsteps just as the current conflict in the Holy Land began. We have made sure to cover it in this edition, although please be aware that the information is correct at time of printing. As the situation in the Holy Land evolves daily we ask that you continue to uplift all those impacted by the conflict in prayer – a prayer of peace for all.

We cover some big topics in this edition – refugees in Calais, our Codrington Renewal and Reconciliation Project; an update on anti-human trafficking work and much more. I am so proud to share this work with you – how USPG isn't afraid to challenge and question, learn, and move forward. We work in partnership and alongside churches around the world, listening and supporting their work where we can. This is why I think you will feel a sense of hope through these pages, and a hope for the future.

May I take this opportunity to wish you, and your loved ones, a reflective and peaceful Christmas and may we look to 2024 with the hope we have in Christ.

Rachael Anderson

Editor, Revive

Senior Communications and Engagement Manager, USPG

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As I write, the situation is desperate in the hospitals of Gaza. One, the Al-Ahli Arab Hospital in Gaza, hit on 17th October, will be known to long-standing USPG supporters. It is run, for the Palestinian people, by the Diocese of Jerusalem and the Middle East. The diocese, its hospital, staff and patients – and the people of Gaza, as well as the families of those Israelis killed or kidnapped by Hamas, have been at the heart of our prayers in recent weeks.

A number of the stories here paint pictures of our fractured, hurting world; of people, displaced, in need and suffering – in Myanmar, Calais and Palestine. Yet they also bear witness to those who seek to reconcile and repair, to live out of their faith and hope and love, in compassion and service towards others. It is inspiring to read in these pages of those who seek to heal the wounds of the past and to bring peace.

Repair and reconciliation is never easy. And we all have to be honest with ourselves about the harm that has been done in the past and the present.

That is why USPG is engaging in a serious reckoning with its history. It has embarked on a project which seeks reconciliation and repair in relation to the deep wounds that have resulted from its involvement in slavery through the Codrington Estate in Barbados.

Christ came to bring healing to a broken world, so as we look to his coming this Christmas we pray for the work of repair and reconciliation in our world.

Rev'd Dr Duncan Dormor
General Secretary, USPG

WELCOME



WHAT'S BEEN GOING ON?

Congratulations Hong Kong Sheng Kung Hui!

Rev'd Davidson Solanki, Regional Manager for Asia & the Middle East, recently attended the Council of the Church in East Asia (CCEA) meeting in Hong Kong. Davidson presented the USPG strategy for the region at this meeting. The trip was an opportunity to connect with old and new friends and revitalise the relationship between USPG and Anglican Provinces in East Asia. He also presented a special gift on behalf of USPG to Archbishop Andrew Chan, Primate of Hong Kong Sheng Kung Hui, to mark the 180th anniversary of the foundation of the Anglican Church in Hong Kong and 25th anniversary of the inauguration of the Province of HKSCH.



In Wales, USPG's Lydia met with Bishop Mary Stallard as we attended their Diocesan Conference in September.

It was great to have the opportunity to meet so many people and share stories of the work we are doing.



It was a joy to be reunited with our good friends Bishop Sameer, Raja Moses and Rev'd Ruth from the Diocese of Durgapur, Church of North India when they visited our office in November. You can read more about the fight against Human Trafficking on pg 14.





USPG's Regional Manager for Europe and Oceania, Ella Sibley, and Volunteer Manager, Lydia Kibaara, recently presented to the Diocese of St Davids, Church in Wales Diocesan Conference – talking about our work concerning the theme of the gathering – salt and light.

On a recent visit to Malawi, we were inspired by the creativity of the Church and Community Integrated Programme. Volunteers from the Anglican Council in Malawi work with agriculture extension agents to teach community members how to make Mbeya fertiliser. This has been a clever way to recycle resources and increase food production, a welcome win as traditional farming methods become more ineffective in the face of climate change.



Welcome to the team

We are pleased to welcome **Muthoni Mwangi** who joined USPG in October after having worked in charity organisations such as Mothers' Union and The Royal British Legion as an administrator and Member Care Officer in the Fundraising departments. In her current role as **Supporter Care Officer**, she is the first point of contact for any queries and donations that come



Muthoni Mwangi

our way; ensuring our generous and dedicated supporters receive a high level of supporter care. Music and the arts are some of her main passions. In her free time she writes and performs music with fellow singer-songwriters.

We are also delighted to welcome **Nadia Sanchez** who joined USPG in September 2023 as **Regional Programme Coordinator** for Asia, Middle East, Europe and Oceania. She previously worked at WellWater charity doing programme development work in Nigeria, focussing on sustainability and human development approach for community development. Nadia spends her free time with family and friends and at the gym practising



Nadia Sanchez

Olympic lifting.

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“I want to describe a place, take a moment to imagine where it’s situated in our world. Where women have their only shoes taken by local authorities; imagine your bare feet having to walk eight hours through a cold night. Picture groups of small children playing near rusted metal and rats; in unsanitary, unsafe, unliveable living sites. A man falls into a canal while trying to wash himself. He drowns because his access to water is so restricted. Imagine watching a representative of the society of the comfortable confiscating, breaking poles, and cutting the thin material of the only survival shelter you had. Even doing its job so poorly, it fended off the worst of the wind, the rain and the cold. That tent was incredibly hard to come by... what are the chances of getting another one? Wait, were the only documents you had still inside? The little money you had? That last link of contact with your family?”

AMBASSADORS OF HEAVEN

stranded in a no man's land

By Bradon Muilenburg, Anglican Refugee Support Lead

Exiles are still stranded in northern France. For years consistently numbering in the thousands. Not homeless enough – they are evicted from informal small camps two times a week. If they become too visible, they are pushed even further from the heart of the city. Has it worked? Have you stopped hearing about Calais since the big slum, “The Jungle,” was dismantled?

Just outside the U.K.’s gate, men, women, and children languish like Lazarus in Luke 16. The Anglican church must be present here. When we have more than we need, let’s build a longer table, not a higher wall. There is such fullness of joy at the table. There is enough to go around. There is a place for everyone. My vocation is waiting on and at that table.

I’m just beginning as Anglican Refugee Support Lead, a partnership between USPG, the Diocese of Canterbury and the Diocese in Europe. A major piece of my job is to keep these partners informed for advocacy. So that’s what I want to do now – I must speak to you honestly about what the reality of the situation is.

People are being pushed to try to cross from further and further away on the coast, this increases their odds of dying. All the money of the world: the walls, drones, barbed wire, and pepper spray can catch people less than half the time. Fuelled by desperation; and the desire to escape impossible situations, people continue. Seven, fourteen, twenty times if necessary – to reach family, the hope of home, of security. Half a billion euros, that’s just the latest of many instalments of U.K. taxes given to the French. From what I’ve witnessed it can’t demoralize them. People in exile already pay a much higher price to have access to their right to ask for asylum. Wouldn’t that money be better spent to shelter some? To foster belonging rather than manufacture a hostile environment?

Some don’t make it. They believed, but will never see their broken promise land. Dreams of a peaceful life shattered by the terror of cold waters, or hope and life tragically extinguished together in the despair of this artificial wilderness. Their lifeless bodies sometimes wash back to us here in France. Just since I’ve been in post, on two separate days it was two young Eritreans. Four people died in just ten days, including the twenty-four-year-old woman from Eritrea.

There is a growing political will to exclude others from shared human experience. This puts us who do the alienating at a greater risk of degrading the full humanity God created us for. If others are hurting, we are hurt, especially if it’s our society doing the hurting.



Artwork by refugee children

I hope to contribute my small piece to the great work of bridging the chasm between communities in Northern France. To encourage the churches to put our faith into action, and offer support to those already creating shared spaces of solidarity. I believe hospitality is at the heart of the gospel. Jesus demands the extraordinary, but it’s not enough to hear and move on with my life. I want to love him by keeping his commandments. Almost all the time I don’t, but I want to.

I’ve met Jesus more in Calais than any other place in the world. Not only in the hunger and thirst of those in need, in their death and wrongful imprisonment; but more in how they have treated me in my vulnerability and need. Calais is so close, right in the middle of Paris, Brussels, and London; but the political rhetoric is so far from the personal reality here. I can only conclude that the dividing voices must never have had my enormous privilege of sharing any sort of meaningful space, a real meeting with the people they are quick to judge.

As Christians, let’s speak a better word than the norm of this world; the politics of death and fear. Let’s make things personal, let us recognise that exiled people are icons of God; Christ came to meet us. What more could a Christian ask for?

But I do want to ask you something: Be present with us here in your prayers. And please if you know someone, or if you have a month to spare, come and be prayerfully present in the community here. Come welcome, and be welcomed at Maria Skobtsova House.

Bradon Muilenburg is the Anglican Refugee Support Lead in Northern France – a role that USPG part funds alongside the Diocese of Canterbury and the Diocese in Europe. Bradon adds – “I’m a new father, trying to follow Jesus, hoping to live a vocation practicing the works of mercy within the ecumenical Catholic Worker movement at Maria Skobtsova House. I’ve lived and volunteered in Calais before starting this new job.”

PLEASE PRAY FOR BRADON AS HE LEADS THIS VITAL WORK. CONSIDER TOO WHAT IT MEANS FOR “CHRISTIANS TO SPEAK A BETTER WORD THAN THE NORM OF THIS WORLD”.

BATTLING AGAINST HARDSHIP WITH AN INTEGRATED EDUCATION

Church of the Province of Myanmar (CPM) staff give us an update on an Integrated Education Programme we support in Myanmar.

We at the Church of the Province of Myanmar have been working together with USPG for missionary activities in healthcare, education, and social work since 1854. The missionaries started and founded the education structure in the Myanmar Anglican Church and as a result, there are boarding schools, orphanages and missionary schools that still exist in different dioceses of the province today. We are extremely grateful for USPG's continued support for children and young people in those schools and orphanages so they can continue their education despite facing hardship and difficulties such as the pandemic and the volatile political situation in Myanmar.

Myanmar's Integrated Education Programme started in 2020 when the country was struggling to battle the Covid-19 virus. The project lasted three years (September 2020 to August 2023). Then when the political landscape shifted in February 2021, the people in Myanmar experienced further hardship and limitations. Consequently, the general population was left behind without adequate public services. External support received from international partners has been incredibly effective in fulfilling many aspects of the needs of education in Myanmar.

We aim to run a project as part of the overall education programme. It aims to improve the secular education, theological education and health education status of target communities in rural areas across nine dioceses. It has been incredibly important that the CPM's Development Department led and supervised the Integrated Education Programme project.

Our plans for implementing the education programme are to provide nutritious meals and food items for children, disabled people, and the victims of gender discrimination. We will also provide educational support and opportunities through carefully trained teachers and attain a safe and non-violent educational environment.

We also want to educate more qualified and skilled leaders for leading and management in the societies within the dioceses. Alongside this, we will look to develop a productive social environment and enhance knowledge through the Integrated Education Programme.



Connecting with the orphanage student coordinator during the visit, Hopin Orphanage, MyitKyina Diocese



Boarding House residents ready to head to school in uniform – NyaungGu Boarding Housing, Pathein Diocese

External support received from international donors has been incredibly effective in fulfilling many aspects of the needs of education in Myanmar.

The Integrated Education Programme has already managed to achieve so much support for the programme such as allowances for teachers, vocational skills training, hardship educational funds for families and healthcare support.

To support the work, we have formed both Diocesan Education and Village Committees. We also work very closely with the bishops from the different dioceses. It is so important we work closely with the communities in which we operate.

Educational project activities in the dioceses can keep running without disruption because of the support we receive from USPG even when we are facing different kinds of difficulties and restrictions. The students in the project areas are receiving more opportunities and the number of children going to school has also increased. Parents have also begun to recognise the importance of education for their children and in return they try to get involved and make contributions as much as they can – for meals, with their manual labour work in building schools and by cleaning facilities. Healthcare volunteer workers can attend the healthcare training which enhances their skills and knowledge to help the children, the old and disabled people in their villages with health issues.

The village communities have gained knowledge and awareness from the healthcare training and learned how



Ruth imparts vital child protection Knowledge to Sunday School educators – Homalin Missionary Diocese

to protect and look after themselves and their families, especially during the Covid-19 period. As a result, there were not many fatalities.

Students from Theological colleges can study which helps produce more educated and skilled church leaders in the corresponding dioceses as well as in the townships. Women, children, minority ethnic groups and disabled people get an equal chance to get involved in community activities and promote well-being and community spirit.

We will continue to develop and accomplish the Anglican Church’s missionary work with education with the support of prayers and partnership with USPG.

PRAYER POINTS

- Pray for peace in Myanmar and more opportunities for good quality education.
- For the children who cannot receive education because of hardship and difficulties.
- For the Church of the Province of Myanmar and its dioceses and the churches, clergies, parishioners, teachers, students and their families.

As we watch on with despair Rev Davidson Solanki, Regional Manager for USPG provides us with an update and prayerful reflection on the conflict in the Holy Land, 'Pray for the peace of Jerusalem: they shall prosper that love thee' (Psalm 122)

On 7th October 2023, I, along with the rest of the world watched on as conflict once more erupted between Israel and Palestinians in Gaza. Our hearts weep as we once more see pain and suffering in the Holy Land.



In the last edition of the magazine, I was able to bring you the joy that I had in attending the Installation of Archbishop Hosam Naoum as the Primate and President Bishop of the Province of Jerusalem and the Middle East. I shared with you the excitement of our journey with them as the Province launched the "Whom Shall I Send" youth theological programme. To have to now write these words to you is hard and I'm sure you feel fear and helplessness as we observe what is happening now.

Most of us are aware that the church context in the region is a complex one. The Diocese of Jerusalem (part of the Province of Jerusalem and the Middle East) covers five jurisdictions – Lebanon, Syria, Jordan, Palestine and Israel. Each place has a different government, culture, and demographic composition. Across these jurisdictions, the diocese has about 30 parishes and institutions. As Muslim and Jewish populations make up most people, the work of the Diocese must be sensitive to how we show the love of Christ in ways that are appropriate for the context. Often, this is outworked through the presence of Diakonia (service amongst others) – helping neighbours, refugees and those in need, and doing things like working to provide education and relieve suffering.

Throughout the past few years, USPG has been working with the Province, listening, and discerning their needs and desires for the future and how best we can accompany and support them through programmes and project work. But for many decades, USPG and our supporters have supported and helped fund the Al-Ahli Hospital in Gaza which was founded by the Church Missionary Society in 1882 and which has been directly run by the Diocese since 1982.

The hospital, which is supported through donations and is not-for-profit, regularly provides a free community clinic, surgery, emergency services and psycho-social support for children and caregivers who have been traumatised by war. I was devastated as I know many

of you will have been when the hospital was hit by a devastating blast on 17th October. Staff have been working around the clock, tirelessly so that it is already functioning again in spite of fuel shortages which are powering temporary generators, but it will take a long time for it to be fully repaired.

Amid this all we are called now, more than ever, to be beacons of light in the darkness. The Church continues to be very much present in the community – displaying Christ's love through acts of kindness and a steadfast call for peace. At USPG we are continually in contact with our friends at the Anglican Alliance and the Diocese of Jerusalem. Through our Rapid Response Fund, we were able to contribute funds to provide fuel for the hospital generators. We are committed to accompany the Diocese of Jerusalem in its emergency and longer term rehabilitation work to support the Diocese and the Al-Ahli Arab Hospital. You can of course, donate to the USPG Rapid Response Fund via our website which supports our work for emergency situations.

It is important that we continue to pray steadfastly as Colossians 4:2 instructs us – "Continue steadfastly in prayer, being watchful in it with thanksgiving". I share with you a prayer from Archbishop Hosam Naoum:

O God of all justice and peace we cry out to you in the midst of the pain and trauma of violence and fear which prevails in the Holy Land.

Be with those who need you in these days of suffering; we pray for people of all faiths – Jews, Muslims and Christians and for all people of the land.

While we pray to you, O Lord, for an end to violence and the establishment of peace, we also call for you to bring justice and equity to the peoples. Guide us into your kingdom where all people are treated with dignity and honour as your children for, to all of us, you are our Heavenly Father.

PLEASE CONTINUE TO PRAY FOR PEACE AND PRAY TOO FOR ARCHBISHOP HOSAM NAOUM, THE DIOCESE OF JERUSALEM AND OTHER CHRISTIAN LEADERS, AS THEY CONTINUE TO SERVE THEIR PEOPLE AND WORK FOR PEACE AND RECONCILIATION. PRAY FOR THE STAFF AND PATIENTS OF THE AL-AHLI HOSPITAL.

AMEN & USPG CONFERENCE

Racial justice must be a core feature of Church business

Rachael Anderson reports back on our “Living Well” conference.

On Saturday 4th members of the Anglican Ethnic Minority Network (AMEN), church leaders and supporters came together at St Matts Church, Leeds for our Living Well conference. Those of us gathered were seeking to explore what it means to live well within oneself (focusing on wellbeing and addressing internalised racism), how to live well within the Church, and how to live well within our communities and wider society. Speakers for the event were Bishop Arun Arora, Professor Kelly Brown Douglas, Rev’d Dr Evie Vernon, and A.D.A France-Williams.

After a beautiful opening reflection and worship led by the Rt Rev Smitha Prasadam, Bishop of Huddersfield and the Chair of AMEN, The Right Reverend Arun Arora, Bishop of Kirkstall challenged the delegates gathered through a rousing Introductory Exposition.

“We are far from the place of being done with making our case,” he said, as he stressed there was still much to be done concerning racial justice in the church. He said that there are three key areas of development that AMEN can focus on; 1. Church growth – how the global-majority heritage community can help support growth within the Anglican Church. 2. Sustained funding for the vital work of racial justice and 3. AMEN having an external focus.

On this point, he went on to say that with the underfunding of the Racial Justice Commission and other prominent groups, why can’t AMEN become the key voice in the sphere of racial justice, surely they don’t just have to confine their work to the church; “when it comes to racial justice we must go beyond the walls of the church, out of the pews. We can become the body synonymous with racial justice”.



AMEN Living Well Group

The theme of looking outwards and “living well” continued throughout the day. Professor Kelly Brown Douglas spoke powerfully saying, “We have to get out there and do the good work that God requires – we have to get out of the building and become the church in our communities”. She talked about the “urgency of hope – the hope that is found in the action of protest for the hope for the future”.

Rev’d Dr Godfrey Kesari led delegates in a Bible Exposition, which emphasised the importance of rooting everything we are and do to live in and live out God’s Glory. The context for Racial Justice is not a fight against racism but to work towards the world and people as God intends. AMEN is a distinctive racial justice body called, led, and blessed by God for His purposes.

Rev’d Dr Evie Vernon used music to support her reflections on how institutional pressure can impact living well and how the church being the church of the oppressor because of its colonial past still has impacts today. A.D.A France-Williams, the author of Ghost Ship, spoke to this as well and how there is liberation both living within and without the institution. He summed up his speech by quoting “Until we are all free. None of us are free.”

Those present had the opportunity to discuss themes presented throughout the day in groups and through a panel session where delegates could ask questions. It was a fantastic opportunity to share in discussion and fellowship with new friends and old. Our time together ended in prayer and worship.

Bishop Smitha said “I was both encouraged and challenged by our incredibly thoughtful speakers throughout the day. We called the conference Living Well because we are committed to addressing internalised racism and living well with our church, but we also heard how it is so much more than this. We are called to do God’s work outside of church buildings as well. It was encouraging to have so many people join us for the day, and I am filled with hope for the future – and how living well is the key to unlocking this. Both the AMEN team and I came away refreshed and resourced for our mission”.

Ella Sibley, Regional Manager for USPG said “It was an honour to partner with our friends at AMEN for this thought-provoking and informative conference. As an organisation committed to racial justice and challenging it within the church and its wider contexts, we are looking forward to continuing our journey with AMEN as they create change in this space”.

RENEWAL AND RECONCILIATION:

The Codrington Reparations Project

"It is our hope that, through this reparations project, there will be serious reckoning with the history of the relationship between The Codrington Trust and USPG, but also a process of renewal and reconciliation that will be healing of the pain of the past."

The Most Rev'd. Howard Gregory, Primate of the Church in the Province of the West Indies



Peter Wienand, USPG Trustee, in conversation with Kevin Farmer, Executive Secretary, Codrington Trust

Rachael Anderson reflects on our recent announcement regarding the Codrington Estates.

September 2023 marked a significant moment in USPG's recent history as we took steps to recognise and repent of a shameful era of our history 300 years ago. Many readers will be aware that in 1710, The Society of the Propagation of the Gospel (SPG – USPG's former name) received a bequest from Sir Christopher Codrington for two estates in Barbados. The estates totalled 700 acres and included a population of enslaved African men, women, and children. From then until 1838, SPG owned and ran the estates through local managers.

We have tried to not shy away from this history. We have unreservedly apologised for not only the ownership of the plantations and the brutal treatment of the enslaved on the sites but also for the destructive legacy we have left in Barbados and the trauma of the descendants of those enslaved. Much research has been undertaken by USPG on this history and our complicity in what happened in Barbados but we have still got much to learn and understand about this period and its legacy.

It is a common feeling that we must strive to do more than just words, and instead turn to restorative action. As an organisation that is committed to championing justice, we seek to honour the command we are given in 1 John 1:6-7:

"If we claim to have fellowship with Him and yet walk in the darkness, we lie and do not live out the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin."

And so USPG has launched, in partnership with The Codrington Trust, Renewal and Reconciliation: The Codrington Reparations Project. Our commitment to this 10-15-year project is the result of this continuous work to engage critically with and take reparative action. The project was launched in Barbados in September and USPG has pledged 18M Barbadian dollars – equivalent to approximately £7M – to be spent towards this work. It is worth emphasising that The Codrington Trust suggested the total amount for the project and USPG pledged it, without dispute.

The project will include four areas of work in collaboration with the descendants of the enslaved:



Members of USPG and the Codrington Trust at the launch in Barbados

community development and engagement; historical research and education; burial places and memorialisation; and family research. How these areas look and the exact ways in which the work is being carried out are currently under development alongside the formation of steering and project groups.

The length of the project reflects USPG’s commitment to the work and asserts that we do not believe there will be any easy answers or quick fixes. This will be complex, difficult and significant work and will involve tricky but necessary conversations.

Listening recently to a sermon from USPG Trustee and former Codrington Scholar, Rev Dr Carlton Turner preached on the subject and why starting this work now is important. I was struck by his powerful and moving words related to the Biblical story of Zacchaeus:



“Our past is complicated. There is much good. But there is so much bad. In all our work going forward, we must address the bad for we cannot ignore it. The past has a way of haunting the present and the future and if we don’t address the past, we cannot be free and faithful disciples of Jesus Christ.

I am proud of where we are because we are beginning to see that no more lullabies will do. We are dealing with legacies of death and the only way to move forward to a liberated future is to face that past honestly, openly, and humbly. Reparations is a common word these days, and the reparations commission in the Caribbean repeatedly reminds us that money is the last thing that is talked about. Before we even get to that, the history must be acknowledged, the brokenness must be seen, and the heart must be broken.

After Zacchaeus decides to make restitution, and reparations . . . it is then that Jesus says to him, ‘Today salvation has come to this house because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.’ You see, in the end, true salvation was for the one who had the power, who had the resources, who cheated others, who broke and defrauded others, but who then decided to live alternatively. I pray that we learn this from Zacchaeus.

As we start this work we are, as always, appreciative of your prayerful support for the project.

RENEWAL AND RECONCILIATION: THE CODRINGTON REPARATIONS PROJECT WILL BEGIN THIS SPRING 2024. STAY INFORMED VIA OUR WEBSITE: WWW.USPG.ORG.UK



SET MY PEOPLE FREE

Where do we go from here?

By Rebecca Boardman, Operations Manager, Global Mission Team

In the last edition of Revive we shared with you a reflection from our International Consultation 'Set My People Free: The Call of the Church against Human Trafficking'. We highlighted the Anglican Alliance's Freedom Framework: eight ideas that inform how the church can tackle modern slavery and human trafficking more effectively. A year on, we look at the impact of the Consultation and the work of attendees through this framework.

PREVENTION

The consultation drew attention to the wider social and economic factors that make so many vulnerable to human trafficking and modern-day slavery. Addressing it is impossible without addressing local dynamics that continue to make certain groups of people – particularly women and girls – vulnerable to exploitation by those who assure routes out of poverty by promising funds to sustain families, and by providing visas, travel, and educational opportunities.

Many of the ongoing church initiatives that USPG accompanies work to mitigate trafficking risk by building the resilience of communities. This is achieved through a variety of means including ensuring access to education for girls, working to counter gender-based violence, or economic empowerment through the support of small-scale income-generating projects.

USPG's Theologian and Director for Global Mission, Revd Canon Dr Peniel Rajkumar reflects: "for USPG, the meeting helped discern the intersections and interactions between slaveries (both past and present, colonial and native) and helped us recognise the importance of the preventative dimensions of many of our partner-initiated projects, not the least education for girls. All this firmed up our resolve to strengthen the work of partner churches in this area and foster opportunities for cross-provincial learning through the wide sharing of their experiences and expertise."

PROOF

Networking among Anglican Churches and others can enable the sharing of best practice that is grounded in experience and evidence.

PARTICIPATION

Since the USPG consultation several participants have been encouraged to share what they have learnt with more within their own churches. Mobilising faith communities is essential to build awareness of the signs of trafficking and to members of the community to respond and not stay silent. The Anglican Church of Tanzania organised a two-day training for all its Bishops to share knowledge on the issue of human trafficking and its impact on society and to work to make sure that the church is a safe place for all. Similarly, the Igreja Episcopal Anglicana do Brasil is integrating learnings from the Consultation into its national theological programmes.

PROTECTION

The Church has a responsibility to protect and support people who have experienced trafficking. One example of this is the Diocese of Durgapur of the Church of North India who continue to expand the reach of its Anti-Human Trafficking Programme. A component of this is protecting and supporting survivors of human trafficking through the provision of safehouses, livelihood opportunities, skills training, and self-help meetings.

PROSECUTION

Furthermore, working alongside local law enforcement, the Diocese of Durgapur supports survivors and their families to ensure justice by reporting trafficking to the local police.

PARTNERSHIP

The USPG consultation highlighted the vital need to address human trafficking in collaboration with others. It has been exciting to witness the strengthening of partnership between the Diocese of Durgapur of the Church of North India and the Church of Bangladesh who share a common border. This year the churches collaborated in a joint programme of exchange and exposure of their staff. Both churches have agreed to strengthen collaboration to jointly address the matter of human trafficking by through joint learning and the sharing of best practice.

The need for us to reach for partnerships beyond the walls of our church was also highlighted. This has been taken up by the Anglican Inter-faith Commission who advocated at the most recent meeting of the Anglican Consultative Council that "there can be no effective solution to [the] horrendous evil [of human trafficking] without us working hand-in-hand with people of all faiths persuasions and none".

POLICY

The consultation emphasised that whilst it is important to advocate for effective legislation at the national level, it is also important to have it within our church structures. We agreed that we wanted our churches to be places of sanctuary and safety for all people and committed to integrating the Anglican Communion's Safe Church Guidelines into the lives of our community. As USPG we are committed to reviewing and ensuring our procurement policies are fair and just.

PRAYER

Prayer and worship are a unique focus of our response as faith communities. An example of a creative prayerful response has been seen in Sri Lanka. To commemorate 200 years since the Malaiyha Tamil Community arrived in Sri Lanka and to advocate for equal rights, between 27th July and 12th August, the church participated in a 288km pilgrimage that replicated the journey of the first community who were brought to Sri Lanka from India by the British as indentured labourers. The contemplative and soul-searching walk was designed to provide an opportunity to share this history and celebrate the contributions and aspirations of the Malaiyha Tamil Community.

PERSPECTIVE

The commodification of human bodies in the service of greed through human trafficking is a painful and persistent aspect to our living. As USPG we are interested in shifting our perspective so that we understand human trafficking in its broader socio-economic and historic context to effectively address the root causes of the issue.

Without understanding history, we cannot see how we have been formed by the systems that we struggle against, nor can we know our own complicity (be that conscious or unconscious). We therefore risk reproducing this harm. Additionally, human trafficking can only be understood as a result of economic injustice and inequality. As such, we must have a vision for an 'economy of life' that prioritises the flourishing of all people and the planet.

THE PROGRAMME FOR CHRISTIAN

By Fran Mate, USPG Regional Manager, Africa, and Joy Wandabwa, PROCMURA Team Leader-Finance & Administration, Youth and Religious Tolerance Programme in Learning Institutions

USPG has been accompanying PROCMURA to achieve its objective of enhancing Christian constructive engagement with Muslims in witness, mutual tolerance, and the promotion of religious freedom in Africa for over 15 years. PROCMURA was founded in 1959 and its constituencies are made up of protestant, Anglican, Orthodox, Evangelical and African-instituted (Independent) churches. PROCMURA is currently well-established in 20 countries in East, West, Central and Southern Africa and operates in 10 more countries where it is not yet well-established. It is headquartered in Nairobi, Kenya.

Statistics indicate that Africa has the youngest population in the world, making it the youngest continent in the world, with at least 70 % of the population in Sub-Saharan Africa being under the age of 30 years. Further reports show that at least 60 % of these young people are in learning institutions, which have become soft and primary targets to elements of religious intolerance, radicalisation, and violent extremism as they seek to recruit many more young people into their folds.

The vulnerability of young people, who make up most of the population in Africa, to manipulation by elements of

religious intolerance, radicalisation, and violent extremism has continued to pose an existential challenge across the continent. For a long time, this has hurt the peace and peaceful coexistence of people from different religious backgrounds across the continent.

PROCMURA's approach targets students in learning institutions, who today continue to face many challenges that affect their social well-being on campus and their moral values and principles. One of the threats that they face daily is being radicalised and recruited into violent extremist groups that continue to target learning institutions as a recruitment hub of vulnerable and innocent youth. As a result, statistics show worrying numbers of youth in learning institutions being involved in terrorist-related activities.

The goal of the PROCMURA Chapters in Learning Institutions is to create a network of interfaith movements of young people from across the continent that will take centre-stage in addressing issues of religious tolerance, radicalisation, and violent extremism, among other issues of common concern to the youth both at the institutions and the community levels.



MUSLIM RELATIONS IN AFRICA

PROCMURA

They seek to establish platforms through which PROCMURA, through the Youth and Religious Tolerance programme, can address the United Nations sustainable development goals (SDG) 16, on promoting peaceful and inclusive societies, and Aspiration 4 of the African Union Agenda 2063 which calls on us to build “A peaceful and secure Africa”.

Since its official launch, the PROCMURA Chapters in Learning Institutions programme has received a good reception from all major stakeholders, including the administrations and students at various colleges and universities in Kenya and other PROCMURA constituencies in Africa. The Chapters have also provided a structured working relationship between PROCMURA and learning institutions.

Moi University representative (Kenya) noted that the chapters were key instruments that universities need to adopt in their various campuses given that learning institutions are composed of students from various backgrounds be it religious, ethnic, and social standing in society.

At the launch of the PROCMURA Chapter at St. Paul's University, the Dean of Students emphasised the importance of the Chapter at the university as it would assist in empowering students on campus who are often vulnerable to the phenomena of radicalisation and violent extremism among other vices that affect students in learning institutions. His prayer was that the chapters

become a sustainable tool and mechanism that would assist in addressing some of the interfaith challenges faced by students in the university.

The impact of PROCMURA's Chapters in Learning Institutions has been impressive. Institutions partnering with PROCMURA in this programme report increased religious tolerance and understanding of other religions and improved communication and conflict-resolution skills. Furthermore, once members of the initiative graduate from their respective institutions, they become mentors and advocates for peace and tolerance in their respective communities through the PROCMURA Youth Peace Ambassadors programme, spreading these values within their respective campuses and communities.

Through this programme, more than 300 youth have been trained and commissioned as PROCMURA Peace Ambassadors. The Youth Peace Ambassadors are spread across the PROCMURA Constituencies in Africa and continue to carry on the work of building bridges for peace and peaceful co-existence between Christians and Muslims at the grassroots. PROCMURA is collaborating with Churches, Ecumenical organisations, faith-based organisations, learning institutions, community-based organisations, security agents and government structures.

Today, the Church in Africa is calling more on PROCMURA to assist them in addressing their relations with Muslims and people of other faiths please pray for their continued work.



MEET OUR TRUSTEES

In November we celebrated Trustees Week, which was the perfect opportunity to express our thanks to the USPG Board of Trustees for their dedication and contribution. Our 11-strong trustee board apply their skills and experience for good, to help grow the aims and vision of USPG. We would like to introduce you to two of them:



The Very Rev'd Joe Hawes became a trustee in July 2022. He was installed in July 2018 as the Dean of St Edmundsbury.

How did you come to be a trustee for USPG?

There's a link with USPG and General Synod (which I sit on), and one of the best things about the many challenges of being on Synod is being able to hold this link with USPG. We are looking at ways we can develop this link going forward.

What does your role as a trustee entail?

Attending meetings obviously, but also staying in touch with Duncan, helping where I can to add perspective. As my time on the Board progresses I hope to spend more time listening to staff.

What three skills do you think you bring to the Board?

1. I'm allergic to 'because we've always done it that way!' so hopefully a focus on USPG's developing call to serve the global communion in new and creative ways.
2. Good processes, inclusive ways of working with staff and volunteers and governance are essential.
3. I'm quite attuned to what is going on under the surface, and can hopefully name it without offending or alienating.

What do you enjoy most about being a USPG Trustee?

Where to start? A global perspective, really good, thoughtful trustees, an amazingly committed and talented staff, and a developing vision for USPG in the Anglican Communion.

Tell us a bit about you and what your daily life looks like outside of being a trustee?

As Dean of St Edmundsbury, I share the running, development, mission, and service of Suffolk's cathedral to the diocese and county. As the senior priest in the diocese, listening to and taking care of the clergy, working as an ambassador for the cathedral to the county, sharing in the Bishop's senior staff and taking part in national work on behalf of the College of Deans, such as representing the Deans on General Synod, mentoring, serving on appointment panels and committees.

What are your hopes for the future of USPG?

Modelling a full and creative response to historic injustices, working with partners to bring about better outcomes. USPG playing a full part in theological education in the Anglican Communion. Continuing to partner with dioceses to support the development and deepening of life in diverse and wonderful churches and USPG holding a place as an honest broker in a communion at risk of fragmenting.



Mathen Thomas became a trustee in September 2021. He has lived in Hong Kong, Singapore, Belgium, Ghana, India, Thailand, and Denmark.

How did you come to be a trustee for USPG?

In Mid-2021, I transitioned from a corporate to a portfolio career. I also wanted to grow my transformation and change management skills, competencies, and experiences in a church environment. The opportunity to become a trustee for USPG presented itself to me at around the same time and was perfect timing!

What does your role as a trustee entail?

USPG is on a transformative journey as a mission organisation, building on its rich heritage and people. I am also a member of the Audit Committee which allows me to provide deeper support to the team on strategy, finance, investments, and governance matters and see first-hand implementation effectiveness. The right insightful questioning we can give, as trustees, provokes insights to staff to sharpen their direction and decision-making and build on their strengths.

What skills do you think you bring to the Board?

The ability to listen, anticipate and ask insightful questions, to support leaders and board in their journey, work and decision-making. Other skills are from my niche in transformation strategy, the people side of change management with a key eye on sustainable outcomes.

Tell us a bit about you and what your daily life looks like outside of being a trustee?

Since mid-2021, I have undertaken interim consultancy and trustee work. My time is currently divided 40:40:20 to the corporate, church-related work and coaching/mentoring senior leaders. I currently work as a consultant with the lead Bishop for Transformation Effectiveness in the Archbishop's Council on projects piloting collaboration opportunities in a region, short-term contracts with businesses addressing profitable sustainable growth and coaching/mentoring COO and CCO in the US.

Your hopes for the future of USPG?

That it will be an agile mission organisation of the future, delivering impactful outcomes in rethinking mission, energising church and championing justice in key regions. All of which are guided by God and for His glory.

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EMBRACING PEACE, JUSTICE AND RECONCILIATION AS A SIGN OF THE KINGDOM OF GOD

By Dr Paulo Ueti, Regional Manager: the Americas and the Caribbean

Peace and reconciliation, which is followed by exercising justice, are fundamental principles that not only shape our personal lives but also have profound implications for community and global living together. The Bible is an inspiration and its interpretation calls us to think, pray and act on this path towards Shalom – Peace. The current example of the old conflict Palestine-Israel based on structural racism and ethnical cleansing sustained by biblical theology is important to think critically and go back to the fundamentals of our Christian spirituality and experience of God, revealed in Jesus the Christ.

Peace, beyond the mere absence of conflict, is a state of harmony (balance), unity, and wholeness. In biblical teachings, peace is portrayed as a divine gift and an essential aspect of human flourishing. Through peace, individuals can find solace and build flourishing and resilient communities. “Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9). This verse highlights the importance of actively working for peace. In Romans 12:18: “If it is possible, as far as it depends on you, live at peace with everyone”. We find encouragement here to individuals and communities to strive for peace and maintain harmonious relationships with others to the best of their ability. This relates to the Five Marks of Mission of the Anglican Communion: to proclaim the Good News of the Kingdom; to teach, baptise and nurture new

believers; to respond to human need by loving service; to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; to strive to safeguard the integrity of creation, and sustain and renew the life of the earth. They are all connected for it is not possible to act on only one, they are all signs of the kingdom of God on earth as it is in heaven.

Peace is an active hope and a purpose for life. To achieve it we need to work hard on changing mindsets and behaviours to embed into our breath of life (the Holy Spirit living in us) our desire, prayer and pursue to reconcile with ourselves (deal with our own guilt) and with others, to the point of healing broken relationships and bridges. We are called to be bridges builders and not wall builders. We acknowledge the reality of conflict but advocate and act together for a path towards forgiveness, restoration, and unity.

As people of faith and communities, we must commit ourselves to listen to God’s calling to encourage dialogue, understanding, and empathy among diverse groups. In a world of hate, division, xenophobia, sexism, racism and ethnical conflicts loving is a revolutionary act, as Archbishop Justin mentioned during Lambeth Conference in 2022 in one of his addresses. By actively engaging in reconciliation efforts, faith communities can inspire healing, forgiveness, and justice.

“Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you.” 2 Corinthians 13:11

FEAST

THEOLOGICAL REFLECTION

By Rebecca Boardman, Operations Manager, Global Mission Team

When USPG founded the FeAST (Fellowship for Anglican Scholars of Theology) network earlier this year it did so to provide a space to share creative and cutting-edge theology from across the Anglican Communion and beyond. The launch of a bi-monthly virtual forum or webinar series has been a great way to achieve this. It gathers scholars, practitioners, and church leaders together. We hear a presentation from a theologian who speaks on a recent piece of their research, and we discuss this together, considering what it means for thinking and practice in our spaces.

During our September webinar, we heard from Dr Emily Colgan – a biblical scholar and Manukura (Principal) of St John's Theological College in the Anglican Church of Aotearoa New Zealand and Polynesia. Given her interest in ecological representations in the Bible, Dr Colgan led us through a reflection on the contrasting language and imagery of barren wilderness and fertile garden in Jeremiah 17:5-8. We explored how this language may have played a part in determining the terms of encounter between British settlers and the land of Aotearoa (the contemporary Māori-language name for New Zealand) as well as its continued implications.

The idea of wilderness suggests desolate, parched and barren places. These places have become associated with the curse of God in contrast to the cultivated garden where abundance and blessing abound. For this reason, Emily argued that wilderness has historically been branded as hostile and without inherent worth; labels which have made it vulnerable to exploitation.

These ideas have been catastrophic for Aotearoa. 15% of wetlands, which were highly valued by Māori, have been drained and turned into pastured paddocks. Over 30,000 exotic plants have been introduced to the island, contributing to over 100 New Zealand plant species being classified as critical, endangered, or extinct. Furthermore, this understanding of wilderness has resulted in Māori alienation from their land as settlers maintained that no one could claim dominion over lands whose soil did not bear the marks of their labour on it.

In a counter-reading, Dr Colgan introduced the idea of 'wilderness-as-home', highlighting the presence of animals and plants that can thrive in the areas that humans so often consider life-less. She encouraged us to recognise the intrinsic value of wilderness as a reminder that the land's nourishment is not just for human beings, but for all life.

Alternative readings such as this, draw attention to the need to rethink the relationships between humans, land and all living things (animals, plants, bacteria etc). It compels Christians, and their churches, to confront the ways the Bible has been used to legitimise the exploitation of creation and the theft of land from Indigenous communities. This is essential in a time of climate and ecological crisis where, as the Church, we seek to understand what it means to safeguard the integrity of creation.

FIND OUT MORE: WWW.USPG.ORG.UK/FEAST

USPG DIRECTORS

In this edition, we speak to Vijay Christian, Director of Finance and Operations, USPG.

Over the last 16 months, my time at USPG has been a steep learning curve and an opportunity to work on some unusual areas which someone in my role in a typical charity would not get to experience – but this is the whole point of working with USPG for me. It is a unique organisation with a strong position in the global church, combining theological work with actual groundwork for humanitarian purposes.

The reason I joined was my faith in Christ and USPG's mission to serve God. Since I have joined, I have witnessed that faith and God's mission every day through our work and its impact around the world. When I hear about the Calais migrant project or Anti-Human trafficking work in North India or the health project in Malawi, it makes my job worth doing. This work touches me personally as I have witnessed some of these needs in India, from where I originally moved, to the UK in 2008. I understand the importance of the availability of basic medical facilities or the pain a migrant goes through in a foreign country.

Given its history, USPG has financial assets of more than £57m with which brings the great responsibility of being a good and faithful steward of these funds. As Director of Finance and Operations, I take this job very seriously and faithfully. This is reflected in our financial control and practices. With the support of our trustees who have high financial acumen, the leadership of our General Secretary and the support of the whole USPG staff team, we have established sound financial controls and processes. We ensure that our financial control is in a robust position through timely and accurate reporting and monitoring.

Alongside finance, I lead on Human Resources, IT, Office Management, Properties, Safeguarding, Health and Safety, supporting governance and our unique Archive. When I held a Cashbook from the year 1712, it was like holding something precious.

My team is made up of five highly committed individuals who support all aspects of the organisation. Their positive attitude and co-operation with both myself and others in the organisation make work efficient and achievable. They are a happy bunch of individuals (as seen in the picture on the bottom left) with a commitment to share in the mission of USPG and keep working hard behind the curtain.

Looking ahead, we are now developing the financial strategy for the next five years which will focus on creating a sustainable approach to our spending, managing high-value investments, clearing some of our historic financial matters and managing our endowment funds plus looking at our Codrington Reparations Project. We will also focus on creating relevant and up-to-date HR and other policies to provide infrastructural support to the mission of the organisation.

At the end of the working day when I spend time playing with my 10-year-old son and 6-year-old daughter, it provides great comfort and a reminder of God's blessings on me.

*On this journey,
I am keen to meet
all our global
partners face to
face to share the
blessing of working
with USPG and
thank them for
their unwavering
commitment to
delivering the
mission of our
LORD JESUS
CHRIST.*



FO Staff team



"Moving and brilliant. The scholarship, graphics, music and flow of narrative were spot on. I leave the experience both challenged and inspired to teach, preach and heal!"

Dr Eric Lewis Williams-Smithsonian Institution, Curator of Religion for the Smithsonian National Museum of African American History and Culture

After the Flood, produced by the Movement for Justice and Reconciliation, is a feature documentary showing how the 18th century Church became embroiled in chattel slavery. Discover how the Church justified its involvement in the trade and its lasting impact, and explore what this means for Christian reconciliation today.

An ideal opportunity for churches and small groups to engage with the legacies of slavery from a Christian perspective.

<https://www.mjr-uk.com/aftertheflood.html>



*"Peace is an
active hope
and a purpose
for life."*

Dr Paulo Ueti

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