

THE ANITEPAM BULLETIN

*Newsletter of the African Network of Institutions of
Theological Education Preparing Anglicans for Ministry*

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February/May 2007

ANITEPAM appoints Malawian as its next Corresponding Secretary

The Chair of ANITEPAM's Governing Council, The Very Revd Victor Atta-Baffoe, has announced the appointment of **The Revd Martin Mgeni**, a theological educator from Malawi, as Corresponding Secretary with effect from 1 May 2007.

Dean Atta-Baffoe said: "It gives me great pleasure, in the name of God, to welcome Martin Mgeni into the ANITEPAM family as the Corresponding Secretary.

"I have no doubt in my mind that the expertise which Martin brings with him, as well as his love and concern for theological education, especially in Africa, will enhance the work of ANITEPAM.

"Of course, there may be some challenges in his new office. However, we trust that he will endeavour to overcome them and to ensure nothing but the best in the discharge of his duty.

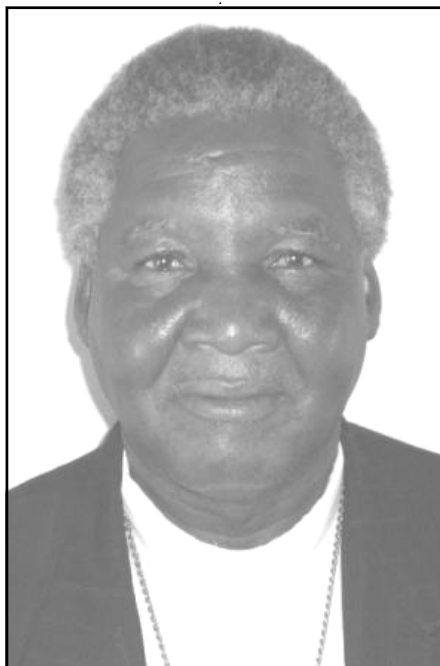
"We as a Council promise him our support and cooperation, and pray that we will work together to the greater glory of God and for the good of God's people on the continent. Once again, brother Martin Mgeni, welcome to your new post."

Focus on HIV/AIDS pandemic

Martin Mgeni teaches at Leonard Kamungu Theological College, Zomba. He recently retired from service in the Anglican Diocese of Upper Shire.

He holds a Diploma in Theology from the Zomba Theological College (1990), a BTh degree from Chancellor College, University of Malawi (1996), and an MTS from Virginia Theological Seminary in the United States, where his thesis focused on the HIV/AIDS pandemic in Malawi and the role of the church.

More recently Fr Martin has engaged in a research doctoral programme in Christian social ethics with the



The Revd Martin Mgeni of Malawi —
ANITEPAM's newly-appointed
Corresponding Secretary

Department of Theology and Religious Studies, University of Malawi.

He will take up his new responsibilities with ANITEPAM as soon as possible. These will be done half-time, in tandem with his teaching responsibilities at Leonard Kamungu Theological College.

He plans to visit South Africa soon in order to meet with his predecessor, the Revd Mike McCoy, to be briefed on his role and to take possession of key files and documents.

In the meantime, Fr Mgeni can be contacted via e-mail at <secretary@anitepam.org>.

Consultation

One of the first tasks Martin faces is to reschedule the high-level consultation of African Primates and theological educators, which was to have taken place in Limuru

in June.

The appointment process took longer than could have been foreseen, leaving ANITEPAM without a Corresponding Secretary for the first four months of 2007.

Given the importance it attaches to the consultation, ANITEPAM decided during April to postpone the consultation until the next Corresponding Secretary

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ANITEPAM

The African Network of Institutions of Theological Education Preparing Anglicans for Ministry seeks to strengthen the ministry of theological education throughout Africa.

*The Corresponding Secretary of ANITEPAM is administrator, and editor of our Bulletin and Journal. Contact **The Revd Martin Mgeni** at Leonard Kamungu Theological College, Box 959, Zomba, Malawi. Cell: +265 8 377-721. E-mail: <secretary@anitepam.org>.*

ANITEPAM is committed to fostering communication about theological education throughout the continent. Members are encouraged to enter into correspondence with members of our Governing Council. It is chaired by The Very Revd Victor Atta-Baffoe PhD, Dean of St Nicholas Seminary, PO Box A-162, Cape Coast, Ghana, representing West Africa (term expiring 2008). E-mail: <victoratabaffoe@yahoo.com>

Pour l'Afrique Francophone (term expiring 2007):

The Revd Seth Ndayirukiye, Institut Theologique de Matana, Burundi; currently studying at Uganda Christian University, PO Box 4, Mukono, Uganda. E-mail: <revsethndayirukiye@yahoo.fr>

For East Africa (term expiring 2009):

The Revd Dr Dickson Chilongani, Principal of Msalato Theological College, PO Box 264, Dodoma, Tanzania. E-mail: <chilonganid@hotmail.com>

For Southern Africa:

The Rector, College of the Transfiguration, PO Box 77, Grahamstown 6140, South Africa. (This position will be taken up by Dr Esther Mombo from July 2007.) E-mail: <cotoffice@intekom.co.za>

For Nigeria (term expiring 2009):

The Revd Canon George Njoku, Director of Theological Education and Doctrinal Matters, Primate's Office, Box 212 ADCP, Wuse Zone 5, Abuja, Nigeria. E-mail: <chimdiadi2002@yahoo.com>

For Central Africa:

Position vacant.

Member-at-large:

Dr Esther Mombo, Academic Dean, St Paul's United Theological College, PO Private Bag, Limuru, Kenya (until June 2007). E-mail: <academicdean@stpaulslimuru.ac.ke>

Liaison with North American and British partners:

The Revd Dr Leon P. Spencer, Liaison Director, ANITEPAM Partnership, and Dean of the School of Ministry, 1901 West Market Street, Greensboro, NC 27403, USA. E-mail: <LPSpencer@triad.rr.com>

Guest editorial

Transitions can be difficult times. Whether it be a country moving from oppression to freedom, a parastatal being privatised, a theological college welcoming a new principal, or a young person leaving home for the first time, transitions can be both exhilarating and stressful.

For ANITEPAM, the past few months have been a little bit of both; but mostly they have been a time of learning to wait patiently.

The process of appointing a new Corresponding Secretary has taken much longer than we thought it would. The chief difficulty was communication: our Chair (in Cape Coast, Ghana) had to liaise with our Liaison Director (in Greensboro, North Carolina) over applications received from all over Africa.

He then had to gain the consent of the Governing Council members (also all over Africa) to appoint the successful applicant (in Zomba in Malawi). That finally happened in early May.

Martin Mgeni takes up this ministry at a very important time in ANITEPAM's life — indeed, in the life of the Anglican Communion in Africa.

As immediate past Corresponding Secretary, I join ANITEPAM's Chair in welcoming him most warmly to his new responsibilities as ANITEPAM's fourth Corresponding Secretary.

This Bulletin

Last year, while still in office, I offered to produce the February 2007 issue of the *Bulletin* in case my successor was not yet in a position to do so. As February came and went without an appointment, it made sense to delay the *Bulletin* until there was something to report.

And so here we are, in mid-May (at the time of writing), finally able to announce the good news of Martin Mgeni's appointment.

With our sincere apologies for the delay, we offer this combined February / May issue. We particularly regret that the annual Prayer Calendar — which our readers were due to start using at Easter — has been delayed. We invite you to pray retrospectively for the institutions named in the weeks before you actually receive this *Bulletin*.

The rest of this issue focuses on articles of current interest and book reviews.

Staff and students who are grappling with the ethical and pastoral challenges of HIV/AIDS (which should, of course, include everyone engaged in theological education in Africa!) may find Daniela Gennrich's article (pages 3-4) especially interesting.

Roger Bowen's article on his work among African refugees in Britain (pages 9-10) shows that such ministry is often two-way, and raises important issues of justice, theology, and ecology.

I hope that you enjoy this issue, and find something here to stimulate theological reflection and learning.

— Mike McCoy

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was in position and able to give it the attention it needed.

Former Corresponding Secretaries

Martin Mgeni is the fourth Corresponding Secretary to serve ANITEPAM since it was founded.

The first, the Revd Dr Leon P. Spencer (1993-1998), taught at Trinity Bible College, Nairobi. On his return to the United States he became ANITEPAM's Liaison Director, a role he still exercises.

Leon was succeeded as Corresponding Secretary by Canon Fareth Sendegeya (1998-2003), a staff member of St Mark's Theological College, Dar es Salaam.

The third Corresponding Secretary, the Revd Mike McCoy (2003-2006), was coordinator of theological education in the Diocese of the Free State (Southern Africa), and then course advisor for the TEE College of Southern Africa.

He left ANITEPAM and TEE College at the end of 2006 to return to parish ministry. ✚

ABC, SAVE, or an empowerment approach?

Searching for a new paradigm in HIV prevention

By Daniela Gennrich

We have heard the arguments against **ABC** ("Abstain, Be faithful, Condomise"):

- ABC assumes that women have the power to make decisions about their sexuality and their lives.
- We need an approach that emphasises the empowerment of women.

But what does all this really mean in practice? **Will it be enough to empower women to claim their rights?**

Experience has shown that this is a very limited solution. Empowered women can often be deliberate rape targets, to 'teach them a lesson'.

Women who know and claim their rights in an intimate relationship have been known to suffer increased levels of violence at the hands of their partners. And men's vulnerability to HIV is not reduced simply by empowering women.

ANERELA (Association for Religious leaders in Africa who are infected or directly affected by HIV and/or AIDS) has proposed **SAVE** as an alternative:

- Safer Practices (sexual, medical, etc)
- Access to treatment (ARV and other)
- VCT (voluntary counseling and testing); and
- Empowerment through education

While this approach does account for the need to look at HIV prevention as a broader social responsibility rather than an individual matter, it does not seem to offer a clear values-based perspective.

The ethical framework introduced at a recent CORDAID conference* is based on a summary of ethical arguments at three levels, and looks at the power of the interrelationships between them.

These three levels are:

1. Autonomy: focus on *individual* person's autonomy.

Values:

- rights, justice, equity, freedom; care, welfare, compassion, individual conscience – but also linked to:

- human dignity and the sacredness of life.

2. Community: focus on *group*, collectivity, the 'common good'.

Values:

- survival of the group loyalty, respect for hierarchy/ authority and institutions, one's place in the community – but also linked to:

- solidarity, and the responsibility of each person for the 'dignification' of the other/s – ie to enable other/s to grow more fully into their humanity and to take responsibility for their own lives by claiming the dignity they have been created for.

3. Divinity: Focus on *soul* – keeping soul from pollution, self-control, elevation of self.

Values:

- chastity, purity, control, spiritual elevation (over bodily?) – but also:
- incarnation – i.e. God indwelling the bodily, the ordinary and the human.

How can this three-part approach to ethics be applied to a new HIV prevention strategy?

Exactly how is not yet clear to me – but the way it is beginning to make sense to me is as follows:

The ethics of autonomy

The 'ABC' approach assumes that all individuals are equal, have equal social power, are autonomous, and can be reasonably held accountable for their decisions.

But in reality, often the reason why some people are so vulnerable is not because they always make bad decisions, but because their right to make their own decisions has been restricted by social, cultural, or religious norms and values.

* CORDAID is a large Dutch Catholic donor organisation that supports work in South Africa and across the world.

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A rights based approach, on the other hand, assumes that, if individuals were able to demand their rights, then they would be able adequately to protect themselves.

The ethics of community

Traditionally, there has often been a strong focus on group loyalty, understanding one's place in society, and respecting hierarchy and authority.

This has sometimes been used to oppress individual rights, for the 'common good' or to maintain social order.

However, this ignores the other side of the coin: the responsibility of all members of a community or society (and particularly those with the power to do so) to ensure that all members are in a position to take responsibility for their own growth – i.e. for all members to be held responsible for the dignification of the others.

And this means: no abuse of power to raise oneself above another, or to feel entitled to use another for one's own empowerment, often to their detriment.

Jesus lived this out in all aspects of his life and ministry, according to the Gospels.

In the case of HIV prevention, then, the onus would shift from *the individual only*, to the responsibility of *the individual in relation to others*. And it shifts the focus from individual blame, to ensuring that social and economic structures and systems do not curtail the dignification of any members of that society.

It also adds to the responsibility of those with social and economic power in society *not* to abuse this in such a way that the dignity of another (or space to become more fully human in the image of God) is in any way compromised.

Hence, the focus of HIV prevention would shift from individual autonomy to social responsibility and solidarity.

The ethics of divinity

The institutional Church has been known for centuries to use the ethics of divinity to promote a hierarchy

between the soul/mind and spirit on the one hand – as being more divine – and the body on the other hand – being carnal and linked to the flesh and to sinfulness.

Of course, this has also often been the grounds for gender role and power determination, linking women with the lower, or bodily, functions, due to their child-bearing role.

On the other hand, the very meaning of the incarnation of Christ is surely that God is present *in* the carnal – in the body, in the everyday – and (dare I say it?) *in our sexuality* — and in our expressions of this, which goes well beyond sex for procreation.

This perspective then changes our view of sexuality, and is likely to change the way we preach about it from the pulpit.

In particular, it breaks the deadly connections still drawn by some in church leadership between HIV and the 'evils' of sex and sexuality.

Could it be, then, that this approach has the potential not only to redeem human sexuality from the realm of the sinful, but also overtly to counter stigma?

These thoughts are preliminary and still unformed, but taking them a bit deeper might help us to begin to find a new, more life-giving approach to HIV prevention.

CORDAID hopes that in our different countries we might continue to grapple with these ideas, and test them against the realities of the lives of those most directly affected by HIV in different contexts.

I think it would be worth exploring this further as PACSA, together with our partner organisations and churches.

And some day soon, we might come up with an approach to HIV prevention that actually has a meaningful impact on infection rates, and at the same time contributes to the transformation of our society. ✚

- Daniela Gennrich is director of the Pietermaritzburg Agency for Christian Social Action, South Africa. This article is reprinted from the PACSA Newsletter (Christmas 2006) with permission.

Statement from the Global South Anglican Theological Formation and Education Task Force, 15 May 2007

The Global South Anglican Steering Committee has commissioned its Theological Formation and Education Task Force to draft a theological framework of an Anglican catechism for the worldwide Communion.

The Proposal will be submitted to the Steering Committee for release by June 2008.

Members of the Task Force include:

- Revd Dr Joseph Galgalo, Kenya
- Dr Edison Muhindo Kalengyo, Uganda

- Canon George Ugochukwu Njoku, Nigeria
- Canon Dr Michael Nai-Chiu Poon, South East Asia (convenor)

The following have agreed to be corresponding members for this task:

- Bishop Paul Barnett, Australia
- Revd Dr Kevin Donlon, USA
- Professor Oliver O'Donovan, UK

The panel will meet from 10 to 14 December 2007 at Saint Paul's United College, Limuru.

For further information, please contact the Global South Anglican Secretariat, Canon Terry Wong, at <admin@globalsouthanglican.org>. ✚

'Let us pray for one another...'

African theological education prayer calendar, Easter 2007 to Easter 2008

This prayer calendar is designed for use during worship at theological education programmes in Africa, as well as for your personal prayer life. We hope that worship leaders will use it in chapel worship, offering prayers for institutions and programmes in African theological education.

We encourage you to use our prayer calendar with the Anglican Cycle of Prayer. This calendar gives the names of Sundays used in the Revised Common Lectionary and in the Joint Liturgical Group Lectionary, as both are used in different parts of the Anglican Communion. We suggest that you remove these pages from the *Bulletin* and leave them in your chapel for use by worship leaders.

*Almighty God, our heavenly father, the only source of light and life;
send down upon our theological education programmes in Africa the rich gift of the good Spirit,
that in them your truth may be sincerely sought, effectually received and obediently followed,
and that in growing measure they may become centres of inspiration.
Endue their educators with wisdom, zeal and patience,
inspire their learners with the spirit of truth, honour and humility;
and grant that they may receive willing support from the church which they serve,
for the sake of Jesus Christ our Lord. Amen.*

Week of 8th April: Easter Day

*For all who serve God in the ministry of
theological education in Africa*

Week of 15th April: 1st after Easter / Easter 2

*Institut superieur de theologie Anglican, Institut
superieur theologique de Bunia (Congo)*

Week of 22nd April: 2nd after Easter / Easter 3

*Bishop Gaul College, the United Theological
College, and the Religious Studies Department at
the University of Zimbabwe (Zimbabwe)*

Week of 29th April: 3rd after Easter / Easter 4

*St Paul's United Theological College, and the
Nairobi Evangelical Graduate School of Theology
(Kenya)*

Week of 6th May: 4th after Easter / Easter 5

*St Philip's College (Seychelles), and Formation
Biblique et Theologique (Mauritius)*

Week of 13th May: 5th after Easter / Easter 6

*TEE programme in Kigezi and at Ndimbirwe
Bible Training College, and Lotome Diocesan
Training Centre (Uganda)*

Week of 20th May: 6th after Easter / Sunday after Ascension

*The Faculte de Theologie Evangelique de Banqui
(Central African Republic), the College
Theologique St Paul (Madagascar), and the
Diocesan Theological Seminary (Mozambique)*

Week of 27th May: Pentecost

*Sierra Leone Theological Hall; Department of
Theology at Fourah Bay College (Sierra Leone);
Cuttington University College (Liberia)*

**Week of 3rd June: Trinity Sunday
(Ember Day)**

Chaima Bible Training College, and Yambio Theological Training Centre (Sudan)

**Week of 10th June: 10th Sunday /
Pentecost 2**

The Anglican Seminary of St John the Evangelist, United Church of Zambia Theological College, and the ecumenical TEE programme (Zambia)

**Week of 17th June: 11th Sunday /
Pentecost 3**

The Ngora and Hoima diocesan training centres, Kabwohe College, and Kako Theological College (Uganda)

**Week of 24th June: 12th Sunday /
Pentecost 4**

Faculte de Theologie Protestante de Butare (Rwanda); Faculte de Theologie Protestante de Yaounde, and the Creation Ecole Biblique (Cameroun)

**Week of 1st July: 13th Sunday /
Pentecost 5**

Kafanchan Anglican Bible School, St Francis of Assisi Theological College, and Vining College of Theology (Nigeria)

**Week of 8th July: 14th Sunday /
Pentecost 6**

Bishop Barham Theological College, Canon Warner Memorial College, the Ecole biblique et pastorale de Buye, and the Ecole biblique pastorale (Burundi)

**Week of 15th July: 15th Sunday /
Pentecost 7**

Kgolagano College, and the School of Theology at the University of Botswana (Botswana)

**Week of 22nd July: 16th Sunday /
Pentecost 8**

Kinoni Divinity College, Kisinga Divinity College, and Katikamu Lay Readers' College (Uganda)

**Week of 29th July: 17th Sunday /
Pentecost 9**

St Andrew's Diocesan Church Centre in Nnewi, and the TEE programmes in the dioceses of Akure, Jos, Makurdi and Owerri (Nigeria)

**Week of 5th August: 18th Sunday /
Pentecost 10**

Rutshuru Lay Training in Goma (Congo), Ecumenical TEE (Southern Malawi), and the diocesan TEE programme (Lesotho)

**Week of 12th August: 19th Sunday /
Pentecost 11**

The TEE programmes in the dioceses of Morogoro, Mara, Mpwampwa and Kilimanjaro (Tanzania)

**Week of 19th August: 20th Sunday /
Pentecost 12**

Bishop Lutaya Theological College, Bishop Balya Theological College, and the Religious Studies Department at Makerere University (Uganda)

**Week of 26th August: 21st Sunday /
Pentecost 13**

The College of the Transfiguration, the Institute for Contextual Theology, the School of Theology and Religion at the University of KwaZulu-Natal (South Africa)

**Week of 2nd September: 22nd Sunday /
Pentecost 14**

St Cyprian's Rondo Theological College, St Mark's Theological College, St Philip's Theological College, and St Barnabas Christian Training Centre at Korogwe (Tanzania)

**Week of 9th September: 23rd Sunday /
Pentecost 15**

Aduku Diocesan Theological College, St John's Bible College, and Aminakitta Diocesan Theological College (Uganda)

Week of 16th September: 24th Sunday / Pentecost 16

The Open and Distance Education Trust, Church Army College, and the Weithaga Institute of Evangelism and Social Outreach (Kenya)

Week of 23rd September: 25th Sunday / Pentecost 17 (Ember Day)

The TEE programme in Bukavu, Kisangani's Diocesan Bible School, the Faculte de theologie protestante de Kinshasa, and the Ecole biblique in Aru (Congo)

Week of 30th September: 26th Sunday / Pentecost 18 (Ember Day)

Makurdi Bible and Leadership Institute, Bida Bible Training Centre, Ijebu Diocese's School of Theology, and Kano diocesan TEE (Nigeria)

Week of 7th October: 27th Sunday / Pentecost 19

Kilimatende Bible School, Munguishi Christian Training Centre, and Murgwanza Christian Training Centre (Tanzania)

Week of 14th October: 28th Sunday / Pentecost 20

Malek Bible School, Nairobi; TEE in Juba and Maridi; and the theological education programme of the New Sudan Council of Churches (Sudan)

Week of 21st October: 29th Sunday / Pentecost 21

Berea Theological College, and St Paul's Theological College (Kenya)

Week of 28th October: 30th Sunday / Pentecost 22

The Institut theologique de Matana, and Ecole biblique de Matana (Burundi)

Week of 4th November: 31st Sunday / Pentecost 23

Archbishop Janani Luvumu Theological College, and Bishop Barham Divinity College (Uganda)

Week of 11th November: 32nd Sunday / Pentecost 24

St Nicholas Theological College, Trinity College, and the Anglican Lay Training Project, Kumasi, (Ghana)

Week of 18th November: 33rd Sunday / Pentecost 25 (Mission Sunday)

Chambawi Christian Education Centre, Buhemba Bible School, and Idara ya Masomo ya Nyumbani (Tanzania)

Chambawi Christian Education Centre, Buhemba Bible School, and Idara ya Masomo ya Nyumbani (Tanzania)

Week of 25th November: 34th Sunday (Christ the King) / Pentecost 26

Nkwerre's Directorate of Laity Studies, Bishop Crowther College of Theology, Okene; and Immanuel College of Theology (Nigeria)

*Eternal God, the light of the minds that know you, the joy of the hearts that love you, and the strength of the wills that serve you:
grant us so to know you that we may truly love you, and so to love you
that we may fully serve you, whose service is perfect freedom, in Jesus Christ our Lord.*

From Augustine of Hippo

Week of 2nd December: Advent 1

The Department of Religious Studies at the University of Cape Town, and the Faculty of Theology at UNISA (South Africa)

Week of 9th December: Advent 2

The Theological College of Northern Nigeria, the Christian Institute, Trinity College, and the Theology Department at St Paul's University College, Awka (Nigeria)

Week of 16th December: Advent 3 (Ember Day)

Nyakato Bible School, Tabora Anglican Training Centre, and Kagera's Christian Education Department (Tanzania)

Week of 23rd December: Advent 4
Morogoro Bible College, and Msalato Bible College (Tanzania)

Week of 30th December: First Sunday after Christmas (Holy Family)
For our primates and bishops in their role as teachers of the faith

Week of 6th January 2008: Epiphany
Desmond Tutu School of Ministries, Johannesburg, and Zonnebloem College, Cape Town (South Africa)

Week of 13th January: 1st Sunday (Baptism of Christ) / Epiphany 1
Akot Bible School, Sudan Theological College, Bishop Allison Bible School, and Bishop Gwynne Theological College (Sudan)

Week of 20th January: 2nd Sunday / Epiphany 2
Bishop Hannington Institute, and Daystar University (Kenya); TEE programmes throughout the dioceses of the Anglican Church of Kenya

Week of 27th January: 3rd Sunday / Epiphany 3
Evangelical Seminary of Southern Africa, Pietermaritzburg, and TEE College of Southern Africa (South Africa)

Week of 3rd February: 4th Sunday / Epiphany 4
The Department of Religious Studies at the University of Nairobi, and Nairobi International School of Theology (Kenya); TEE programme at St Matthew's Church, Addis Ababa (Ethiopia)

Week of 10th February: Lent 1
Namibia Evangelical Theological Seminary; Bishop McAllister Theological College, and Canon Ndimbirwe Bible Training College (Uganda)

Week of 17th February: Lent 2 (Ember Day)
St Paul's Theological College, Ringili, and Uganda Martyrs Seminary, Namugongo (Uganda)

Week of 24th February: Lent 3
Uganda Christian University, and Mukono's Lay Training Programme (Uganda); Institut biblique de Boga, Institut biblique de Mangobo, and Institut biblique de Mbaio (Congo)

Week of 2nd March: Lent 4
St Philip's Bible College, St Andrew's Theological College, and the Maryknoll Institute of African Studies (Kenya)

Week of 9th March: Lent 5
Chilema Ecumenical Training Centre, the Theology Department at the University of Malawi, and Zomba Theological College (Malawi)

Week of 16th March: Palm Sunday / The Sunday of the Passion
Kasulu Bible School, and Amani Bible School (Tanzania); Seth C. Edwards Memorial Theological Institute (Liberia)

Week of 23rd March: Easter Day
For ANITEPAM and its ministry; for all associations of theological education; for the working group Theological Education for the Anglican Communion [TEAC]; and for Clare Amos (Director of Theological Studies, Anglican Communion Office).

- ♦ Our thanks go to the Revd Cynthia Botha of the Publishing Committee, Anglican Church of Southern Africa, for her help in compiling this Prayer Calendar.

If you know of a college or theological education programme that is not included in this Prayer Calendar, or wish to make corrections, please contact the Corresponding Secretary.

Strangers in our midst

By Roger Bowen

Britain has always been a country of immigrants – Romans, Saxons, Vikings, Normans, Irish, Asians – and now it is the turn of the Africans. Shall we welcome them or turn them away?

There are already 20 million Africans who live and work outside their own land, and by 2015 one in every ten Africans will do so, quite apart from internal refugees in their own land.

Now that I have retired, it is my privilege, having lived and travelled all over Africa for 40 years, to welcome many of them to Britain. I am one of the chaplains in a big Detention Centre for immigrants. Every day we meet for worship in our chapel, and African Christians are a special gift from God to us.

Our British society is now post-Christian and secular. British Airways has just sacked one of its employees for wearing a small cross.

Our country needs the witness of its Africans, people like John Sentamu, who 30 years ago sought asylum here from Idi Amin and is now Archbishop of York. Yet some British people complain that immigrants ‘are taking our jobs, our houses, places in our schools and beds in our hospitals’.

Some Africans come to the UK seeking asylum, like Eritrean Pentecostals persecuted by the government or Christians threatened by Muslims in Northern Nigeria.

The government, as a signatory of the Geneva Convention 1951, is obliged give them legal aid and to grant asylum if their claim is genuine. In this case they will be given accommodation, a weekly allowance and schooling for children.

It is not easy, however – the Home Office employs lawyers to contest most claims. A chaplain may write a letter or appear in court to support their claim. But we know that some ‘refugees’ try to beat the system by making false claims, so making life difficult for those whose claim is genuine.

Others are refugees from family or tribal problems. An educated young woman was threatened with forced marriage to an elderly, polygamous chief. A young Christian man was required by his family, on pain of death, to take part in customary religious ritual.

Another was caught up in the civil war and committed atrocities against civilians. Haunted by both guilt and fear, he could receive our assurance of God’s forgiveness but not of escape from human justice.

None of these are likely to claim asylum with any success, even though we know stories of men guilty of genocide in Rwanda finding safe refuge in the UK ten years ago.

Then there is the slave trade of the 21st century, like the young woman desperate to escape loneliness and homelessness in Ghana, trafficked into slavery in a London brothel. She agreed to inform on her traffick-

ers in return for refuge – but maybe only in the short term.

There is a consortium in Ghana which is well-known for promising a passage to the UK and a good job, but the wages turn out to be well below the legal minimum.

The Home Office promises to prosecute the traffickers but seldom does. It is easier just to send the victims back because they think this will make them popular with British voters in the next election...but will they be welcomed by their families, or will they be accused of failure and of letting everyone down?

Then there are the economic refugees. The world is so unjust and unequal that the Western world is always a temptation. But most, unless they have a definite job to come to, are likely to get into crime or languish in poverty just as they would in an African shantytown.

Some just overstay their visas, or marry and have children, but this does not give them right of residence. Those who are ‘removed’ as illegal immigrants are free to apply for new visas from their home country.

Occasionally, if they have a family where there is sickness or special needs, the chaplain can ask for them to be allowed to stay temporarily on compassionate grounds. Those who have committed crimes are ‘deported’ and lose the right to apply again.

It is tiring to listen to their complex stories – but then they always refresh and inspire us by their faith, their joy, and their Bible knowledge. They do us more good than we do them.

A bit of theology

I have discovered that ministry to ‘strangers in our midst’ is the best there is. Not surprising in the light of the Bible’s constant reminders like: “You were once a stranger...never forget it!”, “The land is mine and you are but aliens and tenants”, “When God blesses your harvest, share the best of it with the strangers, fatherless and widows”.

My Eritrean colleague reminded us today, “The poor don’t need us nearly as much as we need them because they find God in their suffering more than we do in our affluence.” That is precisely where Jesus was to be found on earth and is found today.

So when the bishop asked me if I would spend some of my time in retirement working among refugees, I had to say “Yes, PLEASE” because I knew I would meet Jesus there.

Jesus was on earth as a stranger, but he also welcomed those who were lost and out of place. “I was a stranger,” he said. Did we welcome him?

The New Testament letters show us that the growth of the Church depended on people opening their homes to strangers – is this why the church has grown so rapidly over Africa?

The civil servants who work for the British Home Office tell us that our job is to provide comfort and religion for the benefit of those in detention, and that we must not get involved in their cases or the way they

(Continued from page 9)

are treated by the British government.

But as ministers of Christ we do not accept such limitations. Neither do our Muslim colleagues. The Gospel affects every part of life, physical as well as spiritual. We have no option but to speak out against every form of injustice and inhumanity.

If we fail to do this, we are guilty of making religion, in Karl Marx's words, 'the opium of the people'. That is why we may write letters or go to court as witnesses or protest about inhuman treatment of children or of married couples.

But not every African refugee is a saint! And every government has the right to limit the number of refugees even though true asylum-seekers should be warmly welcomed.

A bit of ecology

But the growth of injustice in the world seems to be inexorable, as the rich grow richer and the poor poorer – not only between the global North and South, but also within every nation.

The nations of the 'North' need to start trading justly with Africa, paying a fair price for African raw materials and manufactured goods, and not subsidising 'Northern' farmers so that Africans can't compete.

Then there is our care for the environment. Luxury lifestyles and relentless economic growth increase carbon emissions and bring climate change and drought in one part of Africa and floods in another.

The Western world has enough resources to protect itself against these hazards – for a time. So it is not surprising if the poor of the world want to find safety and prosperity in the West.

We need to live simply, so that others may simply live. Pursue justice and we will find there is plenty of room for us all. ✚

- Roger Bowen taught (mainly NT) at St Philip's, Kongwa and St Paul's Limuru from 1966 to 1980. He was Provost of Nairobi Cathedral, 1976. He is now retired and living in Cambridge. He has written several International Study Guides, including the one reviewed below.

Book reviews

Roger Bowen, *A Guide To Preaching*. London: SPCK, 2005. Price: £9.99.

Reviewed by Howard Lancaster

The SPCK study guides are well known, and have been used extensively in theological education in various parts of the world.

This latest addition to the series is most welcome, as it addresses an important area not covered before in the series. Many congregations have no doubt suffered from D-I-Y sermons, no matter how well intentioned, and often theological education has not paid sufficient attention to this ministry that is central to any congregation's life.

The book lives up to its title very well: it does not offer an academic discussion of the theology of preaching, but gives practical guidelines for the preacher facing next Sunday's sermon.

These are clearly intended as guidelines, and much is made about not stifling the preacher's own gifts, initiative, context, and openness to the Holy Spirit.

The book also limits itself to a focus on expository sermons. This certainly will address the moralising that often passes for preaching; but while there is more to say about preaching in general, the book clearly achieves what it sets out to do, and will be a valuable resource for all preachers, given the stated objective.

While much of the book is very practical and informative about the process of sermon building and preaching, Bowen is careful to remind preachers of their own relationship with God. Sermons are meant to be an encounter between the hearers and God — and, of course, between the preacher and God.

The book takes one through a look at both text and context, before looking at the process of constructing the sermon, emphasising the need for an aim, looking

at arresting ways to begin one's sermon, and then the importance of the ending, instead of just petering out! Special notes are scattered throughout the book; the first one deals with the use of the lectionary.

The book continues with a look at preaching in general, with some helpful quotes relating to the definition of preaching for today. Suggestions are given for evaluating one's own sermon, then with a supervisor, and finally with the congregation, and will prove challenging and revealing to any preacher who dares!

A chapter entitled *Indirect preaching* will stimulate any preacher to consider using a wider range of methods to communicate. These include stories, drama (often impromptu), legends, and poetry.

Throughout the book, Roger Bowen draws attention to different methods of communication in different parts of the world. He suggests that Africa may have something to teach the West with regard to story-telling, especially as the latter moves from a focus on the written word back to a visual and story-telling culture through the modern media (and, one might add, the challenge of post-modernism).

The special note at this point recounts a traditional Tanzanian story and comments on possible uses. The next special note looks at rites of passage, including initiation. Another special note, this time by David L. Edwards, gives a brief overview of preaching's history in Europe, and comments are then made about how the rest of the world copied these methods and needs to complement these with suitable styles of their own.

Rhetorical skills are dealt with largely by way of examples (Churchill, Martin Luther King, and Allan Boesak) and the pros and cons discussed. This is followed by a special note by Esther Mombo on *Women's ways of preaching*, much of which may need to be noted by men for their own preaching!

A chapter on *Interpreting the Bible* follows, and some brief helpful comments are made. At this point Bowen states his chief point as being the need “to ‘translate’ the ancient text into the language of today.”

The remaining sections consider preaching on a theme, with contributions by David Gitari (caring about justice), Vinoth Ramachandr (caring about creation) and Siméa de Souza Meldrum (on preaching in the slums of Brazil). The book concludes with some sample sermons, including one by Karl Barth.

Each chapter ends with the usual study suggestions to be found in this series of guides; these will be helpful to those seeking to grow in their preaching ministry.

The book as a whole is a welcome addition to the resources available for theological education, not just for clergy and ordination candidates, but for all who preach. Bowen reminds us that, especially in Africa, more sermons are preached on a Sunday by lay people than by the ordained!

As the book seeks to take the local, including the African, situation seriously, it is certain to be extremely valuable in our context.

- *Howard Lancaster is a parish priest in the Diocese of Port Elizabeth, South Africa, and regional coordinator for TEE College in the Eastern Cape.*

John B. Thomson, *Church on edge? Practising ministry today*. London: Darton, Longman & Todd, 2004.

Reviewed by Frank Nelson

As I write, I am acutely conscious that I live in a country physically as far from John Thomson’s English Yorkshire as you could get.

In terms of culture, wealth, and worldview, it is almost as far from that of most readers of this publication. Yet there are several things that unite us all: the Gospel of Jesus Christ, with its call to proclaim the Kingdom and minister to God’s people; the challenges to a church (Anglican) that hovers precariously on the brink of self-destruction over biblical interpretation, authority, and human sexuality; the struggle for unity without uniformity.

John Thomson draws on his experience as theological educator and, perhaps more importantly, as parish priest, to reflect on what it means to be a priest today. Not just a priest, but a priest whose eyes have been opened to the uniqueness of each and every community, whether they be separated by ocean and continent, or a few miles, city blocks even, quickly covered by train, car, or bicycle.

I relate scarcely at all to the inner city working class people of Doncaster, yet I am deeply challenged by Thomson’s reflections on his ministry and experiences to look at my own.

For a long time I have been uncomfortable with the theory that being church means to become like the society in which we live. John Thomson suggests that

the church will always be somewhere on the edge, the margins of society.

But that does not take away from the Gospel imperative to make Christ known. In a refreshing move away from the church trying to ape society, Thomson suggests that the church has great depth and wisdom, and much to offer.

The challenge is to learn how to be church in such a way that communication happens with the world, that connections are made.

Each chapter of this little book (100 pages of text) invites the reader to examine a different aspect of a church “on the edge”. Speech and language, worship, mission, story, ministry, movement, and training all get their turn for a chapter — to explore the challenges facing a church taking seriously what it means to be incarnational in a real local and parish setting.

A few short snippets might give a taste of the deeply thought-provoking material here.

Speaking of the era of Christendom, Thomson says: “Church was fundamentally the gathering of the committed rather than the parish complexity of wheat and tares” (p. 5). In the chapter on ministry there is this gem: “Ministry...is about hosting, hearing and hallowing” (p. 84).

In one of the final sentences of the book, having spoken passionately about the need for appropriate training of ministers, Thomson writes: “Ministry is learned through apprenticeship to other wise practitioners...(as it) recognises that the rainbow character of the church bears witness to the eschatological destiny of creation where all will be integrated into the magnificent complexity of the glory of God” (p. 99).

While this is a book written primarily for those living in the declining church-going world of the west, it is the sort of book that usefully reminds us of the treasure we have in God’s Church, and that we should make good use of it.

- *Frank Nelson is Dean of Wellington, New Zealand. He has worked in South Africa, Hong Kong, and New Zealand.*

Jemima Atieno Oluoch, *The Christian political theology of Dr John Henry Okullu*. Nairobi: Uzima Publishing House / Oxford: Regnum International, 2006. ISBN 1-870345-51-7.

Reviewed by Amos Omollo

The exact relationship between church and state, politics and the pulpit has always been tricky.

Not surprisingly, many have found a way of coping with this unsettled and unsettling area — by avoiding it altogether. This perhaps explains why there are not many books and publications on the subject, especially by African theologians and clergy.

The Revd Dr Henry Okullu DD seems to have been a bit of an exception. Never one to shy away from controversy, his life and ministry tackled squarely the thorny issue of Christian political theology.

In Africa, this can be a thankless job. Instead of recognition and praise, Okullu got anger and condemnation; others challenged him to step down from the ministry and vie for political office, while yet others dared him to repeat what he said in his sermons outside the church precincts and he would see 'fire'!

It can also be dangerous: on one occasion, Okullu was physically attacked as he was coming out of his church compound.

Now, the thoughts of this controversial man of God and his Christian political theology have been documented in a well-researched book.

Entitled *The Christian political theology of Dr John Henry Okullu*, the book was set for release by Uzima Publishing House and Regnum Books International in the Regnum 'Studies in Mission' series in November 2006.

The book reconstructs the Christian political theology of Bishop Okullu through establishing what motivated him and the biblical basis for his socio-political activities. It also attempts to reconstruct the socio-political environment that nurtured Dr Okullu's prophetic ministry.

His political theology may be summed up as a Bible-based 'theology of development and participation'. He saw the mission of the church as the total liberation of the whole person, making evangelism and social concern mutually inclusive.

For Dr Okullu, the biblical basis of Christian action in a secular society is the prophetic role of the church founded in the justice of God as propounded in both the Old and New Testaments.

Whereas he affirmed the doctrine of separation in church-state relations, he maintained that the separation was only at institutional level while, at the value level, they both relied on God for their legitimacy.

Thus he spoke out against injustices and defended human rights. He was a leader in the multi-party debate that eventually led to the repeal of the notorious Section 2A of the Kenyan Constitution that made the country a *de jure* one-party state in the period 1982-1991.

A graduate of Bishop Tucker Theological College, Dr Okullu worked in Christian publishing before becoming Provost of All Saints Cathedral in Nairobi in 1971.

In 1974, he was ordained bishop of Maseno South Diocese in the Anglican Church of Kenya, where he served until his retirement in 1994.

In his lifetime, Dr Okullu served as a member of the Central Committee of the World Council of Churches, and Vice-Chairman of the WCC's Unit Two on Justice and Peace.

He also held the position of President of the Africa Region of the World Conference on Religion and Peace, and was a member of the WCRP International.

He served as Chairman of the Commission of Human and People's Rights of the All Africa Conference of Churches.

The author, Jemima Atieno Oluoch, is a long serving senior lecturer at Daystar University. She holds a BEd (University of Nairobi), MDiv (Nairobi Evangelical Graduate School of Theology) and an MTh (University of KwaZulu-Natal).

She is currently pursuing PhD studies with the Free University in Amsterdam.

This book is the result of research done for her MTh dissertation in African Christianity at the University of KwaZulu-Natal, South Africa.✚

- *Amos Omollo is editorial manager at Uzima Publishing House, Nairobi.*

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