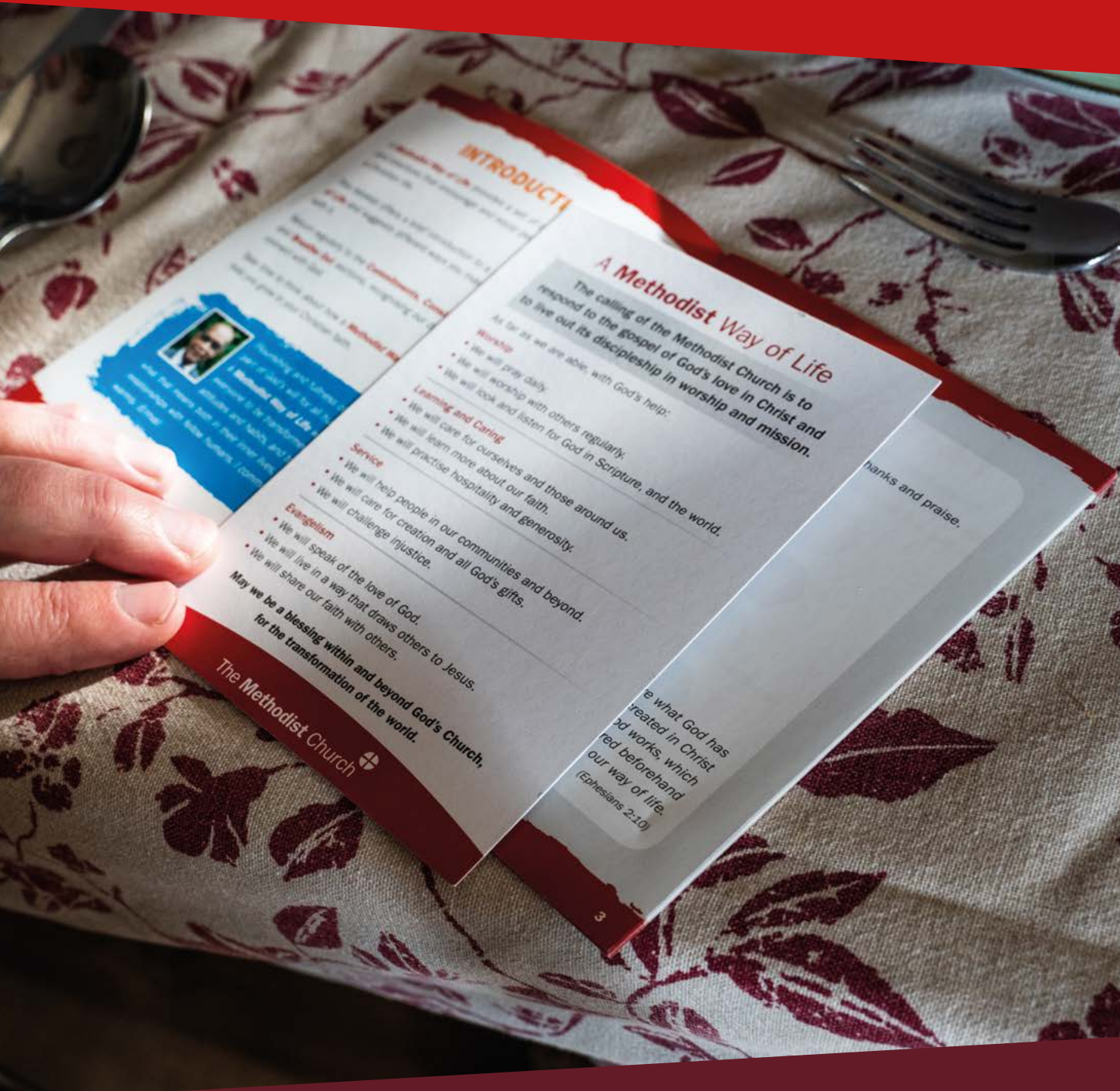


# the connexion



## INTRODUCTI

### A Methodist Way of Life

The calling of the Methodist Church is to respond to the gospel of God's love in Christ and to live out its discipleship in worship and mission.

As far as we are able, with God's help:

- Worship**
  - We will pray daily.
  - We will worship with others regularly.
  - We will look and listen for God in Scripture, and the world.
- Learning and Caring**
  - We will care for ourselves and those around us.
  - We will learn more about our faith.
  - We will practise hospitality and generosity.
- Service**
  - We will help people in our communities and beyond.
  - We will care for creation and all God's gifts.
  - We will challenge injustice.
- Evangelism**
  - We will speak of the love of God.
  - We will live in a way that draws others to Jesus.
  - We will share our faith with others.

May we be a blessing within and beyond God's Church, for the transformation of the world.

The Methodist Church 

...e what God has created in Christ and worked beforehand in our way of life. (Ephesians 2:10)

...hanks and praise.



David Perry  
Editor  
blog [visualtheology.uk](http://visualtheology.uk)



**W**e live in testing times. Over the last couple of years our resilience, our fortitude and our adaptability have all been stress-tested to the limits, and sometimes beyond. The pandemic has rocked governments and economies to their very foundations. At every level the virus has wreaked havoc across the lives of individuals, families, societies and nations. Death and grief have stalked us in the shadows while new variants of the virus have evolved to test our resolve and our vaccines. In such a short space of time so much has changed and so many have been lost to us.

We have also learned to live with being tested for the Covid-19 virus, with 'PCR' (polymerase chain reaction) and 'lateral flow' entering our everyday lexicon. The photograph shows the single red line indicating negative for a SARS-CoV-2 Antigen Rapid Test, in itself a wonder of modern biochemistry. With a high degree of confidence it told me that I had a heavy chesty cold rather than Covid.

But what of our faith? How is our own faith and that of our church or circuit to be tested and demonstrated for all to see? Are we living out our Christian faith to the full – and how might we know that we are?

*Our Calling* provides a quick and ready framework for such analysis. However, the roll out of 'A Methodist Way of Life' at last gives us a handy reference list of questions by which we can regularly see whether we are indeed living up to God's expectations of us and living out our faith to the full. 'A Methodist Way of Life' is an encouragement to grow and develop in faith, to stretch ourselves, and to reach out in yet more engaging ways to God and our communities.

Crucially, as a way of life it transcends a tick-list. It is a relational test that doesn't judge us; rather it enables us to grow even closer to God and each other to such wonderfully transformative effect. As we continue to respond to the challenges of the pandemic it is a test well worth taking.

To find out more visit: [www.methodist.org.uk/our-faith/life-and-faith/a-methodist-way-of-life](http://www.methodist.org.uk/our-faith/life-and-faith/a-methodist-way-of-life)

*Love and peace, David*

**What is the Connexion?**  
Methodists belong to local churches and also value being part of a larger community. In calling the Methodist Church in Britain 'the Connexion', Methodism reflects its historical and spiritual roots.

In the 18th century a 'connexion' simply meant those connected to a person or a group – for instance, a politician's network of supporters. So when people spoke of "Mr Wesley's Connexion" they meant followers of the movement led by John Wesley.

Wesley believed that belonging and mutual responsibility were fundamental Christian qualities.

The language of connexion allowed him to express this interdependence, developing its spiritual and practical significance in the organisation and ethos of his movement. Both language and practice are important for Methodists today.

Go to [www.methodist.org.uk/theconnexion](http://www.methodist.org.uk/theconnexion) to change your order for *the connexion*, to download the pdf to reuse articles in your own church magazine. Images are available at [www.flickr.com/methodistmedia](http://www.flickr.com/methodistmedia)

Tell us what you think about this issue: [theconnexioneditor@methodistchurch.org.uk](mailto:theconnexioneditor@methodistchurch.org.uk)

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# the connexion

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*Commitment Card for 'A Methodist Way of Life', which serves as a reminder for how we can live out our faith day-to-day. These cards, as well as A Brief Guide, explaining 'A Methodist Way of Life', are available free from <https://tinyurl.com/methp-mwol>*

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## The Methodist Church

Methodist Church House  
25 Marylebone Road  
London NW1 5JR  
Tel: 020 7486 5502

Email: [enquiries@methodistchurch.org.uk](mailto:enquiries@methodistchurch.org.uk)  
Web: [www.methodist.org.uk](http://www.methodist.org.uk)

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**16** Living it out overseas



**20** Culture and faith in Coventry – a place of joy

## Yesterday, Today and Forever

**T**he theme for this year's Equipping, Calling, Going (ECG) conference is 'Yesterday, Today and Forever'. Started back in 2008 the annual ECG conference offers a full family-friendly programme of worship, teaching and late evening entertainment. Steve Small, chair of ECG said



"I have been involved with ECG for a long time and have witnessed the impact it has had on people of all ages. This will be the last time we meet in this way and so it will be an opportunity to celebrate God's faithfulness over the past 14 years." In April 2023 ECG will be replaced by Flourish, a similar event hosted by the Yorkshire North and East District.

The 2022 ECG Conference will take place on 18-24 April in Scarborough. For more information and to book, visit [www.ecgevent.org.uk](http://www.ecgevent.org.uk)

## 3Generate

**3** Generate took place last autumn with 750 children from 21 districts attending the Methodist Children and Youth Assembly. For the first time the event was held at the NEC in Birmingham. The children and young people camped in tents recovered and recycled from summer festivals, then erected inside the halls at the NEC. There were 15 different venues to explore and even an 'out of town' music arena hosting performances from artists including 'A-Star', Paul Cookson and Urban Praise.

Voting for the Youth President took place at 3Generate and the Youth President for 2022/2023 has been announced as James Carver, 22, who attends Clifton Methodist Church in the Nottingham and Derby District. James will become the new Youth President at a service to be held later this year.

THINK  
PIECE



# A life of worship and mission

***Our Calling invites us to live out our discipleship in worship and mission. Abi Jarvis and Andy Fishburne share their thoughts about how these three important words interact and play out in our lives.***

**A**ndy still remembers being asked “Excuse me Sir, where are the bunces?” It was in his school science lab, over 25 years ago. A student held up a Bunsen burner and continued, “I’ve found the burner, but I don’t know where the bunces are.” She thought the class had been told to “Get a bunce and a burner.” Her misunderstanding was only uncovered when she got up and asked.

Similarly, the best way to grow as a disciple is to get practical. Jesus’ first disciples followed him around, getting stuck in as Jesus showed them the most beautiful way to live. They did not have an induction course first!

‘A Methodist Way of Life’ is a framework for discipleship with 12 practical actions of worship and mission, such as praying daily and caring for creation. Some might come naturally to you; for instance, maybe you already meet with others to worship or share your faith. Other actions might feel unfamiliar or daunting. Like a healthy diet, it’s best to

have a balance. Maybe your vocation is to go deep into one of the actions, becoming a local expert. You can help and encourage other people in your community of faith who find that particular thing intimidating.

The conversations that happen after trying these 12 actions are a fantastic way to deepen our faith together. Where did you feel the presence of God while you were caring for creation? What have you learned about prayer that you can pass on to your friends?

## **Worship and mission**

Which comes first for you: worship, or mission? It’s a trick question, because we cannot disentangle the two. Practical engagement in mission fuels our worship, and worship fuels our engagement with mission. When asked what the greatest commandment was, Jesus chose two – loving God and loving your neighbour, as if they are the same thing.



***‘A Methodist Way of Life’ is a framework for discipleship with 12 practical actions of worship and mission.***



We often think we will find a job in which we can express our vocation and it will make us happy and fruitful for the rest of our lives. And while this is true for some, the vocation to follow Jesus for most people is expressed in their daily conversations and the example they present to friends and family.

Mission is wrapped up with worship: when we sing songs about justice, it can cause us to commit to more ethical shopping habits. When we worship God in the beauty of nature, it may lead us to adopt more ecologically friendly practices. Our connection to nature was established early in Genesis 1, and justice is part of the DNA of discipleship.

In the Bible we repeatedly see mission expressed as an act of worship. The Old Testament prophets Micah and Amos tell Israel that the worship God desires is not over-the-top offerings or overly complicated worship songs, but lives of justice. A group of Jesus's followers were appointed to oversee the just sharing of food with widows in Acts because of their worshipful lives. They were "full of faith and the Holy Spirit". (Acts 6:5)

### Next steps

In June 2022 there will be street parties across the country as we celebrate Her Majesty the Queen's Platinum Jubilee. Please keep an eye out as the Evangelism & Growth team will be offering ideas and inspiration for how you and your church or pioneer group can get involved. It's also Pentecost and the end of 'Thy Kingdom Come': ten days in which Christians worldwide pray for people to know Jesus. We encourage you to be a gift to your community through hospitality and mission, and also in worship. Please pray for your communities; for the justice-needs specific to your area; and a deepening relationship with Jesus. To find out more, go to [www.methodist.org.uk/jubilee](http://www.methodist.org.uk/jubilee)

[www.methodist.org.uk/jubilee](http://www.methodist.org.uk/jubilee)

Our calling is to follow Jesus wherever we are; our vocation is both worship *and* mission, and to walk alongside others in their worship and mission. Wherever you are when you read these words – at home, in the park, at work, at church, at a coffee morning – ask yourself what can you do to worship God as you serve your community today?



*In the Bible we repeatedly see mission expressed as an act of worship.*



How might 'A Methodist Way of Life' refresh your faith journey in 2022?



*Practical engagement in mission fuels our worship.*

**Andy Fishburne and Abi Jarvis** are Discipleship and Faith Formation Officers in the Evangelism & Growth team. You can find 'A Methodist Way of Life' on the Methodist Church website.



*Climate change can be reversed, we just need to work together.*

# Young people engaging with the **CLIMATE CRISIS**



**Twin brothers Matthew and Jonathan Dorrat belong to the Lerwick Methodist congregation in Shetland. They have recently begun their degree studies and care deeply about the climate crisis. Here they share their thoughts and hopes.**

**Matthew:** I believe that fear, anxiety and a loss of hope are common feelings among my peers, particularly when they hear phrases like ‘we are at code red for humanity’. Nevertheless conversations in our school about climate change led to protests led by young people in Shetland, as in many other places around the world.

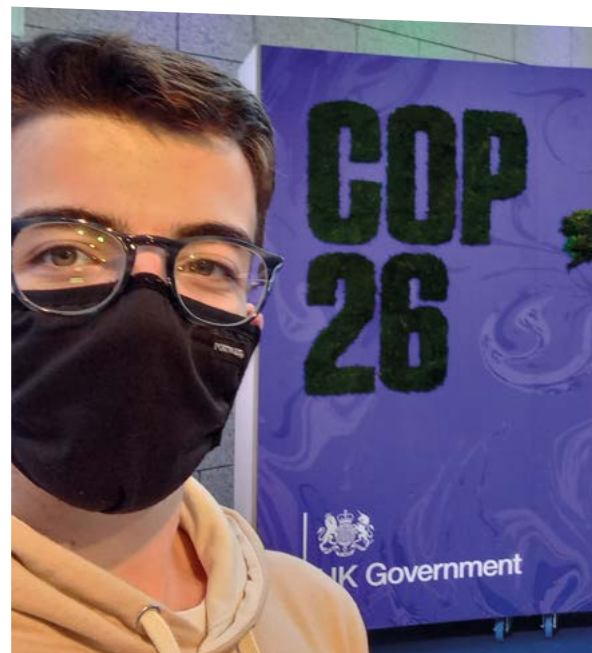
**Jonathan:** I was able to attend some events at the COP26 Climate Conference in Glasgow. I feel we need to come together to protect God’s creation. I attended a seminar on ‘Equitable, Just and Gender-Sensitive Climate Finance’ featuring an all-female panel. Women and young people (especially in developing countries) are those most affected by climate change and are at the forefront of activism, yet 75% of the decision-makers at COP26 were men.

**Matthew:** There are some big changes happening in Shetland with the development of a large onshore windfarm project, which

will be connected to mainland Scotland to feed into the national grid. There is also a tidal turbine array between the islands of Yell and



*I feel we need to come together to protect God’s creation.*



Unst. It is proposed to have an energy hub in Shetland, as a ground station for offshore wind, using renewable energy to produce green hydrogen and possibly provide clean electricity to offshore oil and gas platforms.

**Jonathan:** We both have chosen subjects that involve global issues. I'm studying politics and international relations at Aberdeen University. I had the privilege of serving as a member of the Scottish Youth Parliament in 2019-2021 and was able to live out my faith by listening to and standing up for issues facing constituents, from high rural transport costs to environmental protection. I have also been active in the campaign to get children's rights, identified by the United Nations' Convention on the Rights of the Child, incorporated into Scottish law.

**Matthew:** I have always enjoyed being outside, and when thinking of possible future opportunities, I would like to work in different environments, whether observing glaciers in Antarctica or studying waste management in Denmark. The possibilities are very broad. I am studying earth and environmental sciences at the University of St Andrews and I enjoy the sustainable development module. It's great to be able to express your opinions on the climate and learning how the climate can be better managed in the future gives me hope.

I had to complete a workshop called 'Training in Environmental Sustainability Action' (TESA) and pass a small test before I could begin my studies. St Andrews has set



out high environmental standards and aims to be carbon neutral by 2035 and become the UK's first carbon-neutral university in terms of energy.

My key concern for the future is that countries and world leaders do not learn from the past. We all get things wrong from time to time and this is the case in environmentalism. Therefore, I believe it is important to be humble and admit where we went wrong in order to work together to improve the situation. If we all did this, things could flow more smoothly. But my concern is also for young people who are fed up with scaremongering to the point where anxiety can become crippling. That can end up creating climate inaction. I know that we have solutions, but there is a lack of education, willingness to act, and a lack of money.

I am supporting a carbon-capture company that is able to capture carbon dioxide directly from air, combine it with water and pump it down into basaltic rock formations, where the carbon literally turns to stone. I believe that planting trees is useful but we need to take a broader look at the natural environment. For instance peatlands should be protected as they contain more than twice the carbon of all the trees on earth. This is despite the fact that peatland only covers 3% of the earth's surface. Climate change can be reversed, we just need to work together. I believe nuclear energy is a key player in clean energy production. It is very clear how important this is.

**Jonathan:** I have enjoyed reading books and watching documentaries on the topic of climate change. Despite the limited commitments made at COP26, I am hopeful that we can reduce our destructive impact on God's world.



What creative responses might your church offer your community to address "fear, anxiety and a loss of hope"?



*It is important to be humble and admit where we went wrong.*



# Taking action to stop climate change

**Bramhall Church describes a year of responding to the climate emergency and caring for God's planet.**

**2**021 was 'climate year' at Bramhall Church in Stockport. With the UN climate meeting COP26 held in Glasgow in November, our church council commissioned a year of activities to inform our members about the climate and ecological emergencies and inspire them to respond.

The year kicked off with Climate Sunday services followed by a series of small group discussions over Lent entitled 'Why and how the Church should respond to the climate emergency?' Three *why* sessions looked at 'truth', 'beauty' and 'justice', and three *how* sessions considered 'lament', 'action' and 'hope'. The main question arising was "What can we do?" The response was 'Greening Easter' in which we published ideas for individual actions in the church newsletter throughout Eastertide.

teaching; buildings; land; community and global engagement; and lifestyle. We qualified for bronze level reasonably easily but had to work harder to achieve silver by November.

The other initiative was 'Make COP26 Count', a coalition of over 30 churches assembled through two charities, USPG and Hope for the Future. Each church committed to hold a Climate Sunday service, engage in a practical project (we used our engagement with Eco Church) and plan a political activity (we invited our local MP to talk with us). At monthly sessions people from the global south spoke about how they are affected by climate change. These were both devastating and inspiring. We often think of climate change as something that will affect us in the future, but in many parts of the world it is a current reality.

## Praying for our planet

In early summer, we held 'Praying for our Planet', a series of seven talks delivered over Zoom. At each, a climate or environmental scientist who is also a Christian outlined their work and reflected on how this affects the

## Eco initiatives

We joined two wider initiatives. One was Eco Church, which was fantastic in providing a questionnaire to evaluate our green credentials across the areas of worship and

LIVING IT OUT

How can your church turn hope into action to help the climate crisis?



*We held 'Praying for our Planet', a series of seven talks.*





*Our year's highlight was an eco-festival 'Touching the Earth Lightly'.*



way they pray about the climate emergency. We were interested in whether it changed what they thought it was appropriate to pray for or how they expressed their prayers. All were excellent, but the talk by Dr Tim Gordon, a marine biologist from Exeter University, 'Lamenting our loss: finding hope in a world of wounds', was particularly challenging. The nationally advertised sessions had an average attendance of 100 and Andrew Pratt, our Hymn Writer in Residence, wrote a wonderful new hymn in response to each talk.

During Creationtide (September), Greater Manchester Churches Together picked up on our ideas and held a 'Week of Prayer for the Planet'. Churches from a range of denominations across Greater Manchester streamed evening services, each based on a different 'Praying for our Planet' talk.

### Eco-festival and model butterfly

Our year's highlight was an eco-festival 'Touching the Earth Lightly', held in October, building on our rich tradition of flower festivals. There were lots of flowers (sourced as locally as possible) but also a rainbow windmill, butterfly mobile, bamboo labyrinth and an artwork 'Bridge to Extinction' (all made largely of recycled materials). Sections themed on phrases from Shirley Murray's hymn were: 'The world in our care', 'Gift of great wonder', 'We who endanger', 'Let there be greening', 'Water that blesses', and 'Use the earth gently'.

In our final event, our lay pastor and his wife took a model butterfly with a four-metre wingspan, which had featured in our eco-festival, up to Glasgow for the public march on 6 November. The large blue butterfly became extinct in the UK in 1979 but, after conservation charities had followed scientific advice on how to respond, it has now been reintroduced in 33 sites. Apart from the obvious message of hope, the butterfly has been regarded as a symbol of resurrection for many Christians through history. Let us hope that by joining with others in demanding justice through appropriate environmental stewardship we can offer hope to a seriously threatened world.

Although the year is over, our concern for the climate will not end. Our resources committee has been challenged to ensure year-on-year improvements in our Eco Church questionnaire rating and to report back to the congregation on our performance at an annual Climate Sunday service. Let us pray that we and many other churches may continue to play our part in addressing the climate and environmental emergency.

To find out more, visit [www.bramhallmethodists.org.uk/climate-year](http://www.bramhallmethodists.org.uk/climate-year) Here you can access group discussion material and view recordings of the 'Praying for our Planet' lectures and Andrew Pratt's new hymns.



# Discovering **God's** hope in Jersey

In Jersey people share expertise in dairy, art and therapy as they live out their faith, writes the Revd Dawn Saunders.



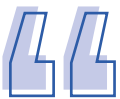
theme running through my ministry, which is ironic because I'm scared of cows.

## Jersey – a land of milk and honey

The Jersey cow has been a major part of the island's farming tradition for over 250 years. Herdsmen and women are proud of how it produces the creamiest and most nutritious milk of all the dairy breeds. One of the most exciting things I learned is that cows have 'cow fitbits'. Their behaviour is monitored and, with the help of nutritionists, farmers now know what keeps their cows happy and healthy.

In recent years, Jersey has been working with countries in Africa and Asia on a programme 'Dairy for Development'. Jersey cows are given to families to interbreed with local cattle. The nutritional quality of the milk improves and so does the health of the countries' children.

Although Jersey people are perhaps becoming less connected with the land over time, and farmers' lives have become increasingly challenging, the hope is that people continue to recognise the 'superfood' that is milk. It has been so ever since the Bible talked about 'a land flowing with milk and honey'. Jersey dairy farmers have long felt they have something very special in the Jersey cow and want to share it locally and around the world.



*Kairos Arts is a place where faith is not spoken of, but lived out.*

**M**y first manse in West Yorkshire was encircled by a farm. From time to time we would find a herd of dairy cattle peering inquisitively over the garden wall. As a parting gift, when I left rural Warwickshire, a local farmer who hosted outdoor nativities with live animals named a newborn heifer 'Rev Dawn!' My next move was to Milton Keynes, with its well-known concrete cows. I now serve in the wonderful Channel Islands and live in Jersey, home of the... Jersey cow. There seems to be a bovine



## Circuit dog walks

Sharing is a common theme among those living out their faith in Jersey. The beautiful beaches and green spaces provide a wonderful landscape and backdrop for a wide range of activities. The Jersey Circuit has begun circuit dog walks for those with or without a dog, there are usually plenty to go around. I have the most fascinating conversations while out with my dogs Stanley and Arthur and the Catholic Dean's dog Zita



is quite well known on the island too. Those chance encounters and one-off conversations are such a privilege, and so are the occasional ecumenical catch-ups. Good relationships between the denominations and other faiths on the island are a valuable source of hope for the faith communities in Jersey. Together we can unite against injustice and work towards a better world.

### Art and hope

Soon after moving to the island, I met Pat Robson at the Harbour Gallery. Tucked neatly in the heart of St Aubin on Jersey, it is a special place; a venue for local talent to share and sell their art and crafts. It offers talented young people and adults hope of a future in the arts world by showcasing their work, which otherwise might not be seen. I thoroughly enjoy visiting exhibitions and hearing artists from many genres speak with such passion about their work and with

gratitude for this platform that gives them hope to pursue their dreams.

Dreaming of a better future is also the vision of the charity Kairos Arts whose motto is 'Restoring hope one product and one workshop at a time'. The work of Kairos Arts is awe-inspiring. A group of extremely creative people have teamed up with therapists to run therapeutic creative workshops and courses for vulnerable people. They work with women and children recovering from trauma, domestic violence, trafficking and abuse. A group of women created three mannequins. The first represents the pain of domestic abuse. The second the help offered, and the third is an expression of hope for freedom. They were made in the knowledge they would be on show, but there is other creative work produced that is extremely personal and often not seen.

Kairos Arts is a place where faith is not spoken of, but lived out. It's a place where vulnerable and hurting people can express the inexpressible through creative arts; where healing can begin and continue. It's a space where one might dare to dream because it brings hope of a better future, often without the need for words. Kairos Arts are building relationships across the island, sharing their unique contribution to the healing process.

I have seen so much in my first year here. I am excited to continue to discover faith lived out, to uncover places of hope and to immerse myself in island life in the years to come.



*Sharing is a common theme among those living out their faith in Jersey.*



Which local examples of faith being lived out most inspire you and why?

**The Revd Dawn Saunders** is the Channel Islands' District Chair and Superintendent of the Jersey Circuit.



*A church built for life, rather than a life built for church.*



## The Kairos Movement for a more **abundant life**

As its superintendent minister, the Revd Andy Lindley describes Circuit 29/1, a new movement to make Jesus' promise that everyone can flourish a reality.



*Kairos is a network of small, nurturing grassroots groups.*



**T**he word 'kairos' means 'the right time' and we use it to mean a pivotal moment imbued with spiritual significance. Circuit 29/1, better known as the Kairos Movement, was formally launched in September 2021. Being its own circuit gives Kairos the freedom to be what it needs to be. It consists of individuals from across the Yorkshire North and East District who meet in person and digitally with the aim of establishing a network of nurturing and missional communities.

The central focus of the Kairos Movement is helping people to flourish in body, mind and spirit. We want to establish a church built for life, rather than a life built for church, taking into account that we all balance busy lives with being active and transforming the world around us. Rather than a 'one size fits all' Sunday-focused approach to following Jesus, Kairos encourages each person to discover a unique rhythm of spiritual engagement.

### Breathing in and out

We encourage people to focus on the different ways they 'breathe in' (take in spiritual nourishment) and 'breathe out' (work in the world). In terms of 'breathing in', Kairos is a network of small, nurturing grassroots groups that sustain their members spiritually. The groups are the primary place of belonging, where accountability is shared. Though diverse, there are things in common – in each group we reflect on Scripture, pray, identify spiritual gifts and callings, and care for one another.

In terms of 'breathing out', the aim is for a network of focused, passionate, outward-looking, world-changing Kairos groups to form. They will create a rich tapestry in which there will be a sharing together in the joys and struggles of glimpsing God's vision for the world, as we see that vision realised.

Supporting this rhythm of 'breathing in and out' is a developing pattern of gatherings (ranging from purely social get-togethers to meeting for learning, prayer and worship). A growing number of coaches and spiritual directors are also on hand to encourage us.

If that sounds like we've got it all wrapped up, nothing could be further from the truth! For now, our main focus is getting to know one another, and to discover who we are, as a community responding to this vision. So far we have established a core rhythm of prayer and Bible study, and some small groups are forming.

### Jesus is the vine

In John 15:1-5 we read that Jesus is the vine and we are the branches. The established Church might be likened to a carefully manicured vineyard, following age-old, carefully honed techniques that yield established fruit varieties. The pruning is limited and the branches are somewhat overwhelmed, so the yield isn't what it was, but it's a pattern we know. By contrast, the call we sense for Kairos is to trust the innate nature of the vine to find space and light and then for us to build structures to support it as it grows. Our hope is, with the right balance of support and judicious pruning, the vine will take us to new places and new people. And with the right conditions, the cross-pollination with native vines will produce new fruit varieties for new tastes.

For that reason, we hold back on making changes too quickly. Patiently discerning the Spirit's leading as we grow feels critical to our life together.

Outside Kairos I have normal ministry duties with two churches, which includes lots of 'breathing out', but I balance that with my growing Kairos work. My 'breathing-in' includes a weekly grassroots group, a bi-weekly leaders' 'huddle', a video-based book group, and a group that discusses podcasts from the Christian website Nomad. I value early morning online prayer groups, one of which I join on Zoom while walking my dog. I am now seeking other people to mix snooker and fellowship.

Elsewhere in Kairos a small peer-support group is forming of those who work across our region with asylum seekers and refugees. We've established a group who find value in quiet meditative practice and a series of retreats. Half a dozen people interested in philosophy as a springboard to theological discussion are gathering. Our athletic park runners balance evangelism and exercise. In all these things we are blessed by being on the edge. We are able to partner with existing churches and to offer new places of spiritual growth to existing Methodists, but primarily we are here to explore new niches for those on the fringe.

So, Kairos is on the move! It's daunting and exciting, but isn't that always the case when we respond to God doing a new thing?



*The vine will take us to new places and new people.*



In what ways is God's Kairos spirit prompting radical change where you are?

**The Revd Andy Lindley** is a presbyter in the Yorkshire North & East District and Superintendent of Circuit 29/1. To find out more, visit [www.kairosmovement.org.uk](http://www.kairosmovement.org.uk)



*A rabbi, a Muslim teacher and a Methodist minister coming together to study their scriptures.*

# Inter-faith encounters for joy and hope

Living 'A Methodist Way of Life' prompts the Revd Dr RF Leao Neto to use 'scriptural reasoning' to go deeper into faith with people of different religions.

**I** feel so clearly that the heart of inter-faith relationships is solidarity and transformative action. Together, as people of different faiths, we engage with issues that are relevant to our communities, get to know each other better and develop friendships. But though acting together, what makes us tick spiritually may still remain to be understood and shared.

I am writing during Inter-Faith Week 2021. This story concerns a rabbi, a Muslim teacher and a Methodist minister coming together to study their scriptures. Though it sounds like the beginning of a joke, it is certainly not a joke. It is about discovering a way of going deeper into friendship and sharing faiths.

## Studying scripture together

After years of engaging with solidarity and transformative inter-faith relations, I had an experience that moved my inter-religious relationships to a deeper level. I sat with people of different faiths and we studied our different scriptures together. We explained to one another a passage of scripture and explored the multiple meanings we saw in that reading. We repeated the procedure for all the scriptural passages proposed, from the Hebrew scriptures (the Old Testament), the New Testament and the Al-Quran. The name of this process is 'scriptural reasoning'.

Scriptural reasoning has been a way for me to offer hospitality and to find new ways of talking about the love of God as I have promised I would through 'A Methodist Way of Life' commitments. There has been great joy in sharing the most treasured passages from our different scriptures. It has allowed our friendships to create deeper roots. Some of my inter-religious friendships are now more clearly rooted in shared religious values and certainly in a deeper understanding of each other. It is a brilliant way of learning about and sharing my faith, and practising hospitality.

I already had some experience with scriptural reasoning groups, but not a lot. And now I am part of a very small group. We are just three: a rabbi, a Muslim teacher of Islamic studies for schoolchildren, and me, a Methodist minister. However, the group might grow after the pandemic. We have met via Zoom and in person.

We took the theme of the next World Methodist Conference 'On the Move: migration, pilgrimage, guiding lights' as key for choosing the scripture passages and for our discussions. We found these themes evocative and enriching in terms of our choice





*There has been great joy in sharing the most treasured passages.*



What fresh blessings could scriptural reasoning with others open up for you?



of texts. During the discussions, we identified a common sense of God's calling. We found inspiration in each other's texts to see life as a great adventure of faith, as a pilgrimage or journey into the unknown. We found the struggles to identify a purpose in life, present in scriptures, a reason to seek God's guiding light and to trust in God.

### How scriptural reasoning works

The technique is simple, either for a small or a bigger group. A theme can be used to choose the passages from the different scriptures, or perhaps they can simply be chosen at random. Someone from the faith the text comes from

introduces the passage to the others. Then if you're not already a small group, you can break into smaller groups. People are invited to share the words or teaching from the text that spoke to them, called their attention, provoked contradictory feelings, or inspired new perspectives. This is repeated until all the texts have been introduced, discussed, and you have reported back briefly to the wider group.

In scriptural reasoning, the riches of our different faiths come to the surface in interfaith encounters. The common question in these encounters is: "How do you read it?" (Luke 10:26). This provides for a space where people can talk about the text, their present situation, and also about their faith and hopes for the future. It is impossible to go through this experience without exposing one's deepest values. In this way, old inter-religious friendships are enriched and become more rooted in each other's faith tenets.

In scriptural reasoning I found a way of making my commitments to a 'Methodist Way of Life' part of my inter-religious interests and efforts. I offer hospitality and receive it. I share my faith and scriptures with others. I learn from other faiths. And I am sure this will be a strong basis to continue to engage with solidarity and transformative inter-faith action.



The Revd Dr RF Leao Neto is the Assistant Ecumenical Officer in the Connexional Team.



*Can you really be an effective mission partner during a pandemic?*

# Living it out OVERSEAS

Even Covid-19 cannot stop Methodists living out their calling to serve communities abroad, says Sandra Lopez.



**Sandra Lopez** is the Methodist Church Partnership Coordinator for Latin America and the Caribbean.



*Fabio's ministry in Barley Mow began by impacting the life of just one person.*





**D**o you ever feel God's calling is on hold because of the pandemic? If God were calling us to overseas service, many would have serious doubts about the viability of serving Christ overseas during a global pandemic. Can you really be an effective mission partner during a pandemic? Yes – it is possible! Mission partners from Latin America have responded to God's call to serve communities overseas in Jordan, the Dominican Republic, and here in the UK.

## Mission around the world

The Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL) is a partner of the Methodist Church in Britain and part of a movement of the Holy Spirit to send Methodist mission partners overseas from the Latin American region.

David and Karen Al-Almal (not their real names) are mission partners from the Methodist Church in Peru. Having received cross-cultural mission training from CIEMAL, they began their placement in Jordan six months ago. David is an obstetrician-gynaecologist and Karen is an IT engineer. Together, with their family, they serve communities in Jordan, offering medical services and IT training to refugees. It has enabled them to share the love of Christ through their work and through offering to pray for those they serve. They have witnessed miraculous healings and led people to Christ. At the same time they have seen close friends persecuted for their faith and ministers of local churches threatened. They ask for our prayers as they seek God's wisdom to share the gospel in Jordan.

On the other side of the world, the Revd Kleyson Fluery, originally from the Methodist Church in Brazil, is serving The Evangelical Church of the Dominican Republic (DR). He took up his placement in DR a few months ago, to develop discipleship with church ministers and lay pastors and lead church revival in a dwindling church community.

He had to do much of this online. One of the ministers, the Revd Eliana Dishmey de Delance said: "The pastoring of pastors has been very important to me. It has awoken an immense passion for discipleship in me. Each session has given us a reviving experience with the word of God. To be able to be together and share testimonies and experiences with my fellow ministers has helped me grow spiritually, personally and in ministry."

## From Brazil to Newcastle

Another Brazilian, the Revd Fabio Vilela, came to the UK 18 months ago, at the start of the pandemic, to Barley Mow, a community in the Newcastle District. He was invited by the District to start a church plant and find ways of sharing the gospel in an area with no strong church presence. Little did Fabio know that he would be doing this without being able to meet with those outside his household. Facing challenges such as the language barrier he could feel powerless in a seemingly impossible situation, but Fabio's perseverance enabled him to make a connection with a local woman from the community. He and his family supported her during lockdown, and this is what he says happened when restrictions were lifted:

"With the lifting of restrictions in the country, we started a Bible study in her home. Things here are a little different from what we are used to in Brazil. We needed to give her time and little by little the word of God began to touch her heart. Today she openly talks about Jesus to her neighbours and has invited people to our Bible study. She lives in social housing, where the residents are generally people suffering financial difficulties and mental health issues or who have a disability. They have no family support. Since we've known her she has become a pillar in that building, helping many residents."

Fabio's ministry in Barley Mow began by impacting the life of just one person with the love of Christ. She has now gone on to share the gospel with many more people in her community.

Kleyson, David and Karen all started serving God overseas at the height of the global pandemic. Are you called to serve God in a particular way right now? What is stopping you from doing so? Be encouraged! As Luke 18:27 says: "What is impossible for mortals is possible for God."



*They have witnessed miraculous healings and led people to Christ.*



God delights in matching gifts to needs: what is God saying to you?

# Expanding God's kingdom the **FIJIAN WAY**



The UK and Fiji have a long joint history and we should learn from each other, says the Revd Jimi Kaci.

**O**n 12 October 1835 two Methodist ministers, the Revd David Cargill and the Revd William Cross, arrived in Fiji. The chiefs became Methodists and so everyone else in Fiji followed suit, but we have always looked to England as our mother church. When the Fiji Methodist Conference told me that I was to go to England under the World Church in Britain Partnership programme, I asked people who had been to England what the climate was like. I also wondered why more presbyters were needed when it was from England that the good news of Jesus came to Fiji.

### Arriving in England

When we arrived in July 2003 there was a heatwave and I told my family the weather was just like Fiji, very hot. Well that did not last. It took us another year and a half to acclimatise to the cold, rainy and sometimes unpredictable English weather. I had learned in Fiji about the four seasons and had the word ‘saws’ (summer, autumn, winter, spring) imprinted in my mind when referring to English weather.

I was posted to the Sandbach and Alsager Circuit, where I had pastoral oversight of four churches. It was daunting as I had never preached in English before, but I soon realised I was here because God had called me to come to England and preach God’s words.

I got to know members of my churches and was often asked questions such as “Do you have tea in Fiji?” or “Do you drive on the right or the left?” I soon realised that most church members had no clue where Fiji was or that we became part of the British Empire in 1874. It was not long though before they became aware of Fiji through my talks. We began to share stories and I was able to showcase things we do in Fiji. The youngsters were always asking me when the next ‘lovo’ (a traditional meal cooked in an earth oven) would take place.



### Fijians in the British army

While I was in this circuit I learned about young Fijians in the British army. I left England after five exciting years and went back to Fiji. However, the Fijians in the British army wanted a minister from their own country, so I returned in 2010 to do part-time work with Fijians and work in a circuit here in England under the fifty-fifty Partnership Programme of the Methodist Church.

Under this programme I was stationed in the Dove Valley Circuit for three years. I began setting up Fijian Methodist fellowships in military camps where Fijians were located. These included: Inverness, Kinloss, Edinburgh, Catterick, Thirsk, Turnhill, Stoke-on-Trent, Abingdon, Bicester, Larkhill, Bulford, Tidworth, Warminster, Aldershot, Woolwich, Colchester, Southampton and Plymouth. In Northern Ireland I set up fellowships at Aldergrove, Lisburn and Ballykinler.

Altogether there were about 3,000 people from Fiji in the armed forces and I had to share my time between these fellowships and my three churches within the Circuit. We formed a fellowship choir, which sang at the Conference in Birmingham and also in ‘Songs of Praise’ in Burton-on-Trent. It was exhausting and I found it difficult to do justice to both the fellowship groups and my churches, as there was a lot of travelling involved. Most of the young men and women from Fiji had never been overseas and to be away from family for years was at times difficult. I became their father and minister, someone to whom they could turn when they felt homesick.

### Fellowship groups needed

Now I am a presbyter in the Stafford Circuit and I encounter some of the same things I observed during my first ministry in England. There is a lack of continuity from Sunday school to youth fellowships and on to men or women’s fellowship groups. There is also a lack of alacrity when the Church needs workers. As confirmed members of the Church we should be ready to say ‘yes’ to the work of God in our churches. We have members with talents, but they would rather stay as they are, instead of using their talents for the work of God.

We need to be aware of the various fellowships being formed in Britain because they are an answer to our dwindling membership. Let’s welcome and make use of them. Let us learn from each other so together we may expand the Kingdom of God.



**In 1840  
Methodism  
was well  
established  
in Fiji.**

**LIVING IT OUT**

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What stops your church fully saying yes to the work of God?

**The Revd Jimi Kaci** is a presbyter in the Stafford Circuit.

For information about the Connexional Fijian Fellowship please contact the chaplain, the Revd Manoa Ratubalavu [maxlaiuk@yahoo.co.uk](mailto:maxlaiuk@yahoo.co.uk)



*An opportunity for people to see church in a different light.*



## Culture and faith in Coventry – a place of joy

**Methodists are celebrating vibrant art and faith in Coventry's year of culture, says the Revd Stephen Willey.**



*"A Place of Joy" By Emily Tyler  
Image © Emily Tyler 2021*

**E**very four years a city is chosen to be 'UK City of Culture'. In 2021 it was Coventry's turn. The aim was to make the arts accessible and to celebrate cultural diversity. It was a chance to celebrate our Methodist faith and culture, and to create a legacy beyond 2021 that will nurture and grow the arts in our city.

Early in 2020, the Coventry and Nuneaton Circuit started discussing plans. In lockdown meetings on Zoom we focused on reaching out to create new stories and build legacy, rather than just enjoying a year of art and culture. Although much of our work focused on Coventry Methodist Central Hall, the whole Circuit was involved. In the city centre, Central Hall was a focal point. The Circuit were very



*Celebrate our Methodist faith and culture through the arts.*



*Synod was welcomed with art, music, poetry and origami.*

supportive, and a grant from the Model Trust Fund for outreach and mission is, even now, helping to build the legacy.

Central Hall's strategy group met weekly until the start of the year of culture, which was postponed from January to May 2021. Set up by the church council, it received input from people in the wider arts community and worked hard to find three artists in residence who would support our events throughout the year. We took the theme 'faith, hope and love' – a well-known phrase from the Bible – which we felt would resonate with members of the public. This is included in our mission statement: 'Nurturing and celebrating: faith, hope and love'.

### The artists and opening day

Thirty-seven artists (including two from overseas) applied for three residencies so we had to choose thoughtfully. We asked two (Emily Tyler and Nikki Bovis-Coulter) to work together in one residency, as we saw potential for them working together. We also chose a poet (Emilie Lauren Jones) and a musician (Seb Farrall), and we added a bit of origami from Mark Andrews, who impressed us with the way he folded paper!

In a very nervous time during the pandemic, our opening day involved music, origami, poetry and hands-on art. Emilie wrote personalised haikus (Japanese poems), including one in memory of a passer-by's mother, which offered real comfort. One passer-by who said he "didn't really like poetry", had a haiku written about his favourite footballer. Delighted, he started reading it to

people gathered around, encouraging them to request a poem.

Through a pop-up choir Seb started advertising his residency, which revolves around a brand-new orchestra of local musicians, some of whom haven't played for several years.

Emily, who painted the 'Place of Joy' (see opposite page) showing Central Hall in a whole new light, encouraged people to colour in a line version of the picture while she was painting outside. Meanwhile Nikki helped people produce 'enviro art' – using natural materials to create patterns and designs.

Since the opening event there has been a transformation in the building. A large installation on our windows features Emily's art, as do several walls in our foyer. Nikki has created stained-glass effects in batik (done by local people under her supervision) in our chapel and has made displays elsewhere in



How does this story inspire you to enable others to see the Church in a different light?



*Our church will be enriched as we celebrate community groups and artists.*





## The 'Place of Joy' showing Central Hall in a whole new light.



our building, including a representation of a tree in our foyer with prayerful leaves, and a 'book of love'.

Seb's fledgling orchestra can be heard on Thursday evenings, and Emilie's poetry continues to be transformative as she leads poetry workshops and other events. One poetry event involved several local secondary school students and a number of speakers reading poems on the theme of 'faith, hope and love'. There were many positive comments made about the day – one young lady declared, "I've been to the Vatican but it wasn't as good – their organ didn't light up in rainbow colours!"

### Methodist Modern Art Collection and Synod

The first outing of the Methodist Modern Art Collection (MMAC) took place in September. The Art Trail: 'Stories of change, hope, faith and love' provided opportunities to engage with church members throughout the Circuit and locals who had never before entered our buildings. Two churches in local villages (Balsall Common and Fillongley) and three in the city (Cathedral, Central Hall and Earlsdon) exhibited artworks. The Trail gave special interest groups such as local artists and textile groups opportunities to be involved with local churches. Artworks were referred to in worship and many positive conversations and comments were heard.

Coventry's Lord Mayor and the President and Vice-President of the Conference attended the Trail's launch. A vibrant choir with drummers sang and danced and we heard reflections on the different artworks.

The Royal Shakespeare Company staged a city-wide 'Faith' event. That same weekend,

our first in-person District Synod since lockdown came to Coventry. Along with many faith centres in the city, Central Hall was covered with blue ribbons that day and Synod was welcomed with art, music, poetry and origami. During Synod we reflected on the Art Trail and Emilie read poetry based on some of the artworks.

### Seeing church in a different light

From the beginning we wanted to have an impact on our city and region. It has been an opportunity for people to see church in a different light, and we have had some success. An accessibility video (watched by nearly 200 people) aimed at people who have not previously visited Central Hall, was designed to reassure them that the church is welcoming and physically accessible.

Several of us have been on local radio over the year. During her residency, Emilie has had the honour of becoming Coventry's first poet laureate and she mentioned our involvement on national radio (5 Live). Throughout the laureate application process Emilie referred to her residency at Central Hall, and said "it made a big difference".

Alongside blogs by Takudzwa Mudiwa on the Central Hall website (Takudzwa, who is part of our church, is creating a record of the year) there are many social media posts about the year in our Circuit.

We hope that as a consequence Central Hall will become recognised in the Midlands as a centre for community and the arts. To this end we are actively pursuing a property project and are maintaining links with local artists and community organisations. We believe our church will be enriched as we celebrate and nurture community groups and artists.

There's so much more that took place around the Circuit, including 'The Gathering' – a youth event with steel pans and a ukulele band from Earlsdon Methodist Church. But here's a final highlight. 'Fridays' is an organisation working with young people on the edge of crime, and was set up by a young man who lost a friend to knife crime. They use the arts to focus young people's energy and address mental health issues. This year a link has developed between Central Hall and Fridays and their choir sang at a recent service. We were surprised and delighted when a member of their group (and a local radio presenter) declared during the service, loud and unprompted, "This church rocks!"

**The Revd Stephen Willey** is a presbyter in the Coventry and Nuneaton Circuit.





# INVESTING ETHICALLY

for God, people  
and our planet

Can the Church's  
investments  
reflect its values?  
CEO of the  
Central Finance  
Board (CFB)  
David Palmer talks  
to Head of  
Ethics, the Revd Dr  
Andrew Harper.





**David:** Andrew, late last autumn you took up your post as Head of Ethics. What a start it has been! In your short time with us you've re-energised our work. We have seen a real change in focus. I think the CFB was guilty in the past of focusing on the negative; we only talked about what we don't invest in and how to discourage bad behaviours.

**Andrew:** We shouldn't change that, but I hope I can build on what was done previously. As you know, the Church will never invest in things like alcohol, tobacco and gambling. The question is what *will* we invest in? For me, the question also goes beyond that. We are really considering not just what we own, but how we own it.

**David:** What do you mean by "how we own it"?

**Andrew:** What sets us apart from many investors is our deep concern for God's creation, so we are on the front foot when it comes to ethical activity. We encourage companies to improve standards, we support those who are really trying, and of course, we challenge those who fall short.

**David:** We've just seen a statement from the global mining company Anglo American. In their 2021 annual Climate Change Report, thanks to dialogue with the CFB and others, they have set a target "To become carbon neutral on operational emissions by 2040 and to play a broader role in decarbonising the steel value chain."

**Andrew:** We had to work hard, alongside our partners, to get Anglo American to commit to those targets in a clear and meaningful way. I was at the climate conference COP26, and I spoke to them. I was encouraged by their targets, as well as by their excitement around biodiversity and carbon reduction. We know our work does not end with this report though. In Glasgow I reiterated our role is about keeping Anglo accountable and to remind them of the suffering voices of God's people and planet.

**David:** Does it worry you that we are starting to criticise major institutions on their behaviour and intentions? None of us are perfect and we expose ourselves to charges of hypocrisy or misjudgement.

**Andrew:** I'm most worried about inaction. God calls us to have courage and to advocate for

the marginalised, the poor and for creation. Sure, we might get it wrong once or twice, but we can't let that keep us from speaking up on behalf of the voiceless.

**David:** You've been vocal in calling us to account and to remember as the CFB we are connected to the Church. We've made great strides in the last few years with our annual CFB Conference, fringe meetings at the Conference, weekly prayer groups and strong relations with the Connexion. We also have a working party looking at the CFB's role within the Church.

**Andrew:** There's no doubt that the CFB has a strong connection to the Church, but there's always scope to improve. That's something I know all at the CFB are committed to doing. I'm particularly interested in hearing from our youth and young people whose insights often challenge and encourage my own thinking.

**David:** The debate we had around whether we should stop investing in the oil and gas sector or try to engage with it caught me out. I was surprised at the lack of support for engagement.

**Andrew:** On oil and gas, we attempted to engage with companies. Though engagement should be our primary route to positive change, there are rare times when disinvestment is the best option. In this case, the Church really lost patience with their slow pace of change. What we can all hope for is that the major oil companies align their practices with the recommendations of the Paris Accord and COP26 climate conference – then we can take a serious look again at them.

**David:** I feel privileged to be part of a Church that is so caring and passionate. After 37 years in the financial world, I finally feel I've found a home where I can combine my investment and management skills with my personal passion in a way that honours God's calling.

**Andrew:** I couldn't agree more. It's amazing to be part of a Church with such a rich heritage of addressing justice and change. In the CFB, I've found a home that allows me to draw on that heritage and make a positive impact on God's creation.



*What sets us apart from many investors is our deep concern for God's creation.*



How could your circuit better advocate for the marginalised, the poor and for creation?



*The question is what will we invest in?*

# Reflection

## Violence against women

In a world where violence against women is so common, Dr Kirsi Cobb reflects on the fight to end domestic abuse.



**Domestic abuse touches us all, regardless of religion.**

I cannot remember how it started. What I remember is lying curled up on the living room floor while he aimed one or two kicks at my back. Then he made sure that all the doors and windows were locked so I could not get out while he was out at work. He left, leaving me huddled on the floor. I knew no one in the city where we were. I was trapped.

My experience occurred years before the pandemic. Being trapped became more common during lockdown when many victims of domestic violence were in practice imprisoned with their perpetrators. Although provision was made for people to escape abuse, according to a 2020 survey by the charity Women's Aid it became very difficult as movement and access to support were both restricted. The results of being confined in close quarters with one's abuser was reflected in the soaring numbers of calls made to the National Domestic Abuse Helpline at Refuge which experienced an initial spike of 50%, in addition to more than a 300% increase in visits to their website. Covid-19 has claimed a lot of lives, but there has also been a cost to those confined to the one place they should have felt safe: their home.

### Abuse in the Church

We like to say we are nice Christian people who do not abuse others. But domestic abuse touches us all, regardless of religion, class or position, and can be as prevalent in the Church as outside. In the Church domestic abuse can take further insidious forms, one of which is spiritual abuse. This is when the abuser uses doctrine, Scripture or their 'divinely appointed position' to justify their conduct. For example, the man I wrote about at the start of this article, was a believer and a charismatic, gifted preacher. No one would guess that he had a bad temper, which resulted in beatings and using the Bible against me. I was the 'wanton wife' from Hosea 2 who had to be beaten into submission for her own good. Although he never used that particular phrase to my face, he called me a whore and treated me like a crazed sex object. In addition, he would state he was my 'head', and that dating was practice for marriage. This being the case, he thought I needed to submit to him like a good-wife-in-training.

The Bible has been used to oppress victims of abuse for centuries and the consequences

can be devastating. I currently volunteer at WORTH (Women On the Road To Healing) in Chesterfield. It's a charity providing care and support to women affected by domestic abuse. To hear how some of these women, like me, endured manipulation and beatings, which were justified by the dreaded word 'headship', both sickens and saddens me.

The Bible can be twisted in horrible ways, but God's heart beats for the broken-hearted and oppressed (Isaiah 61:1-3; Luke 4:18-19; Galatians 5:1). During his earthly ministry, Jesus defended, honoured and respected women (Matthew 9:20-22; Mark 12:41-44; John 8:1-11) and, against cultural expectations, it

was women who were the first evangelists (dare I say apostles) on Easter morning (John 20:1-18). Love, mutuality and respect are the cornerstones of the Christian faith and marriage, not oppression, torture and cruelty.

And in case you wondered, I eventually escaped the abusive relationship. But I will never forget the beatings and cruelty that a 'man of the church' directed against me. Many years later, my experience fuels me to seek justice for others in my teaching, research and writing. This sentiment is captured beautifully in a poem written by my friend and fellow-survivor Sarah Hall. May its courageous words inspire you as it has me.

### The Fight

When I opened my eyes to my suffering  
When I realised the truth of my life  
When I opened my mouth with my story  
When I gathered the courage to fight

I knew not that my fight would be with you  
That my worth in your eyes would be less  
I felt sure that you knew me and loved me  
And my suffering would cause you distress

I knew not that the journey would take me  
To the depths of despair – oh to hell  
As I fight to bring truth with my story  
And I fight for the freedom to yell

Marriage is truly a covenant  
Between God and a man and his wife  
But marriage is never a covering  
Abuse cannot ever be right

Now I know of the truth, what I'm facing  
Is a battle much bigger than me  
It's a fight to see love, truth and justice  
For the victims who'll come after me

*Copyright Sarah Hall.  
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### Getting help

If you, or someone you know is experiencing domestic abuse, call the National Domestic Abuse Helpline on 0808 2000 247 or visit their website at [www.nationaldahelpline.org.uk](http://www.nationaldahelpline.org.uk). This is for women and those supporting

women survivors. You can contact Respect: the helpline for male victims of domestic abuse on 0808 801 0327; or the National Lesbian, Gay, Bisexual and Trans (LGBT) Domestic Violence Helpline on 0800 999 5428.



**Jesus  
defended,  
honoured and  
respected  
women.**

**Dr Kirsi Cobb** is a lecturer in Biblical Studies and co-founder and co-director of the Bible, Gender and Church Research Centre at Cliff College.

# Easter Offering 2022

CX025GT22

## TELL HER STORY, TELL OUR STORY



These resources are prepared by Methodist Women in Britain to help you plan your Easter worship and encourage giving to the World Mission Fund, which supports the work of our global Church Partners.

This year's theme, 'Tell Her Story, Tell Our Story' features stories of women who have often been forgotten or overlooked. They are stories of courage, compassion and calls for change.

The theme is inspired by the tenth anniversary of Methodist Women in Britain and its work to empower and enable women around the world.

Easter Offering 2022 was prepared by Methodist Women in Britain for the World Mission Fund  
[www.methodist.org.uk/easteroffering](http://www.methodist.org.uk/easteroffering)  
[www.mwib.org.uk](http://www.mwib.org.uk)



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in Britain**

for women, for justice, for Christ

The **Methodist Church**

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