

ECUMENICAL MISSION PILGRIMAGE

A narrative contribution to Edinburgh 2010



"The chief actor in the historic mission of the Christian church is the Holy Spirit", wrote John V. Taylor in 1972. The Ecumenical Mission Pilgrimage captures glimpses of the Spirit's movements between 1910 and 2010. As pilgrims walk from station to station, they encounter Christians from different decades, contexts, denominations and networks. The interaction with these mission pioneers invites a reflection on our own witness today.

The miniatures in this booklet reproduce the stations of the pilgrimage and offer for each witness a question for reflection.

The pilgrimage and miniatures are created as a narrative contribution to Edinburgh 2010. They are a cooperative effort of the Edinburgh 2010 stakeholders, representing Methodist, Anglican, Seventh-day Adventist, Lutheran, Evangelical, Baptist, Orthodox, Pentecostal African Instituted Church, Roman Catholic and Reformed Christians together with the Ecumenical Disabilities Advocates Network and an Interfaith Mediation Center.

www.warc.ch
www.reformedchurches.org

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1910
Edinburgh
WITNESSING TO CHRIST THEN AND NOW
2010

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The Ecumenical Mission Pilgrimage consists of 16 lightweight banners for outdoor use and this booklet for pilgrims. Translations of the banner texts and the questions for reflection are available in French and Spanish, in the form of A4/letter pdf documents. The Pilgrimage stations are freely available as low resolution pdf files at the web: www.reformedchurches.org and www.warc.ch under mission, and at www.edinburgh2010.org

For further information about the pilgrimage and the purchase of the high resolution files, please contact the WARC Mission Project at warc@warc.ch

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WARC Mission Project 2006-2010

in cooperation with Edinburgh 2010 stakeholders and denominational contacts

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Preface

The modern pilgrimage is a journey whereby the purpose lies in the journey itself: to walk, to be on the way, to move from looking to seeing and from listening to hearing, and to reflect, rest and pray.

The Ecumenical Mission Pilgrimage has been designed in this spirit, as a journey in time, space and tradition whereby both the silence and the encounters on the way are important. By walking from 1910 to 2010, pilgrims come across stations where historic mission pioneers invite them to stop for a while. In the interaction with these women and men from different confessional families, pilgrims are challenged to reflect on their own witness today.

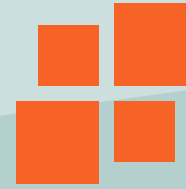
The miniatures in this booklet mirror the 16 stations of the pilgrimage and offer for each witness a question for reflection.

The World Alliance of Reformed Churches is delighted that as Methodist, Anglican, Seventh-day Adventist, Lutheran, Evangelical, Baptist, Orthodox, Pentecostal, Roman Catholic and Reformed Christians, and in cooperation with the Ecumenical Disabilities Advocacy Network and an Interfaith Mediation Center, we were able to create this pilgrimage together.

May our stories deepen the relationships that Edinburgh 2010 fostered, to the glory of God.

Rev Lilia Rafalimanana

Moderator, WARC Mission Project 2006-2010



redemption

From times immemorial
the Spirit moves people to walk
towards God's beckoning future:
life in fullness for all.
The Gospel comes alive in word and deed
as we follow Christ
and so share in God's mission of
redemption, reconciliation and recreation.

reconciliation

The stations of this pilgrimage
show glimpses of this movement
in the 20th century.
Each station features a missionary pioneer from
a different context and Christian denomination.

recreation

You are invited
to a conversation with these fellow pilgrims.
How did they, in their time,
understand their calling?
Is that kind of testimony part
of your own witness today?
What questions and commitments
do they evoke in you
for mission in the 21st century?

HAVE A BLESSED WALK!

Edinburgh 2010



Rallying the skills of all



The 1910 delivery boys

Service before breakfast

At early dawn J.H. Oldham and John R. Mott met in the quadrangle of New College to think through the day's procedures. Oldham, as conference secretary, was at the same time overseeing the distribution of yesterday's minutes to the delivery boys. They had to be taken to the delegates at their hotels and boarding houses before breakfast. Soon the stewards raced off on their bikes. A few hours later the 1,200 delegates from 159 mission societies climbed the stairs to the General Assembly Hall.



Dr. John R. Mott,
Conference Chair

Dr. J. H. Oldham
Conference Secretary



Winning the one world for the one Christ! So they agreed to unite for the sake of that all-demanding all-consuming venture: the evangelization of the whole world in this generation.

In so doing they also launched the modern ecumenical movement: our common inheritance, built on, corrected and adjusted by generations ever since, by us today as the Spirit gives us Light.



The 1910 Conference



Cheng Ching-yi,
back row

"Speaking plainly we hope to see, in the near future, a united Christian Church without any denominational distinctions. This may seem somewhat peculiar to you, but, friends, do not forget to view us from our standpoint, and if you fail to do that, the Chinese will remain always as a mysterious people to you."

Cheng Ching-yi, China, in his address on Commission VIII, 21 June 1910



Kim Seji
Building the Korean church



Bible Women in Pyongyang. Kim Seji in front row, centre

Shortly after her marriage, a relative of her husband had introduced Kim Seji to the Gospel, and in 1893 she became a Christian. But it was only when the missionary Mrs. Mattie Noble started a Bible Class for women in Pyongyang that Seji truly embarked on her journey of faith and her journey of liberation. She learned the Korean script and became a “Chondopuin,” a “Bible Woman” who visited other women to sell Bibles, preach, comfort and organise Bible and literacy classes. By 1899 Kim Seji was the first Methodist Bible Woman in Korea to receive a stipend for her work. And by 1919 she was President of the National Association of Patriotic Women in the Methodist Church and instrumental in mobilizing Korean Christians to resist foreign occupation.

Kim Seji, Korean, 1865—1955

- 1899** First Bible Woman to receive a stipend from Methodist Women's Society (USA)
- 1903** Organized Ladies Aid Society in the Namsanjae Church
- 1919** President of the Association of Patriotic Women in the Methodist Church
- 1920s** Suffered imprisonment and torture under Japanese occupation
- 1932** Wrote “Na ui Kwago Saenghwal” (My Past Life) and “Sungni ui Saenghwal” (The Life of Victory)

Bible Women studying together



Setting off for home visits

“Due to the cultural convention of separating women and men in public, it was impossible for male missionaries to visit Korean women and distribute Bibles, or to tell them the Good News. Thus, it was the efforts of the many nameless women evangelists, reaching out to other women, that proved effective.”

Chung Meehyun in “Mission possible. Toward a new perception of mission,” 2010

“The introduction of Christianity to Korea offered opportunities for Korean women to live in a radically different fashion. They received education, and were liberated from the burden of illiteracy. This was possible because of the idea of equality of human persons, and the early missionaries' emphasis on the educational ministry at the church. These new opportunities, though few in number, eventually formed a consciousness within the women in the church who began to recognize themselves as human beings. And thus began the reformation of the status of women.”

Sa Mija in “Women in the Korean Church.” 1995



Mrs Mattie Noble and family

“The Korean Independence Proclamation was signed by religious leaders, who had performed their task quietly and efficiently. Among the 33 signers, there were Methodists, Presbyterians, Unitarians, Buddhists, and Chondoists. These men and the marcher leaders were arrested yesterday. Poor souls! All they wanted was to show the world that they wanted independence for Korea.”

March 2, 1919 Diary entry of Mrs Mattie Wilcox Noble on the First of March Movement

The classes taught by Bible Women were very popular





Anna Wuhrmann and Lydia Mengweloune

With eyes wide open

Lydia Mengweloune was already a catechist in the church in Fouban when she became one of the first eighty Bamoun Christians to be baptised. Initially her ministry cost her dearly; she lost her position at the King's court and was cast out by her husband. By 1911, when the Swiss missionary Anna Wuhrmann arrived to teach at the Girl's school, Lydia's situation was quite desperate. Yet eventually the persistent witness of these two women won the respect of many in the community, including that of King Njoya and Lydia's husband Nji Wamben. From 1920 till 1923 Anna and Lydia worked side by side in the Fouban community, sharing the Good News, counselling scores of women and initiating a respectful dialogue between Christian, Muslim and indigenous African beliefs.

"At a time when mission photos often served to show progress of the mission society's work, Anna photographed people not as objects but as subjects with whom she had a relationship."

Magdalena Zimmermann, Basel Mission / mission 21, 2007

Anna with one of her classes, around 1914



King Nyoya, 1912



Anna Wuhrmann, Swiss, 1881-1971

Only four years and two as a teacher in Fouban but with eyes wide open seeing beyond the confines of her turn of the century European world of a woman's world of a Christian world recognising God's beauty in all whom she met.

She learned to relate to cross barriers to be evangelist, facilitator, extra-ordinary photographer, faithful friend. And the gospel blossomed and took root.



Lydia Mengweloune, Cameroonian, 1886-1966

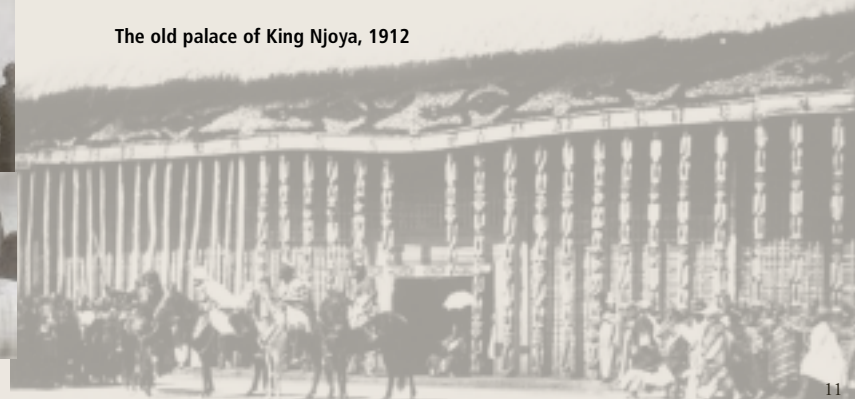
Beautiful dancer to King Njoya desired by all men. Then the Gospel touched her and when she was baptised on Christmas Day 1909 she took the name Lydia, for "the Lord has opened my heart" (Acts 16:13).

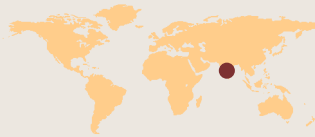
She visited the sick taught the catechism, empowered women and did not renounce her faith even when the King and her husband abused her for it till they too understood who Jesus is.

"She became an elder because she loved to serve. Lydia was an elder par excellence."

Jean Njimonja, evangelist in Fouban, 1923

The old palace of King Njoya, 1912





Members of an Order of Christian workers in Dornakal

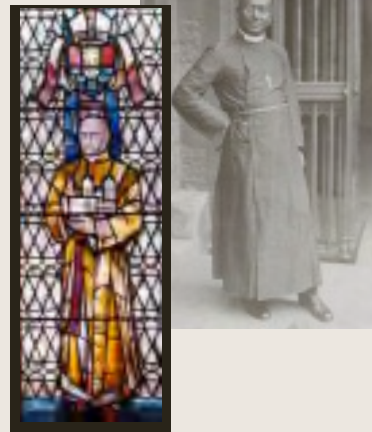
Vedanayagam Samuel Azariah

Every Christian a Witness

V.S. Azariah caught the love for Christ from his parents. From a youthful YMCA evangelist in his own region he became a passionate Bishop in Dornakal, the first Indian Anglican Bishop. One factor hampering evangelization in India was the western appearance of the Church. So Azariah established institutes and missionary societies for the training of Indian pastors, teachers and evangelists. In the villages he encouraged the small groups of converts to share the Good News with those around them. Services and liturgies were indigenised. A start was made with the construction of a cathedral that incorporated Christian, Hindu and Muslim architecture. And with Mrs Azariah and his colleagues he fought untiringly to overcome imported church divisions.

Vedanayagam Samuel Azariah Indian, 1874 – 1945

- 1893
YWCA evangelist
- 1903
Co-founder Tirunelveli Indian Missionary Society
- 1905
Co-founder National Missionary Society of India
- 1910
Delegate World Missionary Conference
- 1912
Bishop of Dornakal
- 1919
Speaker Tranquebar Conference on Church Union
- 1936
Inauguration of Dornakal Cathedral
- 1945
Dornakal Diocese has 240,000 members
- 1947
The union that Azariah worked for finds expression in the creation of the Church of South India



Azariah with a model of Dornakal Cathedral; window made by Leonard Evetts for the chapel of the USPG: Anglicans in World Mission in London.

“He was constantly in the villages, inspiring and guiding the teachers, clergy and congregations.”

Constance M. Millington, “The History of Nandyal Diocese in Andhra Pradesh 1947-1990”, 1993

“The problem of race relationships is one of the most serious problems confronting the Church today. The official relationship generally prevalent at present between the missionary and the Indian worker is that between a master and a servant ... As long as this relationship exists, we must admit that no sense of self-respect and individuality can grow in the Indian church ... I plead therefore, that an advance step may be taken by transferring from foreigners to Indians responsibilities and privileges that are now too exclusively in the hands of the foreign missionary. Native Councils should be formed, where Indians could be trained in the administration of their own churches.”

V.S. Azariah at the 1910 World Missionary Conference

Dornakal Cathedral, following Indian architectural design, was begun in 1915 and completed in the late 1930s.





Medical staff at Andrews Memorial Hospital

With Christ and medical science



Andrews Memorial Hospital staff, 1947

From the early Adventist beginnings in Jamaica in 1891, education and health have been integral parts of the mission. In 1945 a dream came true in the establishment of the “Andrews Memorial Hospital and Missionary Clinic” in Kingston, with 51 beds and medical, surgical, obstetrical, X-Ray and laboratory departments. Along with the facility, a nursing school was started.

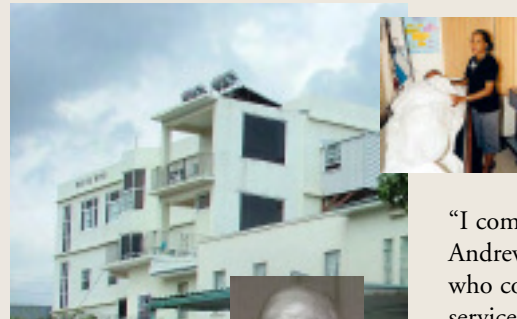
“Andrews Memorial Hospital started as a small medical facility but continues to develop and grow each year with increasing specialization and capabilities. For many of the citizens of Kingston, this hospital represents a refuge and haven of compassionate Christian caring.”

Allan R. Handysides, Health Ministries Department, Seventh-day Adventist Church World Headquarters, 2010

“Quietly and unostentatiously was initiated the task of ministering to the sick without prejudice of race, color, class, or creed. The entire staff is imbued with the Christian missionary spirit. With Christ in their hearts and medical science at their elbow, they hope and pray never to fail in their battle against sickness and disease. No attempt is made to stress the Adventist belief—just Christian bearing and example.”

Journalist Vere Johns, Jamaican Daily Gleaner, 4 December, 1948

“This hospital represents a refuge and haven of compassionate Christian caring.” *Allan R. Handysides*



Dr. Patrick Allen

“I commend the nurses at the Andrews Memorial Hospital who continue to give excellent service. Because of your work, this hospital is known island wide as one of the best private hospitals in the country. I encourage you ‘not to be weary in well-doing because in due season you will reap if you do not lose heart.’”

His Excellency the Most Honourable Sir Patrick Linton Allen, Governor-General of Jamaica, in “Nurses Week Award Address,” 2009

Andrews Memorial Hospital in Kingston, Jamaica



1918

Establishment of “Massage and Hydropathic Treatment Rooms” in Kingston

1945

Opening of Andrews Memorial Hospital at 27 Hope Road

2005

Opening of the Tai Wing to house doctors’ offices, medical/surgical beds, obstetrics unit and epilepsy center with Video EEG

2010

The hospital employs more than 180 medical staff



Jaulung Wismar Saragih

Conversion and conversation



“Anybody who talks to his fellow for more than five minutes should begin to talk about Jesus Christ.”

Jaulung Wismar Saragih and the evangelization movement Kongsi Laita, 1930s

When he first heard about Jesus Christ, it was in another language than his own. As a teacher, evangelist, author of the first Simalungun-Batak Indonesian dictionary and translator of the New Testament, Jaulung Wismar Saragih devoted the rest of his life to help the Gospel come alive in the words and spirit of the Simalungun-Bataks.

Jaulung Wismar Saragih Simalungun-Batak, Indonesian, 1888 – 1968

- 1903 Rhenish mission arrived in Pematang Raya
- 1907 Saragih to mission school
- 1910 Baptised on 11 September
- 1916 Started work on Simalungun-Batak dictionary
- 1928 Co-founded a society to publish Christian literature
- 1953 Published the New Testament in Simalungun
- 1965 Devotionals “Milk for the Soul”



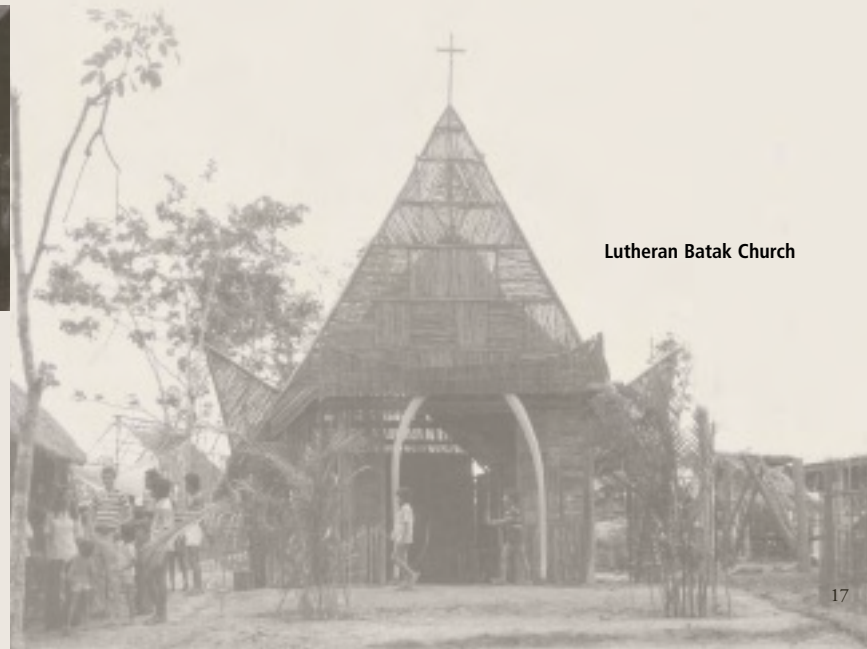
Missionary Herman Volmer and a local colleague help Jaulung Wismar Saragih, centre, to translate the Bible into Simalungun-Batak, 1953.

“The creative theology he developed started with the translation of the ‘Holy Spirit’ to his own native language. He invited many friends to discuss this. ... For ‘Spirit’ it was quite easy because his primal religion is very much about things spiritual. But ‘holy’?

They agreed upon a word from the shamanistic practice for holy: ‘pansing’. Pansing is ... a name given to a special betel leaf (Asian climbing plant) which effectively cures diseases. So pansing is holy since it has the quality needed to heal the sick body.

This translation ... illustrates the process of appropriating (or negotiating) the Christian faith to his local culture. Conversion had indeed taken place. The need to translate faith brings conversion as a conversation between the Christian faith and the living cultural values.” *Martin L. Sinaga, Lutheran World Federation, 2009*

Theological concept	Translation concept by Saragih into Simalungun-Batak
Justification of the sinner	The bitter coffee is becoming sweet after mixing it with sugar
God reveals Himself in Christ	God comes to our home asking for hospitality



Lutheran Batak Church



Jorgelina Lozada

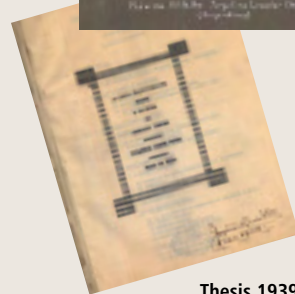
Starting with the cornerstone

Standing before the communion table, pastor Jorgelina unveiled a rough block of gray granite, irregular and unpolished. "Look", she said to the small congregation of Villa Mitre Christian Church, Buenos Aires: "I have set before you this stone with a high purpose. It is to become someday the cornerstone of our new church." Shortly afterwards she set sail for the 1938 meeting of the International Missionary Council in Madras, India.

Jorgelina Lozada, Argentinian, 1906 - 1995

- 1914 Invited to Sunday School
- 1918 Recognised for having brought 14 other children to Sunday School
- 1921 Baptised at the Belgrano Christian Church
- 1925 Graduated with honours at the Instituto Modelo Obreras Cristianas
- 1930 Ordained as pastor of Villa Mitre Evangelical Christian Church, Buenos Aires
- 1938 Delegate at International Missionary Council, Madras, India
- 1949 Main organiser first Latin American Evangelical Conference (CELA 1)
- 1950 Delegate at Life and Work of Women in the Church conference, Bossey
- 1950 Started as lecturer at ISEDET, Buenos Aires
- 1955 Wrote the World Day of Prayer liturgy "Abide in Me"
- 1973 Published the book "Breezes in the Wind"

First graduates: Máxima Villalba, Jorgelina Lozada, Italina Azzatti



Thesis 1939



Addressing her old school, the Instituto Modelo para Obreras Cristianas, Buenos Aires

"The career which I thus chose has opened many avenues of service and has challenged me to greater endeavour, resulting in an increased interest in the movement for unity and brotherhood which characterises the communion [the Christian Church] in which I had my first contact and my spiritual awakening."

Jorgelina Lozada, quoted in Margaret Richards Owen, The Reverend Jorgelina Lozada: Evangelical Witness, 1991

"Jorgelina Lozada: a gracious hostess; a devoted follower of the Lord Jesus; a formidable opponent; a passionate defender of the worth of all human beings, but especially of women and the poor. I knew her through our mutual working in the Argentine League of Evangelical Women (LAME), which sponsored the annual World Day of Prayer and the Fellowship of the Least Coin, two of her special loves."

Mae Rooy, Christian Reformed Church in North America, 2010



Life and Work of Women in the Church conference, Bossey, Switzerland, 1950



FOR REFLECTION
In what sense do you consider yourself "evangelical"?



Rikum Imchen and Lanula Pongen

Going the extra mile



**Rikum Imchen,
Naga from India, 1920—2005**
**Lanula Pongen,
Naga from India, 1931—present**

Reverend Rikum also served as administrator of the Ao Naga Baptist Association. As early as 1898 a missionary report on the Ao-Nagas said, "All our churches are now self-supporting." The percentage of Christians (88 percent) in Nagaland is the highest in India. The fact that the major expansion of Christianity took place in the second half of the twentieth century, when all foreign missionaries had left Nagaland, is a clear witness to the role of Naga Christians themselves in the evangelization of their own land.



**Rikum at his graduation,
Jorhat, 8 June, 1953**

The travel was not easy. First by boat over the river Brahmaputra, then by bullock cart over the plains until they reached Borpeta-Trokarjar in Assam. But the long journey was worth it. Lanula met with the women's union first. After this Reverend Rikum led the revival gathering. Many came forward to accept Jesus Christ as their Lord and Saviour. Their baptism in the river the following Sunday turned into a community celebration. Praise be to God, hallelujah!

"Therefore, obey the great command of Christ and proclaim the saving Gospel in the power of the Holy Spirit to all nations."

Reverend Rikum Imchen in a revival sermon

"Reverend Rikum and his wife Lanula were instrumental in starting new Christian communities among the Konyak Nagas in Nagaland and the Boro of Assam, two of the indigenous tribes of North East India. They preached a holistic gospel. Isolated villages heard the Good News of Jesus Christ but also saw it embodied in mission schools and health workers."

Atola Longkumer, Nagaland Baptist Church, 2009



**River baptism in the
Boro community**

**By bullock cart
over the plains**



**Church revival in the Boro
community in Trokarjar, Assam**



On the banks of the river Brahmaputra



The witnessing community in Zagorsk

Liturgy after the liturgy



Father Ion Bria,
Romanian, 1929 – 2002



Anastasios Yannoulatos (since 1992
Archbishop Anastasios of Tirana and All
Albania), Greek, 1929-present

In receiving Christ in bread and wine, the Orthodox community of Zagorsk, Russia, lived Christ's promise that "I will be with you always until the end of time." (Matt 28:20). And as the eucharistic assembly experienced the truth of the resurrected Lord, the necessity to share the joy of the resurrection with all people was a natural consequence. So they went out, filled jars with holy water and lived their faith in home, school, office, shop and factory.

"Each of the faithful is called upon to continue a personal liturgy on the secret altar of his own heart, to realise a living proclamation of the good news for the sake of the whole world. Without this continuation the liturgy remains incomplete..."

Anastasios Yannoulatos, Syndesmos conference of Orthodox Youth, Armenia, 1975

"In ensuing ecumenical discussions other dimensions of the 'liturgy after the liturgy' have been discovered... liturgy reshapes the social life of Christians with a new emphasis on the sharing of bread, on the healing of brokenness, on reconciliation and on justice in the human community."

Ion Bria in "The Liturgy after the Liturgy", Geneva 1996

The Church's four-fold participation in God's mission:

Proclaiming the Gospel (kerygma)

Praising God (leiturgia)

Personal life and sacrifice (martyria)

Service to neighbours (diaconia)





John Adegoke Trusting in God



John Adegoke, holds dual nationality of Nigeria and Britain 1935-present

Special Apostle John Adegoke is a chartered accountant but also the leader of the Cherubim and Seraphim Church in Birmingham, England. Since the 1960s his church provides a place where many African and Caribbean Christians find spiritual satisfaction, religious identity and a home away from home in a host society that often appears hostile and racially prejudiced. Visions, prayers for healing, speaking in tongues and prophecies are central to the life and witness of the congregation.



"The church should not shy away from praying vigorously for deliverance and healing ... this aspect of mission has long been marginalised by the church."

John Adegoke

"The Cherubim and Seraphim offering to Christian mission in Europe includes deliverance and healing ministry. It includes bringing worship closer to the needs of ordinary people irrespective of race or culture. It includes engaging with the ecumenical community in sharing spiritual gifts in Christian living today."

John Adegoke



Congratulatory message by Professor Walter J. Hollenweger, the spiritual father of the Centre for Black and White Christian Partnership



In 1978 the Centre for Black and White Christian Partnership and the University of Birmingham started weekend courses in theology for working pastors, especially from Black churches. The first graduation ceremony in 1980 was a true celebration. Certificates were conferred, the eucharist was celebrated, and drums and musicians, choirs and congregation, students and lecturers, all joined in the spirituals of the black pastors and the hymns of the white participants...

"...and I was amazed that, at a time of race riots and snobbery and an often failing and paralysed Christianity, reconciliation in Christ became a reality." *Walter J. Hollenweger in "Umgang mit Mythen," 1982*





Harold H. Wilke

No steps to Heaven



"A church is handicapped unless it has persons with handicapping conditions within it. Only when all of God's children are present are we truly the body of Christ."

Harold Wilke, in Keynote address to "Presbyterians for Disabilities Concerns Conference," 1989

Harold H. Wilke, American, 1914-2003

1939

Ordained as minister in the United Church of Christ (UCC USA)

1940s

Appointed as hospital chaplain

1963

Protestant Observer at Second Vatican Council

1975

Founded "The Healing Community"

1977

Chair of UCC Advisory Committee on the Church and the Handicapped

1980

Published "Creating the Caring Congregation"

Throughout:

Preached and lectured in 55 countries worldwide

Participated in anti-Nazi, anti-Apartheid and anti-Racism demonstrations

For Reverend Harold Wilke, going "to the ends of the earth" began right next door. As one of 600 million people with disabilities worldwide, his ministry had three main foci. First, empowering people living with a handicap. Second, conscientizing church and society about the attitudinal and architectural barriers that people living with a disability experience daily. And finally, advocating in the United States and globally for equal rights. Pastor Wilke was born without arms. But focussing on his abilities, his advocacy work for truly inclusive communities reached a highpoint when on 26 July 1990 he gave the blessing and then co-signed, with his foot, the "Americans with Disabilities Act" on the East lawn of the White House.



Learning to hold your teacup with your feet!



"Let my people go!" was your decree, O God, commanding that all your children be freed from the bonds of slavery. Today we celebrate the breaking of the chains which have held back millions of Americans with disabilities."

(from the blessing when the Disabilities Act was signed on July 26, 1990, on the East lawn of the White House, Washington, D.C.)



Following the signing of the Act, President George H.W. Bush passed the pen to Rev. Wilke.

Harold Wilke
Strong Man
agile
limber

intellectual
caring
insightful

Born
2 legged
no arms
man

drank coffee, sipped tea
with his toes
took notes
walked into meetings

gave hope
focus
called by God to ministry
claimed by the church
affirmed by people
president and pope
spoke words of blessing
for
accessibility
integrity

whose wholeness
offers others
hope
hospitality.

*Jeanne Tyler, in
"A Memorial to Dr Wilke,"
United Church
of Christ Disabilities
Ministries, 2003*

Our cities and churches
are full of stairs and
steps. But there are,
Harold Wilke was
convinced, no steps to
Heaven.



Miriam-Rose Ungunmerr-Baumann

Inner deep listening and quiet awareness

Dadirri is a special quality, a unique gift of Australian Aboriginal people. It is inner deep listening and quiet still awareness. This spirituality is at the heart of Miriam-Rose's life. Over the years her witness took many different forms. Training Aboriginal teachers. Advocating visual arts as a part of every child's education. Community empowerment. Listening. And painting.

"In our Aboriginal way we learn to listen from our earliest times. We cannot live good and useful lives unless we listen."

Miriam-Rose Ungunmerr-Baumann

Miriam-Rose Ungunmerr-Baumann Australian 1950—present

1964

Attended St. Francis Xavier School at Daly River, Nauiyu

1965

Baptised and took first communion at the parish church

1974

First fully-qualified Aboriginal teacher

1975

Art consultant at the Northern Territory Department of Education

1981

Helped establish the Aboriginal women's centre in Darwin

1982

Returned to Daly River mission school as teacher, then principal

1998

B.Ed., M.Ed. and honorary degrees

2004

Member of the National Indigenous Council

"You lived your lives in spiritual closeness to the land, with its animals, birds, fishes, water holes, rivers, hills and mountains. Through your closeness to the land, you touched the sacredness of man's relationship with God, for the land was the proof of a power in life greater than yourselves. You did not spoil the land, use it up, exhaust it, and then walk away from it. You realised that your land was related to the source of life."

*Pope John Paul II,
homily to Aboriginal Peoples at Alice Springs, 1986*



"Reconciliation—People working together," acrylic on canvas, 1994

"At the bottom of the painting is the fire that is at the base of the cross. The firestick, forming the upright of the cross, moves through the Eucharist represented by the yam which is the main source of food for Aboriginal people—the Eucharist being the special food given to us by Christ.

The top rim of the chalice forms the transverse of the cross. The chalice is represented in the form of a pufiny, which is our traditional paper-bark container for catching water and carrying babies.

The rays at the top of the painting symbolize the resurrection of Christ. Radiating from the fire are the symbols of reconciliation as the smoke cleanses and transforms people's lives.

In the lower right hand corner, the people are more in the shadow as they continue to search for Christ.

As Christ purifies all peoples by his body and blood in the Eucharist, acceptance of each other in Christ grows and reconciliation becomes a reality."

Miriam-Rose Ungunmerr-Baumann, 1994

FOR REFLECTION
What strikes you most in the painting "Reconciliation"?

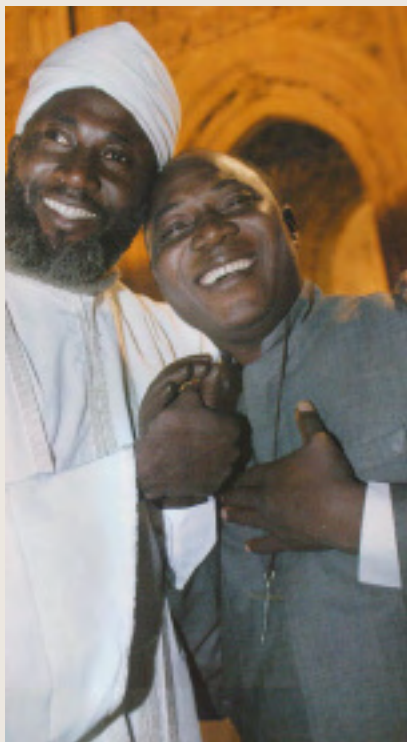


Muhammad Nurayn Ashafa and James Movel Wuye

The Imam and the Pastor

At a time when many in the world are wondering whether friendly relations are possible between those of Muslim and Christian background, the Nigerian protagonists of this film emphatically assert that they are.

From press release after the film's World Premiere at the United Nations on 28 November 2006



In the 1990s, Pastor James Wuye and Imam Muhammad Ashafa led opposing, armed militias, dedicated to defending their respective communities as violence broke out in Kaduna, northern Nigeria. In pitched battles, Pastor James lost his hand while Imam Ashafa's mentor and two close relatives were killed in the fighting. Now the two men are co-directors of the Muslim-Christian Interfaith Mediation Centre in their city and lead task-forces to resolve conflicts in Nigeria and other countries. Films Directors David and Alan Channer traced how it was possible for the perpetrators of inter-religious violence to become instigators of peace.

The Imam and the Pastor is both a moving story of forgiveness and a case-study of a successful grass-roots initiative to rebuild communities torn apart by conflict.

From the 2006 publicity flyer

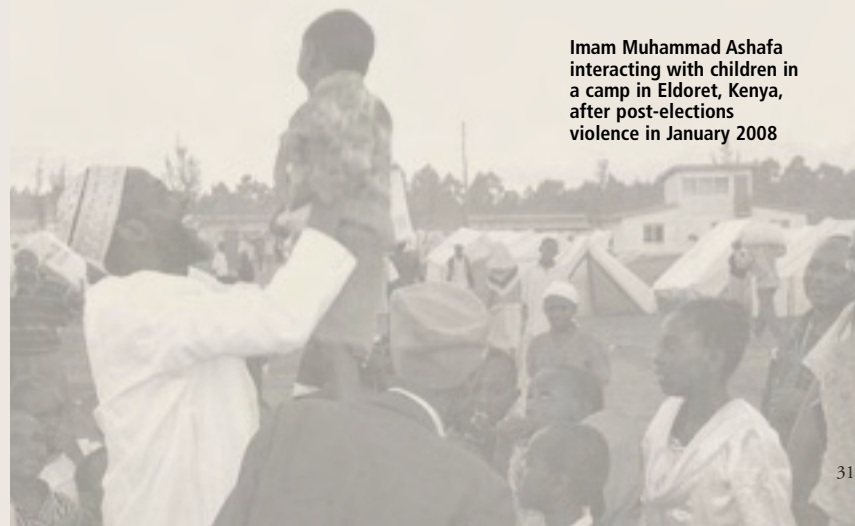


David Channer with Haruna Yakubu of the Interfaith Mediation Centre



The British photographer and film-maker David De Renzy Channer (1925-2006) devoted his life to making films about reconciliation and forgiveness. His sensitive approach enabled him to get alongside people who would not normally have allowed their stories to be told. Co-Directors Alan Channer and Imad Karam completed "The Imam and the Pastor," released just a few months after David's death. Their company, FLTfilms, derived its initials from one of David Channer's most enduring films: "For the Love of Tomorrow."

"Their is an inspiring story, full of hope... A model for Muslim-Christian relations." *Dr. Rowan Williams, Archbishop of Canterbury*



Imam Muhammad Ashafa interacting with children in a camp in Eldoret, Kenya, after post-elections violence in January 2008

respond whole-heartedly

A PRAYER FOR YOU AND ME

Creator God
our Mother, our Father,
You invite us
to play our part
in your mission of transformation
till all that is has become
what You intended it to be
from the beginning.
May we respond to You whole-heartedly.

follow courageously

Jesus Messiah
our Brother, our Saviour,
You show us
how to live so intensely
that death cannot hold us;
how to love so radically
that separation is overcome
and we are one in you.
May we follow You courageously.

move joyfully

Pentecost Spirit
our Comforter, our Inspiration,
You empower us
to assess and address
what is wrong
in ourselves and our world,
and to practise and celebrate
the beckoning future
here and now.
May we move with You joyfully.

Edinburgh 2010



Acknowledgements and photocredits

The Ecumenical Pilgrimage has been designed in cooperation with the Edinburgh 2010 stakeholders and related denominational organisations. Ideas, assistance and research were generously offered by the persons and organisations listed below, alphabetically per station. Any mistake or misrepresentation that may have occurred is the responsibility of the production team; we sincerely apologize for these. Your feedback and corrections are welcome at warc@warc.ch

Edinburgh, 14-23 June 1910

Ken Ross, Church of Scotland. Brian Stanley, University of Edinburgh – Centre for the Study of Christianity in the Non-Western World.

Photo credits: “Dr. J. H. Oldham”, “John Mott”, “Assembly Hall 1910”, “Edinburgh in 1910” and “Cheng Ching-yi”: WCC photo archive. “Boy on bike”: unknown.

A Methodist Witness

Heinrich Bolleter, E2010 representative World Methodist Council. Meehyun Chung, mission 21 evangelisches missionswerk basel – Women and Gender Desk, quote from “Mission possible! Toward a new perception of mission”, in Madang, International Journal of Contextual Theology in East Asia, June 2010. Glory Dharmaraj, United Methodist Church USA - Women's Division Global Ministries. Jooseop Keum, World Council of Churches – World Mission and Evangelism. Dong Sung Kim, World Council of Churches – Asia Regional Relations. Harriet Olsen, United Methodist Church USA - Women's Division Global Ministries. Seong-won Park, Youngnam Theological University and Seminary, Korea. Mija Sa, Presbyterian College and Theological Seminary, Korea, quote from “Women in the Korean Church – A historical survey.” Reformed World Volume 45 no 1 and 2, 1995. Mark Shenise, United Methodist Church USA – General Commission on Archives and History. Mikang Yang, Asia Peace and History Education Network, Korea.

Photo credits: “Bible Women studying together”, “Setting off for home visits”, “Mrs Mattie Noble and family” and “The classes taught by Bible Women”: Missionary Photograph Albums, General Commission on Archives and History of The United Methodist Church. “Portrait Kim Seji”, Korean Women's Society of Christian Service. “Bible Women in Pyongyang”: Mikang Yang, Asia Peace and History Education Network, Korea. “1 Cor 13”: Jet den Hollander.

A Reformed Witness

Barbara Frey Näf, mission 21 evangelisches missionswerk basel – Archives. Guy Thomas, mission 21 evangelisches missionswerk basel – Archives. Magdalena Zimmermann, mission 21 evangelisches missionswerk basel – Education, exchange, research. NB Anna Wuhrmann was a Methodist working with a church in Cameroon of the Reformed tradition, in line with the interdenominational nature of mission 21 evangelisches missionswerk basel.

Photo credits: Photos courtesy of Archives mission 21 evangelisches missionswerk basel, all taken by Anna Wuhrmann between 1911 and 1915 in Cameroon: “Lydia Mengwelune” mission 21 / BMA E-30.32.060; “Sister Anna Wuhrmann, Mrs Rein.” mission 21 / BMA QE-30.006.0059 (partial); “King Ndjoya of Bamum” mission 21 / BMA E-30.29.052; “King Ndjoya on the mission station.” mission 21 / BMA E-30.29.068; “Parade in front of the old palace, which later burned down.” mission 21 / BMA E-30.31.061; “Schoolgirls in Bamum with Miss Wuhrmann.” E-30.28.047.

An Anglican Witness

Jonathan Bonk, Overseas Ministries Study Center. Susan Harper, International Association of Mission Studies. Indian Missionary Society, Thirunelveli, India. John Kafwanka, Anglican

Communion Office - Mission and Evangelism. Lucy McCann, Bodleian Library of Commonwealth & African Studies. Edgar Ruddock, USPG: Anglicans in World Mission - International Relations. Dan Nicolas, International Association of Mission Studies. Catherine Wakeling, USPG: Anglicans in World Mission – Archives.

Photo credits: “Azariah standing” (5356), “Dornakal Cathedral under construction” (850.46), “Christian workers in Dornakal” and “Azariah in stained glass window”: USPG: Anglicans in World Mission. “VS Azariah sitting at desk”: Indian Missionary Society Thirunelveli.

A Seventh-day Adventist Witness

Andrews Memorial Hospital CEO and colleagues, Jamaica. Ganoune Diop, Seventh-day Adventists – General Conference Global Mission Study Centers. Roy Dodman, United Church in Jamaica and the Cayman Islands. Laurie Falvo, Office of Adventist Mission – Communication Projects.

Photo credits: “Medical staff in 1947”, “Nurse and patient”, “Andrews Memorial hospital” (bottom): Andrews Memorial Hospital CEO and colleagues. “Andrews Memorial Hospital today”: Roy Dodman. “Patrick Allen”: Jamaica Information Service.

A Lutheran Witness

Irene Girsang, United Evangelical Mission – Archives. Terri Miller, Lutheran World Federation - Communication Services. Helen Putzman, Lutheran World Federation – Photo research. Jaap Schep, Lutheran World Federation, Development and Mission, Projects. Roger Schmidt, Lutheran World Federation – Youth. Martin S Sinaga, Lutheran World Federation – Theology.

Photo credits: “Pendeta Djaulung Wismar Saragih”: Wikipedia. “Saragih at work 1953”: United Evangelical Mission. “Lutheran Batak Church”: Lutheran World Federation.

An Evangelical Witness

John Baxter-Brown, World Council of Churches – Evangelism. Rose Dowsett, E2010 representative World Evangelical Alliance. Joann Hill, Christian Reformed Church in North America. René Krüger, Instituto Universitario ISEDET – Faculty. Ruth Padilla Deborst, Latin America Theological Fellowship, Costa Rica. Patricia Pighini, Instituto Universitario ISEDET – Library. Sidney and Mae Rooy, Christian Reformed Church in North America.

Photo credits: “Jorgelina addressing her old school”, “Thesis 1939” and “First graduates”: Library Instituto Universitario ISEDET; “Life and Work of Women in the Church conference”: WCC Photoarchive; “Church in Buenos Aires”: Joann Hill.

A Baptist Witness

Atola Longkumer, Leonard Theological College India. Lanula Pongen and Imchen family, Nagaland India.

Photo credits: “In bullock cart to Borpeta –Trokarjar”, “Church revival among Boro community in Trokarjar”, “On the bank of the Brahmaputra River”, “River baptism in the Boro community”, “Rev Rikum & Mrs. Lanula”, “Graduation Imchen 1953”: Mrs Lanula Pongen and Imchen family.

An Orthodox Witness

Kyriaki Avtzi, Conference of European Churches – Mission. Viorel Ionita, Conference of European Churches – Studies.

Photo credits: “Fr. Ion Briă”, “Anastasios Yannoulatos”, “Preparing the Eucharist”, “Kissing the candle”, “Filling jars with holy water in Zagorsk”: WCC photo archive.

A Witness from a Pentecostal African Instituted Church

John Adegoke, Cherubim and Seraphim Churches Birmingham. Walter J Hollenweger, Intercultural Theology, Pentecostal Studies. Julie Ma, Asian Pentecostal Society.

Photo credits: "Adegoke speaking", "Laying on hands", "Baptism by immersion", "Faculty at 1980 graduation service", "Walter J. Hollenweger congratulatory message": collection Cherubim and Seraphim Church /John Adegoke.

"Lift up holy hands": WCC Photo archive.

A Witness from the Ecumenical Disabilities Advocacy Network (EDAN)

Torill Edoy, Ecumenical Disabilities Advocacy Network (EDAN) – European Network. Samuel Kabue, Ecumenical Disabilities Advocacy Network (EDAN) – International Secretariat. Simone Poortman, Ecumenical Disabilities Advocacy Network (EDAN) – European network. Carolyn Thompson, Ecumenical Disabilities Advocacy Network (EDAN) – Reference Committee EDAN. Kit Wilke, Cross Roads & Woodruff UCC Churches USA.

Photo credits: "Portrait Harold Wilke", "President H.W Bush passed the pen", "Learning to hold your teacup with your feet", "Using one's feet": Rev Kit Wilke, Cross Roads & Woodruff UCC Churches USA; "Our cities and churches are full of stairs and steps": WCC photoarchive.

A Roman Catholic Witness

María Aranzazu Aguado, World Council of Churches – Roman Catholic Consultant for Mission. Ella North, Nauiyu Nambiyu Land Trust Office, Australia. Miriam-Rose Ungunmerr-Baumann, Merrepen Arts Aboriginal Corporation, Nauiyu Community Daly River, Australia.

Photo and text credits: "Portrait Miriam-Rose Ungunmerr-Baumann", "Reconciliation – 1994": Miriam-Rose Ungunmerr-Baumann.

An Interfaith Witness

Muhammad Ashafa, and James Wuye, Muslim-Christian Interfaith Mediation Centre, Kaduna. Alan Channer, FLTFilms UK. Sulaiman Shah, FLTFilms UK.

Photo and text credits: All photos and texts: FLTFilms, London

Pilgrimage overall:

Smaranda Dochia, World Alliance of Reformed Churches – Mission Project. Peter Williams, World Council of Churches – Communication / Photo archives.

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- World Alliance of Reformed Churches
- World Council of Churches in cooperation with the Fondation pour l'aide au protestantisme réformé (FAP)

Production Team



Jet den Hollander
Executive Secretary WARC Mission Project 2006-2010

"The difference between Edinburgh 1910 and Edinburgh 2010 is not that mission has changed from a western to a global venture. This has always been so, as the pilgrimage shows. What's new is that we are slowly beginning to acknowledge this."



Judith Rempel Smucker
Rempel Smucker Design, Akron, Pennsylvania, USA

"In this project I am gratified that my personal faith and aesthetic values have converged, especially in a global context."