



# CT-eNews

November 2019

Welcome to our November edition of CTe-News.

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Remembrance Sunday resources

Inter Faith Week 2019

Neighbour Sunday - 17th November 2019

Week of Prayer for Christian Unity 2020: resources now available!

New initiative: Jesus Christ – The Truth

Human trafficking lecture, Cambridge

Advent and Christmas 2019

Christmas HOPE magazine

Joint Public Issues Team annual conference, 7<sup>th</sup> March 2020

Two job vacancies

## Reflection of the Month: "The sun was shining on the sea..."

Imagine a sandy beach, covered with holiday debris – towels and sunshades, cheap paperbacks and children's toys, a blow-up beachball in the form of a globe. Happy days.

But where are the people? Have they wandered off for lunch, expecting to find everything still in the same place when they get back?

Time passes. The beach starts to take on a rather more worrisome look; its viewers, peering down from above, start to feel a bit like archaeologists, sifting through centuries' old bits and pieces to try to reconstruct long lost lives.

The beach is in Venice, in one of the sheds of the medieval Arsenal, and is [the Lithuanian entry in this year's Art Biennale](#), where it won the Golden Lion Award. Several weeks later, it continues to reverberate in my imagination – and to inform my reading. I thought I knew about the dangers of rising sea levels – but it hadn't occurred to me that beaches will be the first to go – and that it will take the planet zillions of years to renew them. All those tonnes of rock to be ground down.

Has it yet informed my actions? I admit that's work in progress. But it's a fair question – because that's the test of the efficacy of such transforming experiences – do they lead to transformative action?

Christians and other people of faith have been grappling with their understanding of the issue of the climate emergency for some time now. On the one hand, the urgency of our predicament is not in doubt. On the other, we know that if we act only in our own strength, we shall falter. Our actions need to spring from the deepest levels of our faith. But many of us, perhaps especially those whose faith was formed decades ago, before humans did so much damage to the planet, have not yet learnt to understand the demands of our faith in this way.

There is a lot of help at hand. In his 2015 encyclical, [Laudato Si'](#), Pope Francis urges us to hear both the cry of the earth and the cry of the poor. 'Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience'. His namesake, too, is being pressed into service – ecumenical retreats are using St Francis' Canticle of the Creatures, composed at the end of his life and so a summary of his life's insights, to rediscover the created world as a network of family relationships, and the essential setting in which humanity and divinity became one in the Incarnation.

My own faith community, Quakers in Britain, have been in the forefront of climate activism, but also feel the need to root this more firmly in our faith. This year we took the opportunity to do some internal ecumenism, and invited Eden Grace, from the more bible-based strand of Quakerism in the US, to give our annual lecture, ['On Earth as it is in Heaven; The Kingdom of God and the yearning of Creation.'](#)

I'm sure other traditions can cite other examples. By working and praying together, we



can share and expand our insights into the faith roots of our concern for creation, acknowledge our complicity and uphold one another in our actions for climate justice. My hope, shared by staff and trustees, is that CTE, nationally and locally, can help create a space for us to do so.

I'll close with the famous words of John Donne, doubtless intended metaphorically, but now sounding heart-breakingly literal – just try substituting 'glacier' for 'clod':  
'No man is an island entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea.....'

*Rowena Loverance is chair of CTE trustees and convenor of the Enabling Group. She is a life-long Quaker.*

[View this reflection on our website...](#)

## General Election resources

Recent news of the upcoming General Election on 12th December means the Joint Public Issues Team (JPIT) are busy preparing resources to help churches and Christians engage.

JPIT's resources will be joined together under the theme of 'Love, Pray, Vote', and will gradually become available at [\*\*www.jointpublicissues.org.uk/general-election-2019\*\*](http://www.jointpublicissues.org.uk/general-election-2019).



Resources will include:

- **Hustings material** – Material to help people hold a people's hustings, as well as an alternative Question Time style hustings
- **Questions to ask your candidates**
- **Prayer resources**
- **Single page policy briefings** on issues including: Public services (housing, education, social care, NHS); Poverty in the UK (Universal Credit, welfare reform); Refugees and Asylum Seekers; Climate Emergency; Britain in the world (defence, aid, Brexit - trade deal); Independence/Union (Written by SCPO, directed at a Scottish audience but remains relevant to all UK voters) and Brexit (Where we are and possible pathways).

You may also be interested in the reflection ***Faith, hope and love at the coming General Election*** from the Evangelical Alliance, which encourages us: "In it all we believe we can be guided by faith, hope and love. These eternal tenets of the Christian faith can guide our witness, motivate our engagement and season our influence", continuing: "As Christians we can stand assured that God is not fazed by any amount of political chaos or uncertainty. He is the rock who we have faith in..."

## 50 years of unity - the story of St Giles' LEP

St Giles in Desborough is a church actively engaged with its community, through initiatives such as toddler groups, messy church, youth work, a wellbeing café and work with the bereaved.



You may not realise it when first visiting, but St Giles is in fact [a Local Ecumenical Partnership \(LEP\)](#) – one of almost 900 across England.

Fifty years ago, on 7th September 1969, the inauguration service for the Anglican Methodist Church of St Giles took place in the presence of the Bishop of Peterborough and the Chair of the Oxford and Leicester Methodist District.

*As the church celebrates their 50th anniversary of becoming an LEP, CTE's Lucy Olofinjana heard more about their journey of unity from their rector Rev Hannah Jeffery, as well as Rev Neil Clarke, an assistant priest who has been part of the church for 27 years....*

### Joining together as one

"The LEP at Desborough is not just a shared building, but a real joining together of the two traditions", longstanding church member Neil explains, adding "Nearly all members of the church are joint members of both denominations."

St Giles' church services take place in the original Anglican building which dates back to the thirteenth century, and when their LEP was formed, the Methodist Church sold their chapel and purchased what is now St Giles's community centre.

Explaining how their services and leadership operate, Neil adds: "We have a unique communion service called the "St. Giles Rite", which combines elements from both denominations and has been approved by both churches sponsoring bodies.



Sharing their church's heart for unity, Neil adds: "Jesus said we should all be one. That means it is paramount and that is what we desire."

"All the Anglican priests are also Associate Methodist Ministers, regularly taking services on the Methodist Circuit and playing a full part in its life. The church's Anglican Incumbent and Methodist Minister are joint chairs of the church council, and we have our own constitution and practices."

Rector of St Giles, Rev Hannah Jeffrey, explains that all services are done jointly, with the church having its own approved liturgy combining the two traditions, and confirmation services being led by both the Anglican bishop and the Methodist district minister, confirming the person into both churches.

“These confirmation services, where the ministers share things very publicly, are a great opportunity for people to see that we are different, but we’re working together.”

### **Being willing to compromise**

In practice this means “there are certain things we have to compromise on”, as Hannah explains. This includes not using alcoholic wine in communion, to respect the Methodist position on this, which is a sacrifice for some.

“People’s general willingness to compromise is so important for the kingdom of God”.

Hannah adds, “I like to think that as members of our church we learn things from one another which we might not have learnt otherwise. And that our church has given people the courage not to hold quite so tightly onto their way of doing things, but to begin to learn to let go.

“There’s huge strength in our differences, and also huge challenge – it’s about learning how to work with those differences in a creative rather than a destructive way.”

### **Stronger together**

Reflecting on the 27 years during which he’s been part of the church, Neil adds: “The church has learnt that we are stronger together.

“There is so much in common and any differences are slight and do not get in the way.

“We no longer call ourselves St Giles Anglican and Methodist Church, but simply St Giles Church, as denomination is no longer an issue (although our notice board states we are an Anglican and Methodist partnership for people who are unfamiliar with our church).

“We respect each other's traditions, but we have evolved to be a single entity.”

Hannah agrees, adding “God is bigger than our differences.”

### **Celebrating fifty years of partnership**

In Hannah’s words, “unity within the church models the kingdom of God”, and St Giles is a church committed to reaching out to their community in many different ways.

For their fiftieth celebrations, the church hosted a special exhibition on 5th October 2019, showing the breadth of work they carry out as a church, as well as an historic exhibition of all they have done in the past.

Then on Sunday 6th October they gathered for special services presided over by the Bishop of Peterborough and the Chair of the Northampton



District, bringing together past clergy and those who have played a part in the LEP over its 50 years. And in the evening the church hosted a circuit songs of praise.

They are also planning a range of monthly events to celebrate this special year, including an afternoon tea, a Christmas tree festival themed around their 50 years, and other social events for the community.

### **Unity for a purpose**

"St Giles is a very inclusive church in so many ways" Hannah shares, adding "we've had to learn what it means to embrace difference."

"I think that the way that church is going generally, certainly in terms of mission, more and more churches are going to be like LEPs – even if don't call themselves that. People will come along to church because someone invited them, or to join in with something we're doing, rather than because they're attached to a particular tradition."

"It's all about loving each other and working together, as we see in the model of the Holy Trinity – being different but all being one. If we can't be one, then what are we doing?"

"Jesus said 'people will know me when they see the love they have for one another'. The more that people with differences can work together, the more it models God's love and his kingdom."

[View this story on our website...](#)

## **Church hall transformed into housing for young people – DIY SOS Big Build**

*Rev Sheelagh Aston shares her church's story, which features on BBC One's DIY SOS on Wednesday 13th November at 8pm...*

And he answered them 'Whoever Has two coats is to share with him who has none.'  
Luke 3: 11.

A simple request we find so hard to do. In Jesus' day, giving something as simple as coat would be madness. Clothes were expensive – you had few possessions and what you had you kept. Giving a spare coat would have been a great sacrifice.

We live in a world where we amass possessions and money. Who doesn't have a loft, garage or shed housing forgotten items from past times or things we keep 'just in case?'

What if we did give what we had to others?



Many churches do make their premises available for hire and set up projects to address needs in their community. The text could be seen to be asking us, what if you had a building that could benefit others in a significant way if you gave it away? Sadly when church owned buildings are sold off ownership is lost and the opportunity to work in partnership with others too. Surely there is a better way forward.

It was this thinking that set my own PCC at St Silas Church, Blackburn, to ponder this verse from Luke. We had a lovely Victorian Parish Hall; a former school built in 1834 and refurbished in the 1970s for community use. The changing demographics of the parish residency and the retraction of community organisations had taken its toll. Equally we were aware, through our relationship with local homelessness project, Nightsafe, of the growing homelessness amongst 16-25 years old in the area. We knew they wanted to develop a 'next step' in their housing provision for 16-18-year-olds by providing supportive independent accommodation located within the community.

The decision to work in partnership with Nightsafe to convert the Hall into accommodation and to support the young residents in their new home brought alive the true meaning of the text from Luke for the PCC and our congregation. The project could have taken years. Instead, the conversion was completed over two weeks in September this year, thanks to BBC Children in Need & DIY SOS choosing it as their Big Build Project. And of course the hundreds of volunteers who gave their time to come and do the work.

For two weeks our church became a building site, with the local Roman Catholic church opposite home to the catering crew. Other churches sent volunteers to man the tent and skilled volunteers to help plaster, decorate and landscape. The Mosque next door to the church housed building materials in their car park and cooked curry one night for everyone working into the small hours. Where a common need is perceived, barriers are removed and a glimpse of heaven on earth is revealed.

Today six young people have a home which has been lovingly prepared for them by the community they now live in. We may have lost our Parish Hall, but we have gained new friends, neighbours and most of all the opportunity to share God's love with others through sacrificial giving.

*Rev Sheelagh Aston is Priest in Charge of St Silas Church, Blackburn (Diocese of Blackburn) since Dec 2016. She was PIC of Oxclose Church, Washington LEP/Durham Diocese Ecumenical Adviser between 2010-16.*

*The DIY SOS Children in Need Big Build programme will be shown on Wednesday 13th November at 8pm BBC One.*

*Photo – Volunteers with Nick Knowles from DIY SOS, outside St Silas Church on Reveal Day in Sept 2019. Copyright: BBC. Used with permission.*

[\*View this story on our website...\*](#)

## Solemn vespers to celebrate canonisation of John Henry Newman

*CTE's chair of trustees Rowena Loverance, and National Ecumenical Officer John O'Toole, reflect on this significant ecumenical service at Westminster Cathedral on 19th October 2019...*



Even in sanctity, it seems, John Henry Newman still has an eye for moments of potential controversy. His beatification in 2010, on the occasion of Pope Benedict's state visit to the UK, followed the formation of the first UK coalition government of modern times; now his canonization has taken place at a time of such political chaos that comparing his Anglican-turned-Catholic career to the rivalry of the Liverpool and Everton football teams and to MPs 'crossing the floor', seemed entirely appropriate, indeed rather mild.

The Archbishop of Canterbury, invited to give the sermon at the Solemn Vespers held at Westminster Cathedral to celebrate Newman's canonisation, offered these comparisons in light-hearted mode (his host, Cardinal Nichols, being a well-known Liverpool supporter), but took as his text 1 Peter 5 1-11: 'be the shepherds of the flock of God that is entrusted to you', and presented the new saint first and foremost as a pastor.

Since this was an ecumenical occasion, he also addressed, apparently with some trepidation, what we should be doing today to unite the flock of Christ. Here his watchwords were love and truth. 'To view truth is to move away from a binary right or wrong attitude.' We must love with our eyes open.



All this as the late afternoon light lit up the glowing mosaics and the choir sang Bruckner's motet, 'Os justi'. The Vespers included a generous dose of Newman's own words from his *Dream of Gerontius*: 'Firmly I believe and Truly' and 'Praise to the Holiest in the height'. Even more moving were those printed at the end of the order of service, for us to reflect on as we came away: 'God has created me to do him some definite service. I have my mission... – I may never know it in this life, but I shall be told it in the next'.

*Rowena Loverance is chair of CTE trustees and convenor of the Enabling Group. She is a life-long Quaker.*

## The Reuniting of Friends

In the very fine [sermon which Archbishop Justin Welby preached](#) during the Solemn Vespers in Westminster Cathedral, on Saturday 19th October 2019, to celebrate the canonisation of Cardinal John Henry Newman, he spoke about Anglicans and Catholics and how our two churches

“are often seen, [as] at best rivals, possibly mutual opponents, and even in some cases enemy forces in a five-century war.”

He then went on to add the following:

“How wrong can analogy be?! For we are not enemies, nor are we opponents, nor even rivals. God forbid! Indeed, God has forbidden. We are more like a family that had a bitter dispute, a divorce in the past, and has acquired the habits and occasionally bad manners of separation. For all that we are still family, called together by grace, caught up in the love of God. This is where St John Henry comes in, for he is the saint of this age as well as of his own, and thus we rejoice both at his canonisation; more appropriately we learn from his life and seek his intercessions.”

When Newman became a Roman Catholic on 9th October 1845, it involved a sad parting from many of his Anglican friends. Yet one of his dearest friends E.B. Pusey (who was to remain a devout Anglican for the rest of his life) wrote as early as 16th October 1845 that Newman’s conversion to Catholicism was

“perhaps the greatest event which has happened since the communion of the churches has been interrupted.”

Thomas J. Norris, in his book *Cardinal Newman for Today* (Columba Press, 2010, p. 107) explains what Pusey meant.

‘Pusey provided at once a reason for his judgement. “If anything could open their (Roman Catholic eyes) to what is good in us, or soften in us any wrong prejudices against them, it would be the presence of such a one, nurtured and grown to such ripeness in our own church and now removed to theirs.” Newman is a bridge between Rome and Canterbury! With the hindsight of a century and a half, Pusey’s prediction can be seen as a prophecy generously fulfilled: Cardinal Newman has indeed been a bond of understanding and a stimulus to dialogue between Catholic and Anglican churches. On the day of his requiem the Cork Examiner wrote, “Cardinal Newman goes to his grave with the singular honour of being by all creeds and classes acknowledged as the just man made perfect.”’

*John O’Toole, National Ecumenical Officer and Secretary to the Department for Dialogue and Unity, Catholic Bishops’ Conference of England & Wales.*

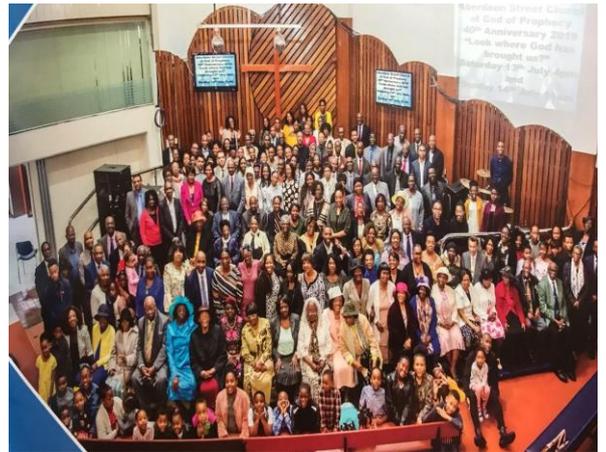
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Photo credit: © Mazur/cbcew.org.uk

## The purpose, impact and future of black Pentecostal churches such as Aberdeen Street, Birmingham

*A reflection by CTE staff member Bishop Joe Aldred, written in celebration of the 40th anniversary of Aberdeen Street, a Church of God of Prophecy congregation in Birmingham, and shared to mark Black History Month....*



"I am a living testimony to the nurturing ministry of Black Pentecostal Churches, in particular Aberdeen Street. These churches that have empowered and equipped many to take our place in British society, making significant contributions in religious and secular spheres..."

The Church of God of Prophecy (COGOP) Aberdeen Street, Winson Green, Birmingham is part of a Christian tradition in Britain known as the Black Church Movement. 'Black' because the majority of their membership are of African descent. 'Church' because they are part of the one holy catholic church. 'Movement' because they are culturally dynamic, ethnically diverse, multidenominational and demographically international.

Churches may be best identified by their denominational or independent names - which they are - but 'black' provides useful additional sociological lens particularly in a racialised white-majority British context. Revelation 7.9 reminds us that the kingdom of God has diversity in its DNA, as John sees 'a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb'. Culture and ethnicity are not only convenient interpretative tools, they are intrinsic features of a diverse church engaged in the mission of embodying God's redemptive love for the world through Jesus Christ.

People of African descent have long lived in Britain, dating back to the 2nd Century AD Roman times, through the Transatlantic Slave Trade from the 15th Century, through World War 1 and World War 2 in the 20th Century. However, the national rebuilding programme after World War Two, including the NHS, saw significant numbers of economic migrants from across the Commonwealth and colonies come to live and work in Britain. They brought their religion with them and soon attempted to populate existing churches to which they belonged back home, and establish the ones they brought but did not find, which were mainly Pentecostal. This marked the beginning of the Black Church Movement in Britain in the Windrush era since 1948.

Significant among the new arrivals were Black Pentecostals with a reputation for fervent worship. Pentecostals worship anywhere, and everywhere, and are as comfortable meeting for prayer in homes, community, school and church halls; as they are purchased and, as in the case of Aberdeen Street, specially built edifices. Some are independent fellowships, others are part of wider regional, national and international ecclesial bodies.

The obstacles faced by the early Windrush settlers to find places of worship were largely linked to the issue of race. The people with power and authority to rent or sell

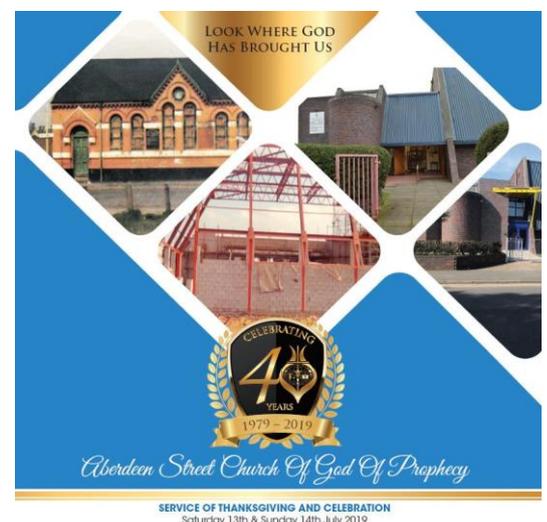
tend to view prospective tenants or purchaser with a racialised scepticism that often lead to negative outcomes. There are few exceptions. In spite of this, across the country, mainly in industrial conurbations black fellowshipping communities have proliferated. These are like oases in the midst of a tempestuous ocean, for an exilic people of God. They sing, 'Jesus is a rock in a weary land, a shelter in a time of storm'.

Back in the 1950s, those who in the Caribbean belonged to European churches such as Roman Catholic, Anglican, Baptist, Moravian, Congregational, and Quakers expected to be welcomed into their churches in Britain, but this was not generally the case. Instead they were met with rejection. As Io Smith recalls, 'I was looking for love and warmth and encouragement, I believed the first place I would find that was in the church, but it wasn't there'. Like Smith, some joined the Black Pentecostal Churches established by their compatriots; some defected from the Christian faith altogether; some refused to accept the hurt of racist rejection and hostility and continued to attend. One said to me, 'I told the minister, "I am a Baptist, this is a Baptist Church, and I am staying here!"' Today it is generally agreed that some inner-city mainstream churches would be closed were it not for the presence of its black members who have remained in areas affected by white flight to the suburbs and white highlands.

Against a background of racial oppression as enslaved and colonised people, Black Christian migrants having embraced the Gospel of love preached to them, dared to believe that they were coming to the 'motherland'. They found it, but 'mother' did not recognise her children. Sadly, this was as true of the country at large as it was of the British Church. An observer commented, 'British Christians prayed for years for revival, but when it came they did not recognise it, because it was black'. And, soberly added, '...the two cultures do not easily mix; special grace, considerable cultural, theological and liturgical skill is needed on both sides to make this encounter successful'. It has been the lot of the Black Pentecostal Churches to help their members restore the dignity of their human and Christian self, made in the image and likeness of God, and the confidence to chart a good future course.

Unquestionably these churches have operated as spaces of rescue and shelter and of affirmation, as illustrated by one testator, 'Thank God for the Church of God, she has made me to be a lady'. But the Black Pentecostal Church is multidimensional and can best be thought of in light of remarks by the Archbishop of Canterbury in a Foreword to a recent publication on Pentecostals and Charismatics in Britain, '...from time to time a significant movement arises, prompted by the Holy Spirit, that stands the test of time and has lasting effect on the Church for years or even centuries'.

Aberdeen Street Church of God of Prophecy is recognisably a Black Pentecostal Church because its membership and following in Britain are black, with few exceptions. Yet, it is part of an international denomination with origins and current headquarters in southern United States, and is part of a world-wide multi-cultural organisation. It is a well-kept secret that the Church of God of Prophecy in Britain was not started by Caribbean migrants, as was the case with other black Pentecostal churches in Britain. COGOP was started by a white Englishman, Herbert England,



in Bedford in 1953, predated by the Church of God in Christ in 1952, post-dated by the New Testament Church of God in 1955, with scores more in the years that followed.

Black Pentecostal churches grouped together constitute a significant block. For example, in 2018 the combined assets of five well known national churches (New Testament Church of God, Church of God of Prophecy, Calvary Church of God in Christ, New Testament Assembly and Ruach City Church) was £86 million, based on purchase, not current market value which would be considerably more. The net worth of all Black Pentecostal Churches in Britain is unknown but will run into hundreds of millions of pounds sterling. Their economic presence therefore is significant, and it is worth reflecting on the impact such financial muscle could have were these churches to consolidate their assets!

When Aberdeen Street Church was built 40 years ago, it was an act of worship to God as well as a statement of defiance towards a racist culture and church. Black churches are biblically grounded, and draw upon a galaxy of texts supplemented by hymns and songs that enable a transcendence of racism given that they have to live with its pervasive and enduring presence. David in the Psalms asserts that God prepares a table for him to eat in peace in the presence of his enemies. The prophet Jeremiah in a letter to Jewish exiles in Babylon told them to embrace exile, pray for the peace and prosperity of where they find themselves, and work tirelessly for theirs and its prosperity and shalom. This is a people who believe that when God is for you, when God is on your side, it matters not who or what is arrayed against you – as Goliath found in his encounter with David. A Bible believing community takes seriously apostle Paul's, 'I can do all things through Christ who strengthens me' (Philippians 4.13).

I am a living testimony to the nurturing ministry of Black Pentecostal Churches, in particular Aberdeen Street. These churches that have empowered and equipped many to take our place in British society, making significant contributions in religious and secular spheres. A recent publication of 100 Great Black Britons included Bishop Oliver Lyseight, a pioneer of the New Testament Church of God and the Black Pentecostal Church Movement. Many have received honours from the Queen, other establishments and societies, recognition for their valuable contributions to society. Little wonder that mainstream British churches now actively seek Black Pentecostal Churches as ecumenical partners in mission in Britain. Recently the Church of England changed its legal canons through its General Synod to allow for independent – including Pentecostal – churches' preachers to legitimately preach in its churches. The Black Church's contribution to music is phenomenal as exemplified by the influence of Black British Gospel so well exemplified by Kingdom Choir that took the 2018 Royal wedding by storm.

Black Pentecostal Churches, like Aberdeen Street, now face new challenges in a constantly changing and aggressively secular society. Respected as ecumenical partners for mainstream establishments that once viewed them as 'sects', they must now face up to the intergenerational challenge to engage emerging Black British communities. Second, Black Pentecostal Churches find that seventy years after Windrush they remain black and need to decide if their ministry is homogeneous to black people or heterogeneous to all people. Homogeneity carries its own challenges, but heterogeneity requires thinking through how to move beyond the limitations of its own culture thereby signifying to others they are welcome.

Third, Black Pentecostal Churches hold to conservative social norms based on its understanding of biblical standards, and it will either acquiesce to current trends or provide convincing apologetics for its conservatism if its mission is to be effective. Fourth, there is a compelling call for a robust political agenda that goes beyond social care for its members to speak truth to the principalities and powers that impact its members' lives. Fifth, having grown by splitting cells, do Black Pentecostal Churches now need to consider how greater unity in diversity might yield bountiful missional fruit spiritually, socially, economically and politically?

Having come thus far the Black Church in Britain has now to teach the next generation to sing the Lord's song in a strange land.

*Bishop Dr Joe Aldred is CTE's Principal Officer for Pentecostal & Charismatic Relations. Joe is a broadcaster and writer as well as an ecumenist, regularly contributing to BBC's Pause for Thought and UCB radio, and recently editing the book Pentecostals and Charismatics in Britain: An Anthology.*

[View this article on our website...](#)

*Photo credit: Church of God of Prophecy*

## **£500,000 fund for Windrush Day celebrations 2020 launched**

Communities across the country can bid for a share of £500,000 funding to celebrate the outstanding contribution of the Windrush Generation and their descendants to the nation's social, economic, political and religious life.



The Ministry of Housing, Communities and Local Government announced on 17<sup>th</sup> October 2019 that the annual Grant Scheme was now open, as communities around the country celebrated Black History Month. The fund will provide up to £25,000 to local councils, charities and community groups seeking to host events for Windrush Day 2020.

Earlier this year the grant scheme supported 50 groups across the country to celebrate the inaugural national Windrush Day. Events included educational workshops, cricket matches, street parties, theatre performances and historical exhibitions, all honouring that landmark day over 70 years ago when the Empire Windrush arrived at Tilbury Docks from the Caribbean.

Dr Joe Aldred, Churches Together in England staff member and part of the Windrush Day Advisory Panel, says:

“Following the amazing national service of thanksgiving in a packed Westminster Abbey on 22 June 2018, and the first official national Windrush Day on 22 June earlier this year, I am looking forward to an even greater Windrush Day 2020.

“It has been a pleasure to serve with colleagues on the Windrush Day Advisory Panel where I have seen first-hand the commitment of so many to ensuring the contributions of the Windrush Generation to the life of our country is properly recognised.

“Giving honour to whom honour is due, is a sound biblical principle and Windrush Day is a significant way to do so by celebrating, commemorating and educating together, absorbing the historic and continuing warmth of Caribbean presence in Britain.”

...To apply, [download an application form](#) and return the completed form to [Windrushdaygrants@cuf.org.uk](mailto:Windrushdaygrants@cuf.org.uk). Please include ‘Windrush Day Grant’ in the subject line.

There is a budget of up to £500,000 available to fund events across the country, and groups can bid for a share of up to £25,000. Applications for funding will remain open until 8<sup>th</sup> December 2019.

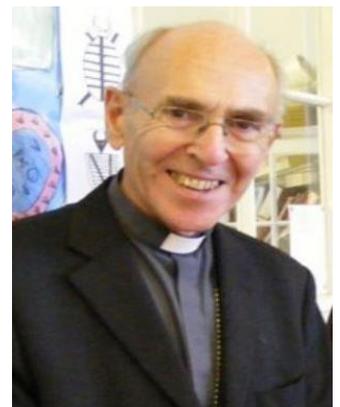
[\*Find out more in the full article on our website...\*](#)

*Photo: Windrush Day national service of thanksgiving in Westminster Abbey on 22<sup>nd</sup> June 2018, organised by Churches Together in England and a range of partners. Photo credit: © Dean & Chapter of Westminster*

## **Tributes paid to Bishop Brian Noble**

The Rt Rev. Brian Noble, the 10th Bishop of Shrewsbury and a former convenor of CTE’s Enabling Group, has died peacefully at the age of 83 years. Bishop Noble died on the afternoon of Monday 21st October at Arrowe Park Hospital, the Wirral.

Rev Bill Snelson, General Secretary of CTE from 1997-2008, remembers Brian and his contribution to the ecumenical movement in England:



“Bishop Brian Noble represented the Catholic Bishops’ Conference of England and Wales at Churches Together in England during the mid-1990s. A popular, approachable person, he was a natural choice to succeed Philip Mawer as Convenor of the Enabling Group in 1998. Sadly, the diagnosis of oesophageal cancer in the following summer, and the prospect of prolonged debilitating treatment, meant that Brian decided to resign.

“Highly respected and respectful, he was committed to the ecumenical movement, and as the Catholic bishop responsible for large parts of Merseyside he was acutely aware of the prejudices inherited from past generations. His advice, affirmation and encouragement were much appreciated by the Churches Together in England staff, not least by me.”

[\*View this story on our website...\*](#)

*Photo credit: Diocese of Chester.*

## And finally...

### Remembrance Sunday resources

Remembrance Sunday takes place this year on 10th November. Churches Together in Britain and Ireland have produced a range of resources which are [available on the CTBI website](#).



### Inter Faith Week 2019

Inter Faith Week 2019 will take place between 10<sup>th</sup> and 17<sup>th</sup> November.

Its aims are to:

- Strengthen good inter faith relations at all levels
- Increase awareness of the different and distinct faith communities in the UK, in particular celebrating and building on the contribution which their members make to their neighbourhoods and to wider society
- Increase understanding between people of religious and non-religious beliefs

Find out more at [www.interfaithweek.org](http://www.interfaithweek.org)

**Inter Faith  
Week**

**10-17 November**  
[www.interfaithweek.org](http://www.interfaithweek.org)



### Neighbour Sunday - 17th November 2019

The Neighbourhood Prayer Network and Faith in Later Life are delighted to be working together to invite churches to join in praying for our neighbours, as part of the first Neighbour Sunday, taking place on 17th November 2019.

Jesus said, we must love our neighbours as ourselves. That's a bold challenge, but one we must step up to. Perhaps, this Neighbour Sunday, you could start praying for those who live around you? This might be the start of seeing your community changed.

Find resources and more at [www.neighboursunday.com](http://www.neighboursunday.com)

**Neighbour  
Sunday**

17th November 2019

## **Week of Prayer for Christian Unity 2020: resources now available!**

The 2020 Week of Prayer for Christian Unity is a unique opportunity for mission and evangelisation, with plenty of opportunity to involve children and schools. Do be encouraged to start planning now!



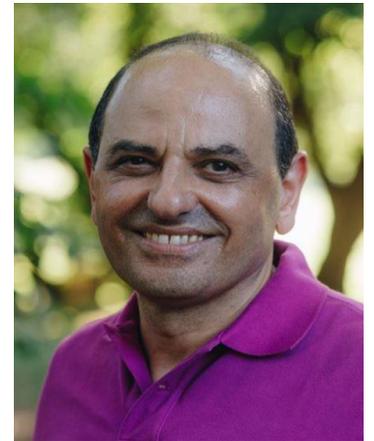
This year's booklet and further resources are now available to download at [www.ctbi.org.uk/weekofprayer](http://www.ctbi.org.uk/weekofprayer)

Let's make the 2020 Week of Prayer, 18<sup>th</sup>-25<sup>th</sup> January, a moment of outreach and evangelism!

## **New initiative: Jesus Christ – The Truth**

Throughout November and the first part of December, Revd Canon J. John is running a major initiative entitled **Jesus Christ – The Truth**, aiming to help Christians share their faith and to encourage seekers to consider the truths of Christianity.

The initiative is designed to have both a global and local impact. The digital campaign began on Friday 1st November with the [Jesus Christ – The Truth video](#) launching across all major social media platforms and J. John's website, [www.canonjjohn.com](http://www.canonjjohn.com).



*[Find out more on our website...](#)*

## **Human trafficking lecture, Cambridge**

In 2017, Churches Together in England (CTE) published a report about human trafficking, [Behind Closed Doors](#). As CTE we continue to assist in raising awareness about what the churches are doing in the area of human trafficking and modern slavery, and therefore share news of this upcoming lecture taking place in Cambridge on 11th November...



## **The Inaugural Annual CCARHT sponsored Thomas Clarkson Lecture – Modern Slavery, Human Trafficking, Contemporary Chattelage: What's in a Name?**

**Date:** Monday 11th November 2019, 5-7pm

**Location:** Old Divinity School, St John's College University of Cambridge, CB2 1TP.

*[Find out more on our website...](#)*

## Advent and Christmas 2019

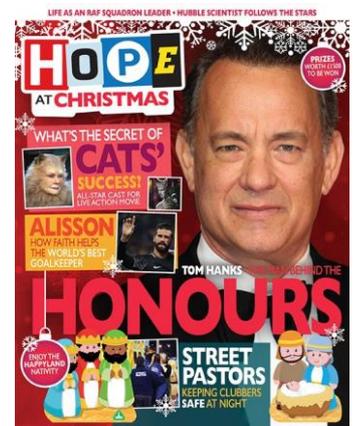
CTBI is collating a range of resources for Advent and Christmas, including the Festival of Nine Lessons and Carols, and those from Christian Aid, Church Urban Fund and Hope. Plus there's material from previous years: A World in Waiting – Advent hope in an economic crisis, ALTERnativity and Advent Journey with the Magi.



[Access advent and Christmas resources on the CTBI website...](#)

## Christmas HOPE magazine

Christmas HOPE magazine is now available to order, ready to give away at your Christmas events. With a centre-spread featuring the Happyland characters telling the Christmas story, this 32-page magazine is packed with topical features to inform, challenge and entertain readers. The cover features Tom Hanks, 'the man behind the honours'; the new Cats movie; Alisson Becker - the world's best goalkeeper(?), and Street Pastors 'keeping clubbers safe this Christmas'.



[Order copies now via the HOPE website...](#)

## Joint Public Issues Team annual conference, 7<sup>th</sup> March 2020

Booking is now open for JPIT's conference next year, with the theme 'Renewal and Rebellion: Faith, Economy and Climate'.



Speakers include Ed Miliband MP, Anthony Reddie, Director of the Oxford Centre for Religion and Culture, and Christine Allen, Director of CAFOD.

The conference takes place on Saturday 7<sup>th</sup> March at the Riverside Centre in Derby.

[Find out more on the JPIT website...](#)

## Two job vacancies

### **Sector Minister - Director of MK Christian Foundation**

A unique and exciting opportunity to explore and develop new approaches to mission and church through social enterprise. Deadline for applications: Midnight on Friday 7 November 2019

*[Find out more on our website...](#)*

### **Academic Position in Ecclesiology & Ecumenism (1 EFT)**

UCLouvain invites applications for a tenure track or tenured full-time position in Ecclesiology and Ecumenism. Deadline for applications: Friday 15 November 2019.

*[Find out more on our website...](#)*

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