

Comhradh – Argyll Faith and Culture Conversation

Glencruitten House, 19-20 April 2013

Summary of Proceedings

Friday 19th April

Introduction – Kenneth Ross

Welcome to the second *comhradh* to take place in Glencruitten House. Where did it come from and where is it going? It began with a number of folk, rather loosely connected, who sensed that there is a conversation to be had on what we have called “faith and culture”. In the new culture which we see emerging in the Western world, what is the place of faith?

A few of us who are based in Argyll, and inspired by Argyll, are people who deeply value the Christian faith but notice that a great many of our contemporaries seem to find that they can do fine without it. So they live their lives in ways which often are rich and fulfilling in many respects but which apparently have no real place for faith in God or Christian discipleship. So we ask ourselves: how could this disconnect be overcome? How could a renewed connection be formed between the world of our contemporaries and the realities to which Christian faith bears witness?

We aim to be rooted in the life of Argyll but the last thing we wanted it to be is parochial. We aim to work on a very big canvas. We seek to dig deep into Argyll’s history. We aim to be extensive geographically too, taking account of the worldwide extent of Christian faith today. And we aim to be engaged with the prevailing culture of the Western world today in all its aspects.

We are particularly grateful to be able to meet in Glencruitten House not only because it is a wonderful space but because it offers distance from institutional life. There is no official organization that is responsible for the *comhradh*. It is a freelance initiative. It stands or falls simply on the strength of its ability to offer something worthwhile. Who knows what the future may bring but we thought it would be good for it to start in this way – operating in an open space which has its risks and drawbacks but which means that it is free of the inhibitions which come with institutional interests and constraints.

The *comhradh* has been a puzzle to some people. In fact, it has had rather a polarising effect. While some cannot see the point of it, others feel that it is just what is needed.

What we hope to offer is an opportunity to deepen our conversation through taking time together to see how far we can get in attaining clarity in understanding where our contemporary culture is going and what it means for

faith; as well as where contemporary faith is going and what it means for culture. It is a chance to step back from the action for a little while, to reflect upon it with a view to returning to it with sharper understanding and renewed motivation – what has sometimes been called the action-reflection cycle.

The art of conversation has become a scarce commodity. To find people who know and trust one another, who share at depth their thoughts and experiences, is increasingly rare. In the assessment of Jonathan Sacks, “Conversation, the heartbeat of democratic politics, is dying and with it our chances of civic, let alone global, peace.”¹ Sacks goes on to argue that: “... the question is real and urgent: how do we live with moral difference and yet sustain an overarching community? The answer ... is *conversation* – not mere debate but the disciplined act of communicating (making my views intelligible to someone who does not share them) and listening (entering into the inner world of someone whose views are opposed to my own).”²

In planning this *comhradh* we took account of evaluation and feedback offered by participants in the October event:

- The event was much appreciated and represents something which most participants do not find elsewhere.
- The diversity of participants was appreciated and the mutual respect with which everyone interacted.
- The group is generally happy for now to work in a “low-key” way, quietly building up the strength of the *comhradh*.
- The group is keen to have further events similar to this one and happy with the suggestion of twice per year.
- A presence on the internet, in one form or another, may be something to develop in future.
- Attention could be given to practicalities e.g. publicity, provision of transport from Oban for those using public transport.
- In terms of thematic focus, most favour attempting to define more specific topics for future *comhradh*.

One theme which strongly emerged during the October *comhradh* was that of “relationships – fragmentation and connection”. Tonight and tomorrow we hope to look at this more closely.

We have done some preparation and we have some structure. But, for the most part, there is no prior script. We will go where the conversation takes us, possibly surprised by what happens when we “hear each other into speech”.

We find it important to frame our conversation with worship times. In a faith and culture conversation you are talking **about** God and it is difficult to do justice to this if you are not talking **to** God and being aware of the presence **of** God.

Opening Worship: Faith Friendship and Freedom – Murdoch Mackenzie

Wherever I have been in the world whether in India or in Scotland or anywhere else there are a few songs which people always want to sing. One of them is particularly suitable for our theme tonight: Faith, Friendship and Freedom. It is 'What a Friend we have in Jesus'

In 1855 Joseph Scriven wrote this hymn to comfort his mother, who was across the sea from him in Ireland. It was originally published anonymously, and Scriven did not receive full credit for almost 30 years. So let us sing it now:

What a Friend we have in Jesus, all our sins and griefs to bear!
What a privilege to carry everything to God in prayer!
O what peace we often forfeit, O what needless pain we bear,
All because we do not carry everything to God in prayer.

Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; take it to the Lord in prayer.
Can we find a friend so faithful who will all our sorrows share?
Jesus knows our every weakness; take it to the Lord in prayer.

Are we weak and heavy laden, cumbered with a load of care?
Precious Savior, still our refuge, take it to the Lord in prayer.
Do your friends despise, forsake you? Take it to the Lord in prayer!
In His arms He'll take and shield you; you will find a solace there.

In John 15:13-15 Jesus says: "No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer ... but I have called you friends."

The word friend, like the word free comes from the Anglo-Saxon word *freo* the root of which means to love. You can only be really free if you love. In India I conducted worship in Tamil and our prayers usually began with the words '*pryamana sahothararai*' which mean '*beloved brethren*'. Because the letter 'f' is not there in Sanskrit or Tamil but instead there is a 'p' – just as we use 'ph' in English. – so *freiamana* becomes *pryamana*. And in our short periods of reflection we will think about friendship in the Bible.

We begin with David and Jonathan: 1 Samuel 18:1-5 and 2 Samuel 1:23, 25-26.

Each one of us will have friends like that and it reminds me of I suppose my best friend Colin Gunton whom I first met as a student in Oxford and who became the Professor of Christian Doctrine in Kings College London. In 2003 he died very suddenly of a bleeding ulcer and I wept for the whole of that day. Just for a couple of minutes I would like us to sit in pairs and talk to your neighbour about what that friendship between David and Jonathan means to you and about someone you know who is a real friend.

Song: A new commandment I give unto you

Friendship in the Contemporary World – Donald Shell

We need to benchmark what we are talking about. Ecclesiastes 4:9-12 can assist us to do this. A friend helps us when we fall (v.10), supports us when we are vulnerable (v.11) and protects us when we are attacked (v.12). A friendship duo is always strengthened when it is added to (“a threefold cord...”). It is a pity most of us only hear this passage read at weddings; its application is much wider.

C. S. Lewis wrote a book entitled *The Four Loves* (Affection, Friendship, Eros and Charity). In this he comments that “Without Eros none of us would have been begotten, and without affection none of us would have been reared. But we can live and breed and get by without friendship”.

And in the contemporary world many do so live. One survey indicates 25% of Americans having no friends at all (and the average person having just 2 friends). A UK survey showed 15% without any real friends, “people you could rely on if you needed help”. Friends are folk who really know what is going on in your life – behind the mask; they have a 3D perspective on you. They are not just acquaintances or folk you socialise with; there has to be a much more profound sharing.

The Ancients extolled friendship; Aristotle spoke of it as a “single soul occupying two bodies”. Certainly real friendship is more elusive and thinner on the ground than the self-image we have of our society would suggest. The growth of loneliness in modern western type society is widely acknowledged. Our society has lost its way in regard to friendship. In the collective memory of society we have forgotten what we have forgotten- we no longer remember what we are missing.

It was said of a certain American politician that “deep down he was very shallow”; we have become very shallow as regards friendship. Why? One reason is that we put so much emphasis on phoney friendship. Ask any person under the age of about 30 how many friends they have and you will probably be given a number which is both ridiculously large and ridiculously precise: 163; 368; 1092. These are of course “friends” on Facebook, folk who have agreed to acknowledge one another as “friends”.

Celebrities have set the pace with amazing levels of “sharing” on twitter; electronic media give an illusion of intimacy. All this hollows out the meaning of friendship leaving a very cheap substitute. The danger is that as we buy into that we lose sight of the real thing.

Like all technology the internet has brought much good (talking to your grandchildren on Skype; picking up an urgent email from an overseas friend requesting help, to say nothing of the instant availability of vast quantities of information of all kinds). But we need to recognise how our technology shapes our culture. The French Christian sociologist Jacques Ellul emphasised this in a book published in the 1960s *The Technological Society* in which he argued technology shapes us and our culture in irresistible tyrannical ways. The

Industrial Revolution did this in breaking up small communities where all knew each other and lifelong friendships through shared living and working experience proliferated.

The level of mobility demanded in modern society easily and casually breaks up families, communities and often friendships too. For many young people the overwhelmingly preponderant way in which they interact with others, significant others in their lives is through such media. We need to stop and think about how this new technology is shaping the lives of the next generation, the world they inhabit, the culture in which they live and move and almost literally have their being.

We are also a more individualistic society. We are encouraged to think first and foremost of ourselves. We use other people in an instrumental way – what benefits are there for me in getting to know that other person? Should we add so-and-so to our dinner party circuit? Young professionals are told to take care to cultivate their networks - rather than their friendships.

The wholesale sexualisation of our culture has also had a debilitating effect upon friendship. The assumptions that surround such a large swathe of our social contacts involve sex. The public mind or our social culture steers us that way. It becomes more difficult to nurture good friendship when those around you assume a sexual relationship or at least the desire for such is omnipresent. One of the reasons for the rise of single person households is that sharing accommodation with another (of the same gender or otherwise) carries unwanted assumptions in modern society. The statement “We are just friends” implies to most a kind of second class relationship. “He/she just wants to be friends” is often an expression of disappointment. But such a way of thinking does great disservice to friendship, which we need to rehabilitate to its high calling.

We need to develop a culture in which true friendship can flourish. The Church should be the ideal pilot for this; we should model real friendship, not some superficial substitute. In so doing the Church (all of us Christians, the Body of Christ on earth) must seek to make the soil of society around us more conducive to the development and valuing of genuine friendship.

Group Work on Friendship

- Shared activity builds relationship
- Church needs to change – not judging, loving, sitting with people
- Doctrine divides, service unites
- For a bridge you need a common space
- Society has experienced a loss of faith; friendship might be the way to reach people with God’s love
- The Celtic Church valued friendship – *anam chara*
- A friend is someone who is “open, honest and true”
- People today value networks more than friendship – power of the market
- Technology can take over

- We need to make time and space for friendship
- How can we fertilize the soil of friendship so that seeds will grow?

Evening Worship – Murdoch Mackenzie

Another friendship in the Bible – that of Ruth and Naomi: Ruth 1:15-22.

Here we see how friendship can cross cultural and racial boundaries. Just chat to your neighbour for a couple of minutes about any friends whom you have like that where the creed and the colour and the name don't matter.

Song: When I needed a neighbour were you there, were you there?

Saturday 20th April

Connecting with Creation - Bridgid Hess

This was an EXPERIENCIAL time of touching nature face to face rather than in a top down approach. Julian of Norwich many centuries ago said of the connection between ourselves and all other creatures, both great and small:

I saw that God was everything that is good and encouraging

God is our clothing
That wraps, clasps and encloses us
So as never to leave us.

God showed me in my palm
A little thing round as a ball
About the size of a hazelnut.

I looked at it with the eye of my understanding
And asked myself;
'What is this thing?'
And I was answered; 'It is everything that is created.'

I wondered how it could survive since it seemed so little it could suddenly disintegrate into nothing.

The answer came; 'It endures and ever will endure, because God loves it.'

And so everything has being because of God's love. (Julian of Norwich in Matthew Fox, *Original Blessing*)

Each era the faith communities within the Christian church are faced with new challenges. The Reformation for example brought about a great paradigm shift in moving the church from a collective ruled by the 'priest' and the hierarchy of the church – where people paid favours for salvation. Luther's famous adage 'we are

saved by faith not works' was revolutionary in giving people individual choice to read scripture for themselves.

There is a move today back to harvest some of the ancient wisdoms of the early church, in particular the Celtic Church, which understood that there was a BIG word which was CREATION and a smaller word which was the written word or the BIBLE. This can be a challenging concept to grasp, particularly for the reformed churches.

Creation in the bigger sense of the word is calling us in a number of ways to pay attention to the fact that:

- We have not taken care of the Earth as we should and we have not listened to her. We have as humans been greedy, raped the land and tried to control nature rather than nurture her.

Richard Rohr in *Radical Grace* goes so far as to say:

Two thousand years ago was the *human* incarnation of God in Jesus, but before that there was the first and original incarnation through light, water, land, sun, moon, stars, plants, trees, fruit, birds, serpents, cattle, fish, and "every kind of wild beast" according to our own creation story (Genesis 1:3-25). This was the "Cosmic Christ" through which God has "let us know the mystery of his purpose, the hidden plan he so kindly made from the beginning in Christ" (Ephesians 1:9). Christ is not Jesus' last name, but the title for his life's purpose.

Psalm 29 says this:

GIVE GLORY TO GOD, YOU POWERS OF HEAVEN!
GIVE GLORY! HONOUR GOD'S MIGHT!
HONOUR THE GLORIOUS NAME OF GOD;
WORSHIP IN SPLENDOUR AND HOLINESS.

THE VOICE OF GOD SOUNDS IN THE SEAS, ECHOING OVER THE OCEANS.
THE POWERFUL VOICE OF GOD IS HEARD
IN ALL ITS SPLENDOUR AND MAJESTY.

THE VOICE OF GOD SHATTERS THE CEDARS,
SHATTERS THE CEDARS OF LEBANON;
MAKES THEIR MOUNTAINS SKIP LIKE CALVES;
MOUNT HERMON LIKE YOUNG OXEN.

THE VOICE OF GOD MAKES LIGHTENING FLASH,
AND WHIRLS THE SAND IN THE DESERT.
THE DESERT OF KADESH SHUDDERS AND WRITHES
LIKE A HIND GIVING BIRTH TO HER CALF.

THE VOICE OF GOD RENDS THE OAK TREES
AND STRIPS THE FORESTS BARE.

EVERYONE IN THE TEMPLE
CRIES, GLORY!

ENTHRONED ABOVE THE FLOOD WATERS,
GOD REIGNS OVER ALL AND FOR EVER.
GIVE STRENGTH TO YOU REOPLE, ALMIGHTY GOD,
AND GIVE THEM YOUR BLESSING OF PEACE

Faith Crossing Cultures: the role of friendship - Kenneth Ross

When we consider the presence of Christian faith in our world one of the most striking developments of our lifetime is the extent to which it has spread around the world. One hundred years ago Christianity was concentrated demographically in Europe and the Americas. In large parts of Africa and Asia it was completely unknown or just in the process of being introduced for the first time. In the course of a hundred years there has been something of a reversal. We are all aware that there has been a recession of faith in western Europe while Christianity has discovered new vitality in the many parts of Africa and Asia where it is rapidly growing.

How did this happen? Many different factors have to be taken into account but in any answer to this question it is impossible to ignore the missionary movement which arose from the Western churches from the early 19th century. It is possible to overstate the role of the foreign missionary since most direct evangelization was carried out by local people. But it is undeniable that in very many contexts around the world it was the work of a foreign missionary which laid the foundations for the often vibrant expression of Christian faith found today.

How come? Again there would no doubt be a number of factors at play but I want to draw attention to one which seems to have often been overlooked. Possibly it has been overlooked because it is very simple and very obvious – the missionaries made friends with people.

I must admit that the popular image of a missionary is not of someone who was chummy. The missionary tends to be imagined as someone who was aloof and austere, dogmatically sure of himself and determined to impose his beliefs and values on the hapless natives who fell under his influence. This caricature does have an element of truth to it. But it also misses quite a lot of the human reality. Many of the early missionaries lived for years in contexts where their daily companions were the people among whom they had settled. As the years passed they inevitably became ever more distanced from their original homeland and ever more integrated into the community where they had chosen to make their home.

The story is told of John Ross, one of the great Scottish missionaries in China, when he had retired to Scotland as an old man, that he was preaching one day in an ordinary Scottish church when he became aware of very puzzled looks on the faces of the congregation. He couldn't figure out what was wrong. Until one of the

elders hesitatingly came up to the pulpit to point out that Ross had been preaching in Mandarin without realising. He had become so at home in Mandarin that it had become second nature.

Then, just a few weeks ago, one of our former Malawi missionaries Howard Taylor was dying in hospital after being back in Scotland for many years. It just happened that there was a nurse from Malawi working in the hospital who came to Howard's bedside every day to read to him from the Chichewa Bible. This was what he longed for to bring him comfort as he lay on his deathbed. Chichewa had become the language of his heart. The knowledge of language points to a sense of affinity and belonging. And this brings us to friendship.

Amongst many examples of missionaries who discovered an extraordinary quality of friendship among the people with whom they worked, consideration might be given to Edwin Smith whose *The Golden Stool* was one of the first books to offer a positive appreciation of African culture. His positive assessment had been informed in no small degree by his friendship with his friend Mungalo. As he professed in the conclusion of his book, "if two men every loved each other, it was Mungalo and I."³ This, it should be noted, was written at the height of the colonial era when racism was at its most pervasive and institutionalised. Yet friendships made in the context of the missionary movement could break through all social and political pressures to achieve a quality of inter-personal relationship which was inspiring and productive to a remarkable degree. Reflecting on his experience as a missionary at Ahmednagar in north west India, Robert Hume made the observation that, "The first word of the Gospel is the word Brother, never the word Sinner, nor even the word Christ, as is sometimes imagined."⁴ Identification and solidarity were the hallmarks of effective missionary engagement.

We have just been celebrating the bicentenary of David Livingstone's birth, both in Scotland and in Africa. Many things have been said about Livingstone – from the highly admiring to the heavily critical. But in Africa he is remembered as someone who made friends. Everywhere he went he left warm human relationships which prepared the way for those who came after him.

Among those inspired by Livingstone who sought to continue his work in central Africa was Donald Fraser from Lochgilphead. He too was famous as someone who made friends with Africans. In particular he made a "David-and-Jonathan" type friendship with Jonathan Chirwa, one of the first Africans to be ordained to the ministry within the Livingstonia Mission. Just a few years after his ordination Jonathan Chirwa confessed to the sin of adultery and as a result was deposed from the ministry and excommunicated from church membership. Eventually he was restored to church membership but senior missionaries were adamant that he must never be re-admitted to the ministry. They were determined to maintain high standards and took the view that someone who had committed adultery could never be a suitable person to be a minister.

Donald Fraser, who was working with Chirwa on a regular basis, took a different view. When the local community presented a petition to the Presbytery for

Jonathan Chirwa to be restored to the ministry, Fraser was the only missionary who supported it. At first the petition was heavily defeated in the vote taken at Presbytery but it was brought year after year, with Fraser always arguing in favour of restoration until finally the petition succeeded. Chirwa returned to the ministry and served faithfully for the rest of his life.

Fraser meanwhile returned to Scotland but when he died his widow brought his ashes back to Malawi to be buried there alongside the remains of Jonathan Chirwa. The simple gravestone carries the inscription: "Here like Donald Fraser and Jonathan Chirwa". They were together in death as they had been together in life.

To account for such developments theologically, it became a commonplace of the missionary movement that in order to be authentic and effective it is necessary for mission to be incarnational in character. Jesus Christ, the Son of God, fulfilled his mission by identifying completely with the human community among whom he lived. This has set out the path which all authentic Christian mission must follow. Friendship, therefore, is at the heart of it. A lifetime in the missionary movement allowed John Taylor to conclude: "Every opening of one's whole self towards another, every taking upon oneself the burden and the gift of another, contributes a little to that quiet tide which is flowing back and forth, carrying us with it into the very being of God, sweeping us back with God into the life of the world."⁵

In a lecture given as part of the "Towards 2010" process in Edinburgh, Korean theologian Kyo-Seong Ahn proposed that, in contrast to the orthodoxy and orthopraxis which have characterized earlier periods of missionary engagement, today what is required is "orthopathy". This involves proclaiming the genuine truth "not from the head, not from the hand, but from the heart". Its keynotes are: relationship, emotional intelligence, symbiosis, community, inter-dependence, pathos and respect. This pathos-oriented missiology does not try to dictate or manipulate, but tries to respect others. What is indispensable in doing mission, is respect for the other human being, because with respect, a human being can keep his or her dignity in any situation. On this understanding of the task of mission, the love which makes for community is at the same time the action of evangelism.⁶ Self-emptying, humility and sacrifice are sorely needed to liberate the gospel from captivity to projects of self-aggrandisement. It may be at the level of pathos that the gospel will be seen in its true colours and show its converting power. In that case, the cultivation of friendship lies at the heart of the matter.

Orthopathy is possibly just a big word for friendship. The relevance of this to our own situation is that, without having to travel for thousands of miles, we are meeting a very new culture right on our own doorstep. We can look around us and see that the lochs and the mountains still look much the same. Even the streets of Oban are still on much the same layout that we have always known. Yet the people living amid these familiar scenes have their view of reality conditioned by a culture which is vastly different to any we have known before. If we believe that the good news of Jesus Christ is good news for everyone and

for every time then we need to find a way to bridge the gulf which presently divides people from any meaningful appropriation of the gospel. Could friendship be the key to meeting this challenge?

Group work: Can friendship be a bridge to faith?

- Friendship must be for the sake of friendship and not something with ulterior motives
- Explanation is not enough to bring someone to faith – there is need for relationship
- Experience shows that faith springs from friendship, possibly there is no other way
- The journey to faith includes many signposts along the way – so don't underestimate the value of little things
- Neighbourliness is the general disposition from which friendships may grow

Midday Worship – Murdoch Mackenzie

Jesus and the woman of Samaria at the well: John 4:7-24.

Jews have no dealings with Samaritans. They're not one of us. We're highlanders and they're lowlanders. All these Polish people! Catholics a lot of them. Our forebears fought for this land. Now its all these incomers. Imagine him talking to a woman! How many husbands has she had? What's the world coming to – I ask you – and here in Argyll! You're better to keep yourself to yourself. In any case we're Free Kirk, for salvation is from the true believers.

Have a wee chat with your neighbour about making friends with people you don't know.

Song: We are one in the Spirit, we are one in the Lord,

Concluding Reflections

Affirmation

- The importance of God's creation in the health of society
- The value of stillness and silence
- The cost of friendship
- The glory of God is a human being fully alive (Irenaeus)
- The height, length, breadth and height of Glencruitten House – what a wonderful resource for holding conversations of Comhradh
- Appreciated: level playing field, new way of communicating, continual upbeat ambience, symbolism of the walk, prepared inputs
- Good to see the start of a new friendship

Aspiration

- Love and be loved
- “And they’ll know we are Christians by our love.” Let this be true and love be gritty and real
- Importance of finding time to be, be available and listen
- Need to remember that which I have forgotten I have forgotten
- To practice love IS the gospel without judgement or boxing

Questions

- Is friendship a means or an end?
- What seeds am I planting?
- How to live in a way which makes space for others?
- What should we be doing differently?

Evaluation

- Space to reflect
- Sense of specialness
- “In the world but not of the world”
- Good location
- Domestic organization excellent
- Friendship
- Reunion
- Excellent preparation, talented presenters
- Faith has been strengthened
- Love has been felt
- Strong sense of tolerance and respect
- “wonderful”
- Need to “roll it out” so that more people can benefit
- Takes time to allow seeds to germinate
- May have to change format if it becomes much larger

Closing Worship – Murdoch Mackenzie

Jesus and his disciples: John 15:12-17.

On 28th March a very good friend of ours called Elizabeth, who has stayed in Connel with us several times, but who lives in Milton Keynes, was invited to Christ Church Cathedral in Oxford to receive the Maundy Money from Her Majesty the Queen – this year 87 coins. The name Maundy is derived from the Latin words ‘*mandatum novum do vobis*’ ‘*a new commandment to you*’ from John 13:34 “A new commandment I give unto you, That ye love one another; as I have loved you” which Jesus said after washing the disciples’ feet.

It is also possible that the name "Maundy Thursday" arose from "maundsor baskets" or "maundy purses" of alms which the king of England distributed to

certain poor at Whitehall before attending Mass on that day. Thus, "maund" is connected to another Latin word *mendicare*, and the French *mendier* which means 'to beg' which we have in the English word mendicant.

Thus Faith, Friendship and Freedom sets us free to wash not only one another's feet but also the feet of the beggar and to bind up those who are wounded, remembering that Jesus said: 'Inasmuch as you did it to one of the least of these you did it to me'.

Song: Bind us together Lord

¹ Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations*, London & New York: Continuum, 2002, p.3.

² *Ibid.*, p. 83.

³ Edwin W. Smith, *The Golden Stool: Some Aspects of the Conflict of Cultures in Africa*, London: Holborn, 1926; quoted by Robert, "Friendship in the Creation of World Christianity 1910-2010", Duff and Drummond Lecture, Stirling, 25 May 2010.

⁴ Robert A. Hume, submission to the World Missionary Conference Commission IV on "The Missionary Message in Relation to Non-Christian Religions", cit. Kenneth Cracknell, *Justice, Courtesy and Love: Theologians and Missionaries Encountering World Religions 1846-1914*, London: Epworth Press, 1995, p. 202; quoted by Robert, "Friendship in the Creation of World Christianity".

⁵ David Wood, *Poet, Priest and Prophet: Bishop John V. Taylor*, London: CTBI, 2002, p. 210.

⁶ Kyo-Seong Ahn, "From Mission to Church and Beyond: the Metamorphosis of post-Edinburgh Christianity", in David A. Kerr and Kenneth R. Ross ed., *Edinburgh 2010: Mission Then and Now*, Oxford: Regnum, 2009, pp. 74-84.