

CCA Consultation: Labour Migration, Trafficking in Persons and Asian Diaspora in the Arabian Gulf.

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Introduction

I have spent many years trying to help people who have come to Australia as migrants or refugees. It really started when I worked in factories as an Industrial Chaplain around 1980.

I soon found out God was already in the factories. I wasn't bringing God there.

It was the quiet courage of the migrants and refugees that opened my heart.

One of my first tasks was to take news of his death at work, home to a woman originally from Russia. She shrank back as she saw my clerical collar and sad face, knowing instantly why I was there: so far from home, victim of Cold War cruelty.

There were women working in a factory full of fumes, producing ancillary goods for the car industry. Dressed in drab factory wear, I would see these women leave later after changing, looking like magazine models. Such indomitable courage and dignity!

They would speak to me of how they knew they were sacrificing much of their lives to give opportunity to their children. They would speak proudly to me of their children, now studying law, medicine, business.

There was a man I found crying behind a large concrete pipe in a cement factory. He's just heard that his father had died in Vietnam. Grief is so difficult as such a distance.

He later was the one who explained to me that, for migrants and refugees, two generations must suffer for the sake of the third. The first generation never forget the home of their childhood. It is heartfelt. The second generation try to find themselves as they move between their parents (who want to retain original culture and traditions) and the new country in which they must try to find a place.

By the third generation, maybe, there is settlement.

So, I have learned much over these years from migrants and refugees, as perhaps these few cameos convey.

More recently, including through involvement in the 2015 and 2016 Christian Conference of Asia meetings, I have learned more about the matters of this consultation.

These meetings and the CCA Pastoral Visit to Pakistan gave vivid insight into the terrible suffering that is the result of labour migration and trafficking in persons.

Having looked into faces lined with this suffering, people who hope we might be able to assist, motivates us now to gather and improve our cooperative programs.

As a contribution, may I offer a personal and Australian historical note, then proceed, especially, to a focus on a Christian spirituality that will sustain us. As we know, much work is needed to ease suffering and prevent more suffering of those vulnerable people impacted by human trafficking and labour migration in the Arabian Gulf Region.

Personal and Australian historical context.

On my father's side I have forebears who were trafficked to Australia as convicts in the early 19th century.

This involved a child of 15 and, later, his father who probably had himself transported as a convict to try and find his son, after his wife had died.

It is a story full of pathos. As best our family historians can ascertain, the father and son never met again.

What is known is that they both faced much brutality and cruelty from those with power.

My historian cousin is of the view that a motivating reason for why the English Establishment transported many poor people to Australia for very minor 'crimes' was that they had been spooked by the French Revolution, the uprising of poor people against the ruling elites.

His father's fate is unknown, but my 15 year forebear, Thomas Napier, after much punishment escaped from Tasmania (then known as Van Diemen's Land) to the mainland of Australia and, in time, became a farmer and a father.

Hence my grandmother was born and raised in this little house, standing (just) where some of my family are still farming today in northern Victoria, in better housing thankfully!

This farm is where I did some of my growing up, chasing sheep and putting the family story together.



As one aside, the ruling elites which treated poor convicts in colonial Australia very badly, obviously meted out similar treatment to the Indigenous people who were dispossessed and massacred in large numbers.

The Church of England, as the State Religion of “God, Queen and Country” had many fine clergy and laity. However, by dint of privileged access to power, the Church was also used and allowed itself to be used as a social control agent of the State.

The ‘Gospel’ was imposed on convicts and Indigenous people alike by the Church of England.

The Irish and Roman Catholic Church was more the Church of the poor and dispossessed as the sectarian rivalries of 18th and 19th century Europe were also transported to these new colonies.

Of relevance for this Consultation are three learnings from this (very summary) account.

The first relates to the risks that Gospel-bearers, Church leaders, face in ministry to the poor when the power elites are exploitative, merciless and cruel.

From what I know of the Church's role amidst the Asian Diaspora in the Arabian Gulf Region this is a real issue for searching conversation.

Are we close enough to be listened to? Far enough away so as not to be co-opted?

The place of the Church and of Christian workers in a predominantly Muslim setting is generally problematic.

I have listened to Christian pastors who have ministered in the Emirates.

As everywhere, if it is possible to cultivate personal relationships of warmth and integrity with the political, legal and religious leaders there is the possibility of influencing a more civilised outcome. That is, so long as one's focus is on those who have been trafficked into miserable working and living conditions and who face these unspeakable new forms of exploitation - sexual abuse, organ harvesting, forced marriages and conversions.

But the human capacity for rationalising can be completely bottomless.

It is possible that Christian pastors and leaders can rationalise their failure to confront brutal and cruel regimes by overstating the benefits of their access to elites and by overlooking what goes on day after day.

Certainly, often it is the case that our best work is done privately and quietly in terms of being a “voice for the voiceless”.

Certainly it is easy to make big, bold statements at conferences and consultations in relative anonymity, leaving others to deal with the consequences.

Always these matters must be under review.

Are we close enough, have we built the relationships so that we are listened to and influential amongst elites, on behalf of the vulnerable?

Have we come so close that we are actually now thoroughly co-opted and compromised?

As in all things, the Holy Spirit is our guide as we seek proper discernment for our role.

Returning to the Australian context, resentment towards the Church because of its compromised relationship to power, has sat unresolved in the culture for the generations since colonial times.

The Word and Spirit of Jesus has transcended these institutional failings so that the nation is still predominantly seen as Christian.

But recent revelations to the Royal Commission into Institutional Child Abuse have highlighted how some clergy and lay workers have mis-used their privileged place of trust to abuse children.

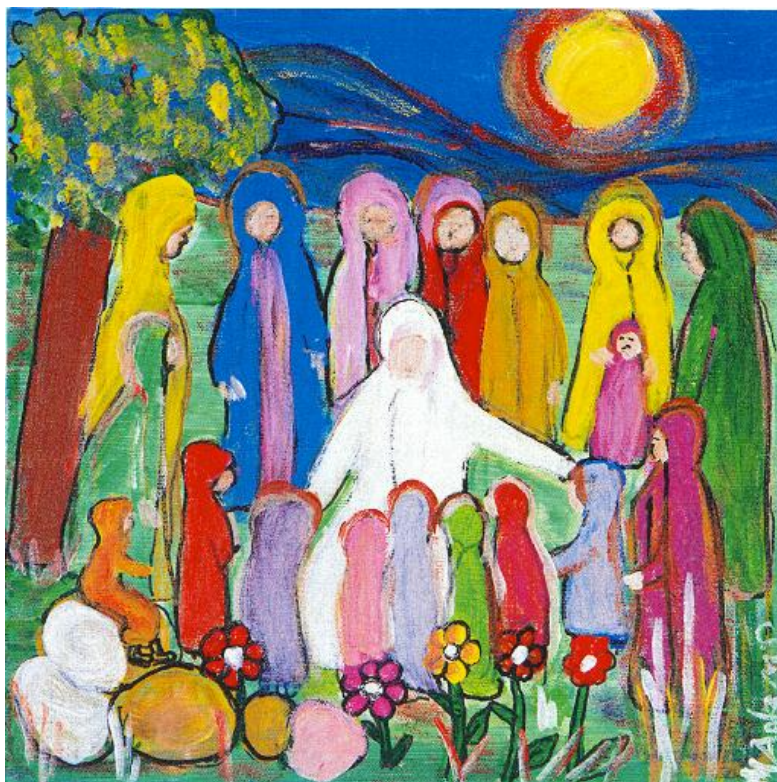
These have been shameful revelations and have re-focused resentment towards the Church.

Always it is a matter of power and how this is utilised, under God who, in Jesus, gives us clear teaching as in Matthew 25. *“Insofar as you did*

it to the least of these, you did it to me". That is, cared for people with life-giving compassion, in the grace of Jesus.

The divine Creator of heaven and earth is so utterly at-one with those most vulnerable. At-one-ment is thus the call of us who follow Jesus.

As I say, these are matters for searching conversation amongst us all.



Jesus loves the children, by Margy Adams, in Our Mob, God's Story.

[Grab your reader's attention with a great quote from the document or use this space to emphasize a key point. To place this text box anywhere on the page, just drag it.]

Second, as I know from my family, recovering from violence, trafficking, dispossession, betrayal and dislocation involves a process that crosses the generations.

That is, even assuming that forbears can reach a place of freedom where they have the dignity of work, and a living wage with civilised protection of basic rights.

The “healing of memories” takes some time and very skilled listening, as people come to understand the narrative of their life in a way that gives clarity for the immediate future.

In the Australian context, I think of our island now as a very large therapy centre.

Many, many people are in need of deep listening to overcome the consequences of violence. Certainly the Indigenous people but also those who have come as refugees since World War II.

First the Jewish people, getting as far away from the place of holocaust as possible, through to the recent refugees from Syria and Iraq, fleeing ISIS as well as those coming from Africa such as the South Sudanese.

Recently the National Council of Churches in Australia had a Roundtable of South Sudanese Christian leaders. We planned many initiatives for improvement.

A real need articulated was this need for deep listening.

One woman spoke of how she sought this out. When she found someone who was a skilled listener she says she spoke for three months. *“Finally, I had it all out. Finally, the pieces of my life were understood ... there was some coherence.”*

After three months, she stopped speaking about the past. The narrative of her life was coherent and she could see where the light fell upon next steps.

My wife, a psychologist, reminds me very few people feel well listened to by anyone.

There is a big task ahead to create the safe places where people of the Asian diaspora who have suffered from human trafficking and labour migration can be healed.

Third, for there to be some healing of what is now past and renewed energy to prevent more such suffering, there must be, for those who would help and lead, a very resilient spiritual practice, which is biblically and theologically coherent.

From my many mistakes and my many experiences, I have some hard-won learnings about what is needed as spiritual practice.

It is these learnings which I would like to offer now.

A Spiritual Practice and its Biblical and Theological Basis.

Three Reflections:

1. Care about our thoughts and words.

The importance of care about our thoughts, is because of how they shape our words and actions. We need to be attentive to the pattern of our thinking because of how it shapes, over time, our character and destiny.

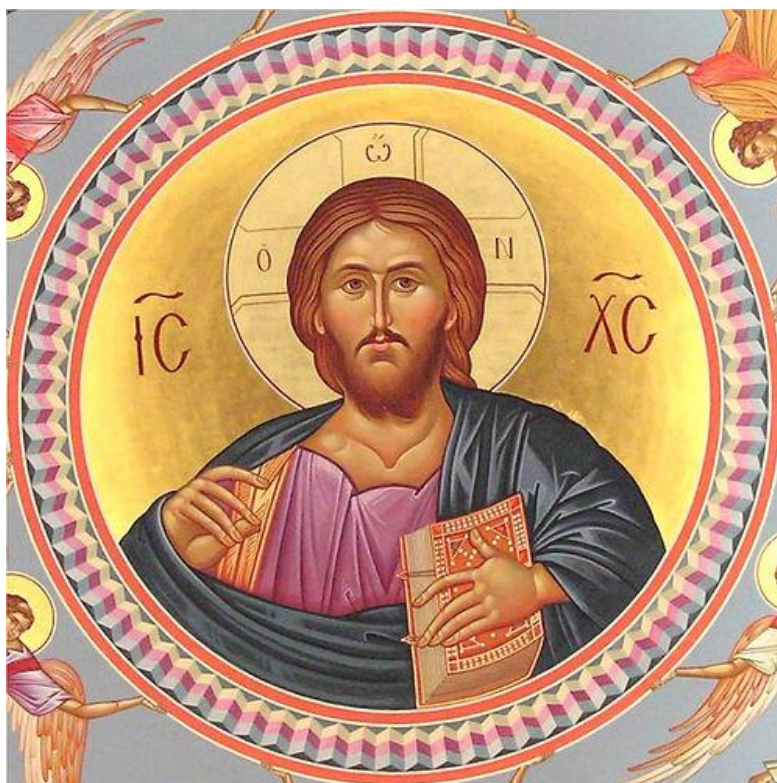
The importance of attention to our thoughts and words is evident in James 3:5-10.

⁵ So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire! ⁶ And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷ For every

species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,⁸ but no one can tame the tongue—a restless evil, full of deadly poison.⁹ With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.¹⁰ From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so.

For many years, my spiritual practice has included the Jesus Prayer, shaped in the Orthodox tradition. It is called the “Prayer of the Heart” because of how, through repetition, the prayer descends from the head to the heart and prays in us as much as we pray consciously “*Jesus have mercy*”. www.orthodoxprayer.org

The importance of the Jesus Prayer is that, when we are aware our thoughts are travelling in the wrong direction, returning to “Jesus have mercy” allows us to choose afresh the direction of our thoughts. There is such power and beauty in the Name of Jesus. He saves us in daily life and helps us find “the glorious freedom of the children of God”.



2. Looking at the world through the eyes of children, including as regards social policy.

Mark 9:33-37

33 Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' 34 But they were silent, for on the way they had argued with one another about who was the greatest. 35 He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' 36 Then he took a little child and put it among them; and taking it in his arms, he said to them, 37 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.'

Again, Matthew 18:1-5, 10

At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of heaven?' 2 He called a child, whom he put among them, 3 and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. 4 Whoever becomes humble like this child is the greatest in the kingdom of heaven. 5 Whoever welcomes one such child in my name welcomes me.

10 'Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven.

The teaching is clear both about our Saviour's complete identification with the most vulnerable and about our call to humble, innocent, enchanted servant leadership.

Earlier in the year, I had an opportunity to reflect on this important matter when invited to speak on *Fidelity of Religion and Fidelity of History* at the 9th Jerusalem International Conference in Ramallah, Palestine.

What I offered was a perspective on Peace-making from a disciple of Jesus: the necessity of ending reciprocal violence for the sake of all God's children.

What I said of relevance to this Consultation is this:

This Conference obviously has a political context. From the program, it is clear many speakers will offer their perspective on the political context, especially after President Trump's recent statements.

But my calling and vocation is to the life of the spirit - religious leadership.

What I can offer comes from this vocation, including from many years of inter-religious co-operation. I am the Past President of the Jewish Christian Muslim Association of Australia (JCMA). I have sought to support both the Muslim and the Jewish communities in their various times of difficulty. I am grateful for deep friendships resulting from our work together for the common good.

What I have to offer may be a little unexpected, but I hope it is helpful.

I would like to talk about children.

When I was a child, I would imagine a world without war and other violence.

It seemed so obvious.

My father had been at World War II, not long before.

He was so upset.

Later I would have other words for what happens when a young man leaves the family farm in Australia and ends up under falling bombs on the Greek Island of Crete.

He was evacuated to Palestine and always grateful for the kindness of you Palestinian people. I have a Prayer Book he sent from here, back to his father on the family farm near the Mallee in 1943.

1943! I remember my father, his courage and war-trauma, coming here today. Yes, to this place of much courage and further war-trauma.

When I became a parent, we also lived on a little farm. We wanted to give our children space, clean air, peace, good food. We grew vegetables. I milked a cow. Our olive trees were slow growing.

One night when I prayed over our sleeping first-born, I had an Epiphany moment.

The media was full of war, threats of war, just as had been the case when I was a little boy. Now it was the language of nuclear war.

My Epiphany moment was quite simple.

I couldn't be a good parent just by these domestic activities, albeit soaked in prayer.

I had to engage the place where private and public meet in advocacy, policy, resource allocation and in politics.

So the years have gone by with this emphasis on peace-making, hoping all children will have peaceful lives.

I have done many things but the same simple dream remains: of one human family on a tiny planet in a vast universe, all wanting peace for their children and finding this peace together.

That peace, which is a divine gift and intention, then encompasses our whole being and is also just, fair and generous.

The peace of Jerusalem is our symbol and goal.

Now we have grandchildren and I am much older. I have learned, slowly, to see the world more and more through the eyes of children as I personally look across the valley into eternity.

Like St John when he was quite old and had had much time to ponder what he had seen in Jesus, I say *'let us love one another for love is of God and those who live in love, live in God, and God lives in them'*. (1 John 4:16)

So I am no further advanced than I was as a child, except that I know better how complex this peace-making is, given historical context.

Notwithstanding the difficulties produced by history's failures, what is also obvious is that we *have* to end the patterns of reciprocal violence.

In my view, this is the primary purpose of religion today.

Religions have provided many of the justifications for reciprocal violence and still do today.

Religions must now reach common purpose in bringing this to an end.

This common purpose is given to us by the innocence in our children and grandchildren's faces, is it not?

It is also given by the reality of the contemporary arms race. For example, political leaders have their fingers near buttons that can release new nuclear weapons multiple times more powerful than those which destroyed Hiroshima's people, that summer morning around breakfast time.

These are leaders who have barely met, if ever.

The most basic learnings of humankind about building healthy relationships and about reconciling broken relationships, are set aside as the politics of fear, hatred and greed put us all at risk.

We might all be killed by a mistaken or misconstrued tweet.

Can the children of Abraham and Sarah be the leaders in ending reciprocal violence, making peace in the family of nations?

It seems most unlikely, just as did the Creator's original promises to our forebears in faith! Can we have faith together to overcome all the obstacles?

What might help us make a new beginning on this journey of faith?

Let me make these three suggestions:

1. We need a sober recognition of humankind's learnings about reconciliation. Here is a summary of some learnings:

- The process of reconciliation, of healing and wholeness, is always complex, but somebody has to take the initiative!

Preferably the one most aggrieved, as an act of grace, takes the initiative.

My model is the Risen Jesus' three-fold initiative with Peter who had betrayed him, in John 21. Jesus gives Peter space, then initiates reconciliation and then creates a future pathway of common purpose.

- Claims of superiority and supremacy based on religion can cause great harm.

Extremists of different religions are currently threatening minorities in a whole range of countries, as you well know. A Melbourne Priest recently went to an Anglican Interreligious meeting in Cairo. Everywhere he was guarded by soldiers with machine guns. Originally from Sri Lanka, he returned via the wedding of a school friend's daughter in a Kandy Mosque. The Mosque was attacked by religious extremists. Listening was another Melbourne Priest originally from India. He had just returned and recounted stories of rising religious extremists in India.

When religions cease to be a faith-journey, open to one another and God, they become an ideology. Trouble follows.

'God is on our side' language often is then a gloss for a pursuit of power and control. Especially as regards State Religions. Imperialist Christianity has been complicit in this abuse as well.

- We are all responsible for reconciliation.

Reconciliation is about a process that includes:

Listening carefully; living with kind actions, and imagining a future that is different together. Healthy relationships are the key. My wife is a psychologist. I live with my therapist!

She says, as do others: *“Very few people feel well-listened to by anyone.”*

Interrupted conversations seldom end well. Patience and a generosity of spirit is needed.

- History matters.

We cannot avoid the wounds of our history, nor do we want to betray those who have made sacrifices in the past. But a history of division just can't continue. In March, as above, fuelled by hate speech on social media, there was that mob violence in Kandy Sri Lanka. The previous history has not yet been reconciled and so it only took a few lies and rants on social media for mobs to go crazy.

- Peace can offend.

Why? Because some people will always remember the pain of past wounds and actively not want a new day. People can become so accustomed to a current identity that they can't let a new day dawn. Their identity becomes habituated to 'Us' versus 'Them'. The narrative of their life can be challenged by the possibilities of peace.

Yet, somehow we have to keep creating opportunities, keep forgiving, keep absorbing the pain and not pass it on. That is what I see in Jesus on the Cross. The Way of the Cross, through to new life; trusting in Resurrection energy. The humility of the Crucified God is not the end. Always there is a redemptive narrative in the divine love, for each person, for all of us together.

Can this Conference create a redemptive narrative out of the current crisis? Can we do this together?

Jerusalem, our symbol and goal - “the city of peace”.

- Reconciliation is elusive

It will always seem temporary and fragile. The only way to sustain a reconciling new beginning is through creative effort, attentive and grace-filled, taking every opportunity to deepen relationships and create friendships.

2. The careful, intentional cultivation of friendship across the religions and cultures.

Australia is a fortunate nation and has become home to many refugees fleeing violence.

This includes Jews after the cruelty of the Nazis and the Holocaust; Muslims and Christians from many places, including Palestine.

It is possible and relatively simple to cultivate friendships amongst us all. All it takes is, grounded in one’s own faith, to be open to what one can learn from the other. This is receptive inter-religious dialogue. It goes beyond telling the other about my faith and clarifying our differences. Rather, one seeks to receive from the other what might assist, in my case, a better discipleship of Jesus. I have learned much from friends who are Muslims, Jews, Buddhists, Hindus, Sikhs.

The cultivation of friendship means being open so that common initiatives in peace-making can emerge. As relationships deepen they provide a reservoir of good-will to manage crisis moments when they emerge, as they do.

The poets say “each friend is a world”. That is, of meals shared, gifts offered, stories of each other’s families with all our hopes and dreams.

We are all made of many such worlds.

I once listened to a Cardinal respond when he was asked as to why he travelled so much and how he handled it. His work was to create new beginnings where there were barriers. He said he travelled because it is necessary to go to where people are for the cultivation of friendship.

This is true, yes? It is certainly my motivation in coming here for this Conference. No doubt it is yours as well.

There’s nothing like shared meals and informal conversations together as we try to make our world a little kinder and calmer. The more we understand about one another, the more readily grace can abound.
Yes?

3. Prayer and meditation.

In our country recently we have noticed a new phenomenon. There are individuals being drawn to more solitary lives in order to pray deeply for peace in the world.

We see other historic eras when there has been this phenomenon in times of crisis including the 3rd and 4th Centuries’ emergence of the Desert Fathers and Mothers, stretching from Syria to the Sudan. Saint

Anthony of Egypt is seen as the inspiration and founder, in Holy Spirit. He sought to live with a pure heart, praying to see God.

To live with a pure heart, without malice, is itself a long journey as we all know. It involves sustained spiritual practice and discipline.

This interior journey toward holiness of being is crucial to the ending of reciprocal violence. Our hearts do not lie. If our immediate reaction - if the movement of our heart - upon hearing of some sadness is an ideological one rather than a human one, then our heart has been corrupted. We should go straight away on pilgrimage, until our heart is cleansed. This is our shared spiritual wisdom about pilgrimage

The truth is, as a United Nations' declaration says "wars begin in human minds". We become what we think. Therefore we have to attend to what we think. It shapes what we say and do. The pattern then shapes character and destiny. If our thinking is endlessly full of enmity, what will ever change? This fact is amplified in the new world of social media. Hate speech and cruel comments cause bullied young people in our country to suicide; they cause nations to explode.

In Melbourne around UN Peace Day, leaders of all the different faith traditions meet near dawn for silent meditation and prayer together.

We can do more of this, as religious leaders. We need to do more of this together, particularly emphasising how our spiritual practice helps us to live with a pure heart, free of enmity or any desire for revenge.

Imagine if all the Rabbis, Imams and Bishops of Israel and Palestine were to meditate and pray silently together, somewhere neutral that is safe for all? Imagine that!

What a witness that would be to the compassion and yearning for peace that is the deepest truth of each tradition!

What a sign of hope this would be to a world full of tears!



Our youngest grandchild was born last year on St Francis of Assisi's Feast Day. When I look at her I pray, with St Francis: *"Make me a channel, an instrument of your peace"*.

Lord, make me an instrument of your peace.

Where there is hatred, let me bring love.

Where there is offense, let me bring pardon.

Where there is discord, let me bring union.

Where there is error, let me bring truth.

Where there is doubt, let me bring faith.

Where there is despair, let me bring hope.

Where there is darkness, let me bring your light.

Where there is sadness, let me bring joy.

O Master, let me not seek as much

to be consoled as to console,

to be understood as to understand,

to be loved as to love,

for it is in giving that one receives,

it is in self-forgetting that one finds,

it is in pardoning that one is pardoned,

it is in dying that one is raised to eternal life.

Dear friends, many of you will have been to the grave of Abraham and Sarah in Hebron. It was a tense place when I visited. A sad place.

Can a better day come? I pray so.

For now, please accept these few reflections of mine, forgiving any error or unintended offence.

I have much to learn from you all and look forward to listening to you.

I hope together we can build peace, as we look at the world through the eyes of our children and grandchildren, “God’s little people”.

As we pray and work for the peace of Jerusalem.

I offer these thoughts now in Bangkok, as we seek grace to look at the world through the eyes of our Saviour and thus of little children. If we do this we see what must change!

A third and final suggestion for our spiritual practice?

3. A spirituality of uncluttering - getting rid of things that don't help.

42 'If any of you put a stumbling-block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. 43 If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. 45 And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. 47 And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, 48 where their worm never dies, and the fire is never quenched. 49 'For everyone will be salted with fire. 50 Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.

How important this is! Jesus' language is pictorial but we see, if we are to live at Peace, we must let go of things that aren't helpful - old envies, resentments, bitterness, enmities.

On the Camino pilgrim routes through Spain, one finds markers (with the shell of St James) and little mounds of stones around them. The tradition is that, as people walk along they remember those matters sitting in their soul which are best let go of, so they place a stone near a marker, leaving behind some heaviness of negativity.

Travel light, love much, is the pilgrimage of life in the grace of Jesus.



Camino marker, Spain.

As we unclutter, then what might God make of us and show us!?

I listened recently to two people who have long held on to a negative narrative about their lives and how they have been mistreated. They were telling me, separately, that they have decided to drop this. The difference in them now was palpable. The heaviness was gone. They had a new lightness of being and could better embrace the gift of each new day. For me, it was a relief to see the change in them after so long!!!

In the mystery of God's love, there is no limit to what may be granted us ...

There is a story in the Philokalia about Abba Philimon who strove to live the life of stillness.

Once someone asked him: ‘What is the mystery of contemplation?’

Realising this person was intent on learning, the Abba replied : “I tell you that when one’s intellect is completely pure, God reveals the visions that are granted to the ministering powers and angelic hosts.”

Whilst we are still acquiring a perfect longing for God, our intellect can be taken up with outer passions, things we know to be wrong.

The encouragement is to persist - so we may perceive more of what God may reveal.

“Blessed are the pure in heart for they shall see God.” .. is Jesus’ promise.

As St Irenaeus once reflected: *“God will always have more to teach us. We will always have more to learn from God.”*

We decide where we plateau out on the Spiritual life.

God always has more to share.

At this Consultation, as we think about this demanding work, let us be inspired and renewed in our vision to seek a pure heart.

Our redemptive task is, for me, symbolised in a gift I received recently from one of our schools: Overnewton Anglican Community College.

This school and the Parish of St Mary’s Sunbury have built and sustained an orphanage, primary and secondary school in Africa as a consequence of a ‘chance’ meeting some years back.

A staffer who teaches woodwork made this Cross, modelled on the one in the Zanzibar Cathedral which stands where slaves were once tied and shackled prior to trafficking to North America.

Here is the Cross and the story of its symbolism.



YOUR CROSS:

The black timber – Panga Panga (from Africa) – represents our sin, nailed to the cross.

The red timber – Tasmanian myrtle – represents the blood of Christ, shed for us.

The white timber – Huon pine – represents Christ's cleansing death, presenting us as 'holy & blameless' in his sight (*Ephesians 1:4*).

Inspired by the High Altar at Christ Church Cathedral in Stone Town, Zanzibar, which stands on the site of the whipping post at the Slave Market, and marked by white, red & black marble.

Conclusion.

In this paper I have sought to briefly convey the woundings in the human family which are the result of human trafficking and forced migration, taking account of the woundings in my own nation and family.

I have sought to convey some learnings as regards spiritual practice, for the long journey of healing and advocacy that lies ahead.

I am deeply grateful to the leadership of the Christian Conference of Asia for giving us this opportunity to consult so we can do better work together to ease suffering and prevent more suffering.

I pray the grace and peace of Jesus with you all.

Bishop Philip Huggins
President, National Council of Churches in Australia