

# Henry Budd

1812 - 1875

By Dr Robert Moore and Gerald T Rayner

“Baptism is an act of civilisation” These six words were uttered with ex cathedra certainty by a British Governor of Sierra Leone in the 1830s. Brief as the statement was, it carried tremendous cultural and psychological implications. Those implications are what the priest who became Henry Budd’s surrogate father had in mind when he baptised the 10-year-old fatherless Canadian aboriginal boy in 1822.

Henry’s Cree name was Sakacewescam which means “going-up-the-hill”. It was an uncannily apt name for someone whose life was just that: a ceaseless up-hill struggle. But his adopted father, the Rev. John West, chaplain to the Hudson Bay Company, purposely gave him the English names by which history knows him. With English names would come an English identity, as Henry was expected to make the distinguishing features of the British middle class his own.

In an age when Britain was beginning to flex administrative muscles over its burgeoning empire, it seemed a prudent policy to induce some of its subjects to refashion themselves in the likeness of the vigorous and stabilizing echelons of its own society. The great missionary organisations like the Church Missionary Society (CMS), the dynamic arm of the zestful Evangelical Movement, followed a similar policy but, of course, for spiritual rather than political reasons. To the CMS mind, its converts from Hinduism, Buddhism, Islam, or the primal religions of Africa and North America needed a way of life that would confirm and consolidate their new faith. Who better to model themselves on than the middle and lower manifestations of the British bourgeoisie, famed for zealous churchgoing, unbending rectitude, industrious habits and abounding energies, not to mention a dependable deference to their “betters”. John West was a product of that class. So he used the model best known to him when he set about to make of Henry a new creation: an anglicised, Church of England Native.

Of course, Henry was born into a very old creation: the Cree people. Both his father and mother belonged to this aboriginal nation, though his mother had a white ancestor. 1812 is believed to have been the year of his birth near



Henry Budd

Norway House in what is now Manitoba, which was then not even a part of Canada as we know it. It was a slice of that seemingly unending landmass known as Rupert’s Land, an empire within an empire, the fiefdom of the prestigious Hudson Bay Company, founded in 1670, whose lifeblood was the fur-trade.

In 1821, John West took Henry, with his mother’s permission, to the boarding school – for both genders – he had created in Red River, a settlement of largely Scottish Highlanders just emerging from a stormy past. The School was robustly Evangelical and wisely down-to-earth. One of its aims was to prepare a number of Native boys to be subaltern missionaries, sound in Anglican doctrine and strong on practical and improvisational skills. Attractive, stable in temperament and quick in understanding, Henry proved an outstanding student, soaking up

English rapidly, but retaining a passionate attachment to the Cree language.

His school days finished in 1828, and, as a Native, he was unable to find a job in Red River. Henry picked up valuable agricultural experience by working for two years on his mother’s farm near Grand Rapids, and later farming with his wife whom he married in 1836. Before his marriage, he had spent three years with the Hudson Bay Company, strenuously canoeing from fort to fort, joining the hunt for pelts and getting a first-hand knowledge of the often volatile relations between the aboriginals and the Company. From farming, he made the leap to school-mastering, having been appointed, in 1837, to a parochial school in a settlement close to Red River where his Nativeness did not matter. That appointment carried the summons of the future.

By this time, the pragmatic Church

Missionary Society had begun applying to Rupert’s Land a policy already operative in Sierra Leone, Ceylon and India: employing educated natives as school masters and catechists. Anglicised aboriginal persons, the thinking went, were more likely than white missionaries to bring their fellows to the faith, because they knew them from the inside. Besides, and this was critical, they came much cheaper than British clerics. Henry was an obvious candidate, with his fine reputation for piety, intelligence, sensitivity, decorum and hard work, topped by an impressive presence, and a strong suggestion of charisma. Indeed, he was to prove satisfyingly versatile. Highly competent in the classroom, at ease on the rivers and lakes, and in coaxing the soil, he hunted with skill, was a deft hand at carpentry and had a builder’s instincts. His commitment to the gospel was as passionate as it was practical. He would need every one of these attributes in the years to come.

But there was also a dourly environmental reason for having Native missionaries on board: the climate. And with winter came the dreaded outbreaks of sickness. But the warm weather brought its own perils. Rivers – the major means of transportation – were usually moody and could turn turbulent, dealing destructively with canoes and prodigally with human lives. Mosquitoes and black-flies came in thick, dark clouds, savage and persistent in their bites. Small wonder that the CMS leaned towards creating a cadre of assistant Native proselytisers: the searing sovereignty of nature was part of their heritage.

For the Rev. Henry Venn, the visionary and magisterial Secretary of the CMS (1841-1872), the picture of a cadre of assistant missionaries was too small. He envisaged something bolder and grander that appeared feasible in the 1840s because neither he nor any one else could foresee the large influx of white settlers into Western Canada after 1870. Aboriginal peoples, he believed, would remain the principal inhabitants of the Hudson Bay Company territory – all one-and-a-half million square miles of it – for the imaginable future. If so, then there should be self-supporting Native churches. These would be pastored by Native clerics who were sufficiently Victorian to be authoritative and sufficiently indigenous to be effective. That spacious dream never materialised. But, the later reality owed something to it. By 1860 there were 26 Native CMS missionaries in the field, of whom 3 were ordained. Henry was the first of these, indeed the first Native in North America to be admitted to Anglican Orders, becoming a deacon in

1850 and a priest in 1853.

But first he had to earn his spurs as a catechist and schoolmaster. In 1840, he was stationed in the Cumberland House district, far to the northwest of the settled comforts of the Red River area. He was to spend the rest of his life – 35 years – in and around that region. From the very beginning, he faced the dilemmas and perplexities of being a messenger of the gospel to his own people – the Swampy Cree. Hunters and gatherers as they were, it dismayed them to hear Henry announce his intention to establish a religious settlement and build a school – the classic Anglican approach to christianising aboriginal peoples. Get them on the land, so Henry was taught; teach them to cultivate crops and they would in time acquire the redemptive habits of hard work and unyielding regularity, the building blocks of a

*Winter was an endurance test of brutal severity for white clergy and their families. The temperature could plummet to 30 degrees below zero and stay there for weeks at a time. The danger of losing limbs to frostbite was ever present.*

sustainable Christian faith. To the worthies at CMS headquarters in Britain there was a clear-cut distinction: those semi-nomadic peoples who hunted for subsistence, or even for the Hudson Bay Company, were the “indolent” ones; whereas those who settled down to tilling the soil were the “industrious” ones.

The school would be the trump card in the “civilising” process. In that controlled environment, the combination of discipline, the sovereignty of the clock, and instruction in pure Anglican doctrine would have the desired effect on the children. And the children would have the desired effect on their parents. Some missionaries, the Rev. James Hunter in particular, Henry’s boss from 1844 to 1851, believed that instruction must be in English, there being about the English language a unique purifying chemistry that these “unstable Natives”

needed. Henry was not consulted about this, but it clearly did not sit comfortably with him. However, he was no longer the schoolmaster and was not privy to policy decisions. Victorian though many of his early attitudes were, his instincts told him that to engage the pupil’s whole person for Christianity, he/she must be at home in the language employed.

This was an example of Henry’s early dilemma. He lived in a state of “in-betweenity”: not quite the authentic Victorian, for there was so much submerged Cree in him; and not quite the whole-hearted Cree, for there was much that was Victorian about him.

There is no question that in his earlier years as a missionary he struck a thoroughly Victorian note both with the Cree people and with the white missionaries. So much so that Henry Venn approved a major increase of his salary on the ground that his identification with “English habits” justified it. One of those habits was to dress like an English vicar and expect his Native converts to don the white man’s clothes. He was certainly Victorian in the range of his skills and the herculean energy with which he applied them. When the white clergy looked at Henry they saw a man determined to “improve” every passing minute by assiduous activity, in true Evangelical style.

Battling the capriciousness of Hudson Bay Company officials and the resistance of Native medicine men or chiefs, instructing adults, teaching children, farming the land, tending the livestock, administering the construction of houses, churches and schools, providing foodstuffs for his villagers, translating Bible texts into Cree – these were all part of a week’s work. In Henry’s own words “A Missionary in this country should never think that the time which is not spent in preaching or teaching is his own, for he is to be everything and do everything. Indeed, his teaching and preaching, though attended with great responsibility, is in a manner light when compared to the amount of labour he has to do... of a secular nature”. It was a tall order. But Henry was equal to it because he was a superb manager, a fact not always recognised by the CMS officials in London. Indeed, what he did so variously he also did consummately. And, as with so many Victorians in unpromising situations, at times he pushed, often for years, against the limits of the possible even when those limits clearly would not yield.

But, most significantly, the longer Henry lived among the Cree the more the Cree in him asserted itself. The Rev. John West had taken the boy out of the Cree but time was to prove that he had

not really taken the Cree out of the boy. Not that he entirely lost his Victorian overlay. But sheer experience, often gained at considerable emotional cost, taught him that some of the key Victorian precepts he had so avidly embraced simply did not cut ice in the environment he inhabited. It made no sense to talk about "indolent" peoples because they hunted for meat, when the Christian village agriculture was precarious at best in a climate and terrain usually hostile to it.

Despite all his efforts to the contrary, Henry had to accommodate to the fact that his Anglican settlements worked on a two-track basis: the inhabitants subsisted partly on the vulnerable crops they grew and partly on the hunting, trapping and fishing they did. At times, therefore, nearly all the men and many of the children were away from the village. They, too, lived in a necessary state of "in-betweenity" – part hunting and gathering and part tilling the soil. The distinction between "indolent" and "industrious" peoples, therefore, was alien to the reality. It was when the hunting grounds no longer yielded their quarry that the Cree, of necessity, sought to make a go of settled agriculture, provided that a reasonably favourable soil beckoned them. That happened at the village known as The Pas, where a genuinely settled, moderately prosperous and highly responsible church community emerged in the last decade of Henry's life. And he had the satisfaction of seeing it declared a self-supporting parish – no longer dependent on CMS funding – by the diocese of Rupert's Land.

By the 1860s Henry's increasing appreciation for Cree culture was showing itself in a number of ways. Whereas previously he would not tolerate among converts any talk of their dreams – as basic to Cree life as breathing – he began to listen to such talk without making any comment. The act of listening was enough for his people. He realised that when he invited the chiefs to relate the Christian story to them he had to provide a meal as a stimulus to their interest and he no longer saw that as a "heathen" absurdity.

What signified an even more fundamental shift in his attitudes was his attendance at the Goose Dance, a bi-annual Swampy Cree jamboree, both a hunting party and a celebration of kinship and identity. And his descriptions of the festival bore no trace of the dismissive bewilderment with which British missionaries generally viewed it. Communal dinners became a regular feature of village church life to which the whole congregation made its varying contributions, and a shrewd mixture of Cree and Victorian customs



A Cree buffalo hunter from the period of Henry Budd

they were. Henry kept his house open to all of his people all of the time. He visited their homes, conducting family prayers, sharing their burdens and listening therapeutically to their woes. And he worked with them in the fisheries and at haytime. His charisma evoked a respect bordering on reverence and his compassion an affection that was familial. He was as much their brother-in-Christ as he was their father-in-God.

The basic bonding factor between pastor and people was the Cree language. It gave Henry and the villagers a comfort and fluidity in their communication with one another. He taught the children to read in Cree and the children taught their parents. Literacy made for more intelligent participation in worship and greater understanding of the faith. Lay leaders began to emerge to conduct not just services but the affairs of the village as well. Responsibility became not only feasible but enjoyable. Henry by the late 1860s was admitting that "he felt a degree of distrust or difficulty in preaching in a foreign tongue" by which he meant English. "I felt I was in my

own ground and in my element", he said when he led worship in Cree. The state of "in-betweenity" was dissolving in a Cree-ward tilt.

In treating the Cree language as more vital to his people than English in teaching, preaching, worship and day-to-day communication, Henry proved himself audacious enough to have made a significant difference to the aboriginal communities where he ministered. But to the increasingly assertive Victorian imperialists, both in Britain and the colonies, for whom English was arguably the finest linguistic achievement of humankind, such an attitude was a retarding heresy. Unmoved, Henry stayed his course quietly, diligently and effectively.

Henry's life was deeply scarred by family tragedy. Four of his sons, one of them ordained and one in training for ordination, had their lives cut short. A daughter also died at age 14 in 1864 as did his wife, at the age of 43. He felt the powerful solace of shared grieving when the principal village men came and sat with him in compassionate solidarity that had no need of words. "These poor men have all been plunged in the same waters of affliction and therefore know how to sympathise with a brother in adversity" he wrote. The death of his wife left him in a deep year-long depression against which the restrained mode of Victorian mourning was of little avail. He longed to lament in the expressive Cree way but was inhibited by his clerical status and contemporary Anglican convention.

Despite a severe fall from a horse in 1865 and declining health, he was determined to remain in harness to the end, still "going-up-the-hill" as his aboriginal name so presciently described him. Henry Budd died in 1875. The most touching tribute to him came from an elderly Native of The Pas settlement who on being asked how sorry he was to see Henry go, replied "Sorry does not express what we felt. My own father died some years ago, but when Mr. Budd died, I felt for the first time what it meant to be an orphan."

He left more than a memory behind. He left an inspiration. There is a seminary at The Pas, Manitoba, named in his honour, the Henry Budd College for Ministry, which trains aboriginal persons for both lay and ordained ministries. And there are several bishops among the 130 aboriginal persons of both genders in Anglican Orders in Canada witnessing to the power of his example. He has been called "the apostle of the Native Canadian church" and on the 2nd of April each year the Anglican Church of Canada commemorates the life and work of this quietly audacious Anglican and hero of our Communion.

Bishop John Paterson

# Face to Face

Bishop Onell interviews the new Chair of the Anglican Consultative Council, Bishop John Paterson, and asks him about the role of the ACC and his role within it.

## Q: How do you see the role of the ACC in the work of the Anglican Communion around the world?

The ACC has been in existence since it was proposed by the 1968 Lambeth Conference. The full Council has now met on 12 occasions in various parts of the Communion, and has involved a significant number of people, both lay and ordained, who provide a pool of people strategically placed in each member church with an understanding and an appreciation of the richness and the diversity of the Communion, and the strength and the potential of the Communion staying together and working co-operatively. The ecumenical work of the ACC is a good example of the importance of the ACC. There needs to be a central Anglican point of reference for the major world communions to work with, instead of relating individually to 38 autonomous Anglican Churches.

## Q: As a Church involved in the world, how can we speak more effectively to the issues of our time?

The ACC Networks offer us the best opportunity to speak effectively to the issues of our time. They involve people on the ground in a huge variety of local situations, who can speak with personal knowledge and experience of the effect of various political, social, cultural and economic policies. People who work directly with the HIV / AIDS pandemic in areas worst affected, people who know at first hand about the refugees and migrants of the world, people who experience the enormous pressures of globalisation and living conditions in the great urban conglomerations of the world, those concerned with issues of peace and justice, those who are rightly concerned with the survival of the environment, people who work everyday to support and strengthen the family unit. Our Networks offer us firsthand experience and knowledge, and we can bring the best insights of the Gospel, of our theology, to support their



Bishop John Paterson, Primate of Aotearoa, New Zealand and Polynesia, now chair of the Anglican Consultative Council

work and to continue to challenge the unjust structures which perpetuate those conditions about which they are concerned.

## Q: What are some of your plans to create and strengthen community among our member churches?

Anglicans exist primarily as members of a local faith community, whether that be called a parish or a mission unit or by some other name. It is not easy to help our people think beyond the boundaries of their local context, to think in diocesan terms~ or in national or provincial terms, let alone to think internationally or globally. So it will always be a challenge for us to help millions of Anglicans in local contexts to think in terms of being an international communion, in which individuals need each other. To that extent, our communications efforts are critical. Such efforts as the Anglican Cycle of Prayer, 'Anglican World' and the telecommunications initiative will remain important for us. In order for us

to talk with integrity and effect to the world, we need to be able to continue to talk with each other, to continue to develop trust and mutual understanding as the body of Christ in the world. Coming as I do from a Church which has always placed equal importance on the representative nature of leadership and church governance, I am a strong supporter of the proposal to hold an international gathering which is representative of the whole Church, and not just of one order within the Church. Three of the four so-called 'instruments of unity' in the Anglican Communion are confined to the episcopate, and this for me increases the significance of the ACC, as the only representative body in the Communion which has a Constitution that was duly agreed to by each member Church. The ACC allows for the voices of lay and ordained other than bishops to be heard, and that in my view is its chief significance for the world wide Communion.

## Q: What are your goals?

As Chair of the ACC I want to offer good support to the new Archbishop of Canterbury in his role within the Communion. I also want to liaise with the work of the Anglican Communion Office to support and encourage the individual staff members, and to enable the Secretary General to work towards the establishment of an endowment fund so that many aspects of our work can continue from a more secure financial base. Working from our present slender financial resources must mean that when various inter Anglican bodies meet, they need to meet well and effectively, and as Chair my intention is to ensure that the Standing Committee and the Council itself continue to meet in that way, so that we do not waste precious resources.

*Canon James M Rosenthal would like to thank Bishop Onell Soto for conducting this interview with Bishop John Paterson during the time that Bishop Onell was Acting Director of Communications at the Anglican Communion office.*

# Evangelism the Emmaus way

Stephen Cottrell

We live in a culture where there is great interest and fascination in all things spiritual. People may not go to church, but they are interested in God.

Nearly ten years ago, when I had just started working as missionary in the diocese of Wakefield in the north of England I set myself the task of trying to provide resources that would help churches welcome people who wanted to explore the possibility of faith. I quickly discovered others who were thinking the same way and we got together and spent a morning looking at the Emmaus Road story at the end of Luke's gospel. This story seemed to resonate precisely with the situation we were facing. Here Jesus met people where they were, listened to their questions, and walked with them even when they were going in the wrong direction. Not only this, but he waited upon their response: he never forced his way into their lives. His first words were astonishing: what are you discussing as you walk along (Luke 24:17) Here was a way of evangelising that was as much about listening as it was about talking. Jesus is made known to them through explanation - the exposition of scripture on the road that began with their questions: and through revelation - the wonder of recognition in the breaking of bread. Allowing ourselves a rare moment of Anglican triumphalism we rejoiced in a pattern that held together word and sacrament; a way of evangelising that was as much about travelling as it was about arriving. Initially we thought of producing our own home made desktop published materials just for our diocese. Very quickly our ideas grew and what is now the Emmaus programme was born.

The other great inspiration for Emmaus was the catechumenate of the early church. This was the way people were nurtured into the Christian faith in the first few centuries. There has been a great re-discovery of the catechumenate in the 20th century. But often the language and methods of the catechumenate are not easy to translate

into ordinary parish life. The word itself can be a bit off a turn off. Emmaus tries to be a user-friendly catechumenate, providing a library of resources that help churches accompany people on the way of faith from their very first questioning of whether God exists or not, to a life of discipleship within the company of Christ's church.

Emmaus is published in three stages -

- **Contact** - a little book to help churches make the best use of their contacts
- **Nurture** - a 15 session course to introduce people to the basics of the Christian faith
- **Growth** - four books of short courses to help new Christians and existing church members deepen their faith and explore what it means for them to live the Christian life.

There is also an introductory book and a book to help group leaders run the meetings. All the handouts come with copyright permission for photocopying, so you only need one book per church or per group. There are also liturgical resources.

## Make disciples

Jesus didn't tell us to go and make churchgoers. Neither did he say go and make converts. The great commission is to make disciples. Too many confirmation classes or evangelism courses stop short of helping people discover how the faith we celebrate on Sunday overflows and shapes our life on Monday. The Emmaus programme, by providing growth resources that go beyond the initial exploration of the faith try to re-dress this balance, and it is interesting to note that many churches that have enjoyed using the Alpha course to help enquirers on the way have then used the Emmaus growth materials to take people deeper.

Emmaus was published in Britain in 1996. It is now used by thousands of churches around the world, especially in the Anglican Communion. After Wakefield I worked for Springboard, the Archbishop of Canterbury's evangelism team. As this work took me around the

world I would meet with church leaders who were using Emmaus. I well remember visiting Perth last year: I had no idea Emmaus was even available in Australia, but there I was greeted by a priest who thanked me for the Emmaus programme and told me how it was being used in his parish. And recently the following email arrived from a church on St Kitts in the West Indies:

*"For the past three years I have been introducing Emmaus to the two churches that I am currently serving. The numbers involved have not been large, but those who have responded to the challenge have benefited. Now a colleague on the neighbouring island of Antigua is looking to use the material. The cry out here is for more education. Reading is a minority activity in these parts but Emmaus is providing a valuable tool. Please pray for us!"*<sup>1</sup>

There are churches in Peterborough and Perth, in the West Indies and Western Massachusetts using Emmaus. Outside the Anglican Communion it is used by Baptists and Methodists. It has been translated into German and Dutch and is widely used by the Lutheran church. Several African translations are being used in missionary work in South Africa.

Recent research in the Church of England has shown that church using a nurture course like Emmaus hugely increases the likelihood of that church making new disciples.<sup>2</sup> It is obvious really. In a culture where fewer and fewer people have any history of church going or any knowledge of the Christian faith, they need to find out about the faith before they can think about making a commitment to Christ or joining the church. This is why the Alpha course has been so successful. This is why Emmaus has worked well in so many churches.

## Youth Emmaus

In January 2003 Youth Emmaus was published. This is a version of the nurture course for young people. Like all the Emmaus materials it has been piloted by many churches, and it is offered in the hope that what Emmaus

has done for many thousands of adults will now happen for equal numbers of young people. In fact one of the great delights of my ministry in the past eighteen months has been a renewed emphasis on working with young people. I started out on the Youth Emmaus project as the one member of the team who was no longer working hands on with young people. Within a few months I found myself moving to Peterborough cathedral. Now I know people don't immediately associate Cathedrals with youth ministry, but we have joined in the piloting of Youth Emmaus and now have a thriving youth group, a part-time youth worker. Its amazing what can happen when a church opens its doors to those who want to find out about faith. For too long we have only been reactive, laying on courses for those few people who found their own way into the church. Now we need to see the work of evangelism in an Emmaus Road way - meeting people where they are, walking with them on their journey, listening to their questions, opening up to them the treasures of the gospel, and trusting that there will be moments of recognition and revelation when eyes are opened to the reality of God. Just this week, in the youth Emmaus group I am leading in a local school here in Peterborough I have the privilege of being alongside over 20 young people all open to finding out more about the Christian faith. Two of them are being baptised at Easter.

*Stephen Cottrell is Canon Pastor of Peterborough Cathedral and an Associate Missioner with Springboard, the Archbishop of Canterbury and York's initiative for evangelism. He is one of the authors of Emmaus, the way of faith.*

## Emmaus in Western Massachusetts

by Barbara Briggs

The best example of a life-changing Emmaus experience comes from the Cathedral here in Springfield. We were a group of about seven adults that worked together to find how best to feed the hungry at Christ Church Cathedral. We met twice a week to pray and study before offering the Nurture course to the parish. We all grew amazingly, both as individuals and as a parish community.

We had about fifty people come out for it. We were so surprised! We formed seven small groups. For the first two sessions, the leadership team brought beverages and snacks for anyone who wanted to stay late and talk after the course. Then afterwards, participants

were asked to volunteer to bring something. We always provided freshly popped popcorn, which filled the room with a delicious smell. We began and ended each session with a song.

After each session, the leadership team got together to share the feedback we were getting, and planned the next session accordingly. We decided to encourage the small groups to pray together. In the beginning, the leader formulated the requests of the members, and then slowly encouraged people to pray in their own words, out loud, in the group. We also shared how things were going during the week and how we felt our prayer-life was affecting and changing us. People got more and more open with each other, and didn't want to separate when the course was over. Some people continued in different small groups over the summer, and then began with the Growth courses this autumn. Another Nurture course is being offered concurrently with a Growth course this year.

One person remarked to me just last

week that last year's experience changed her life. She is on a personal journey with God, now, and she is very enthusiastic about sharing her questions, struggles and discoveries. In all, it connected people in a way we hadn't experienced before at the cathedral, and opened us all up to the possibility of openly sharing our search for God in our everyday lives. It gave us permission to talk about it. It doesn't get much better than that!

*Barbara Briggs was until recently Christian Formation Missioner for the Episcopal Diocese of Western Massachusetts. She ran the Emmaus course at Christ Church Cathedral in Springfield, Massachusetts. She is now a member of St Mark's church in East Longmeadow, and introducing Emmaus.*

## Emmaus in Germany

by Eckhard Cramer

We have had nurture courses in Germany but the Emmaus



Fr. Stephen Cottrell and Youth Emmaus Group at the King's School, Peterborough

programme is more comprehensive. It begins earlier and goes deeper and further on. We were especially missing material as it is presented in Stage 3: Growth.

The first attempts to find a publishing house in Germany failed. Nobody wanted to take the risk of publishing the extensive material. The change came in May 2000 during a mission conference in Cologne when John Finney, one of the Emmaus authors, reported about the Decade of Evangelism in the Anglican Church and Emmaus as one of the results.

In May 2002 finally the launch of Emmaus in German came. We had the first Emmaus Conference in Wuppertal with Felicity Lawson and John Finney. The response was great. A lot of clergy came, mostly from the Church of Rhineland and the Church of Westphalia. Felicity Lawson and John Finney gave inspiring introductions into Emmaus as a paradigm for mission as well into the Emmaus material that was ready at that time.

In the last months some churches have begun to use Emmaus in their parishes.

The publishing house was very surprised that after only a few months three-quarters of the first print run was sold. That gave them courage to go on in the publishing process.

Emmaus fits very well to the situation in the eastern parts of Germany, where after 40 years of socialism there is a spiritual desert. People don't really know anything about the Christian faith. But it is good to have materials that can help local churches in their mission across the whole of Germany.

Emmaus in on the way in Germany and I'm very thankful to God for this development. Sometimes it seems to be hard still a wheel turns, but when it turns it rolls on and on. May the Lord bless all Christians and all churches that are and will be involved with Emmaus.

*Eckhard Cramer is the Pastor of a Lutheran church in Herne and has been instrumental in introducing Emmaus to the German Church.*

#### A personal story

Jillian Baldam from St John's, South Bank, Middlesborough

The first time I walked through those big brown doors, I walked through with an open mind. Nothing to lose and everything to gain. That first time I didn't enjoy church very much because it felt strange and I couldn't follow the readings, and everything seemed double-Dutch. But the next week I decided to



Youth Emmaus Group at Peterborough Cathedral

give it another go. Next time I went to church Peggy invited me to sit beside her and she showed me how to follow the book, which was a big help. I still didn't understand very much but I liked the bits I could understand, so the next week I came back again and Father David asked if I would like to join the Emmaus group and I decided to give it a try. The night before the Emmaus group I couldn't sleep because I was new to the church and I hardly knew anyone, but when I reached the front door Jean answered with a nice friendly smile and when all the other people came in they were just as friendly and made me feel at ease. I did not say very much (unlike me) at the first meeting but as the weeks went on I started to ask lots of questions and even made the vicars think once or twice. I started learning about God and his Son Jesus and I was shocked to find that going to church and the group was as good, if not better, than a night on the town. I now see things differently and it has opened up a whole new world. Every week I look forward to learning more about Jesus and everything he stands for. The people I started on the Emmaus course with are all at different stages of their belief but are still able to learn from each other and in the process we are all becoming friends.

#### Emmaus online

You can visit the Emmaus Website at [www.natsoc.org.uk/emmaus](http://www.natsoc.org.uk/emmaus) Three Emmaus growth course can be done on line with Connected Community Learning at [www.allbelievers.org](http://www.allbelievers.org)

#### Getting hold of Emmaus

Emmaus is written by Stephen Cottrell, Steven Croft, John Finney, Felicity Lawson and Robert Warren. It is available in the UK in most Christian bookshops or direct from Church House Publishing, Great Smith Street, London

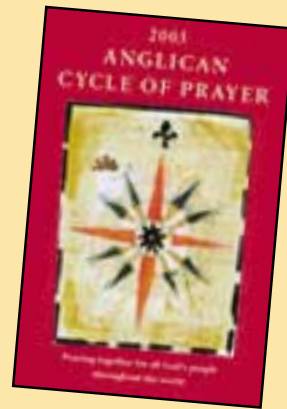
SW1P 3NZ.

Emmaus is available in the US from Morehouse Publishing, PO Box 1321, Harrisburg, PA 17105, Emmaus is available in Australia from Charles Paine Pty Ltd, 8 Ferris Street, North Parramatta, NSW 2151.

<sup>1</sup> *The Revd John Payne-Cook, St Anne's Sandy Point & St Thomas, Middle Island, St Kitts WI*

<sup>2</sup> *Bob Jackson, Hope for the Church, Church House Publishing, 2002*

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Bourdon	16	Rohrflöte	8
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Stopped Diapason	8	Open Flute	8
Octave	4	Flute Céleste	8
Spitzflöte	4	Principal	4
Nazard	2 <sup>2</sup> / <sub>3</sub>	Nason Flute	4
Fifteenth	2	Spitzflöte	2
Blockflöte	2	Sesquialtera	II
Tierce	1 <sup>3</sup> / <sub>5</sub>	Larigot	1 <sup>1</sup> / <sub>2</sub>
Mixture	IV	Plein Jeu	IV
Trumpet	8	Contra Posaune	16
Clarinet	8	Trumpet	8
Tremulant		Hautbois	8
Swell to Great		Vox Humana	8
Great MIDI 16		Tremulant	
Great MIDI 8		Octave	
		Swell MIDI 8	
		Swell MIDI 4	
<b>PEDAL</b>		Trompeta Real (unenc)	8
Double Open Wood	32	Tuba Mirabilis (unenc)	8
Contra Bass	32		
Open Wood	16		
Principal	16		
Subbass	16		
Salicional	16		
Octave	8		
Bass Flute	8		
Choral Bass	4		
Mixture	IV		
Contra Bombarde	32		
Sackbut	32		
Ophicleide	16		
Fagot	16		
Clarion	8		
Shawm	4		
Swell to Pedal			
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**Dr John Bertalot**

**Cathedral Organist Emeritus, Blackburn Cathedral, UK**

**Director of Music Emeritus, Trinity Episcopal Church, Princeton, NJ, USA**

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The entire group of the Mission Conference in Cyprus

# Beautiful solidarity in diversity

Margaret S. Lalom

In six intense days bracketed by 2000 years of Christian history, Anglicans from throughout the world explored the interlocking nature of continuity, change and context during a mission conference set in Cyprus, an island in the eastern Mediterranean Sea.

The aim of the conference, entitled 'Transformation and Tradition in Global Mission,' was 'to explore new dimensions of our common mission.' By the end of their time together, approximately 115 men and women from 45 countries had recognised anew that the mission is God's, and that the Anglican Communion is uniquely qualified to serve that mission, if it uses the gifts God has given every member.

In the view of the Rt. Rev. Jubal Neves, bishop of Southwestern Brasil, the event demonstrated a new incarnational approach to mission — a 'beautiful solidarity in diversity.'

Representing mission agencies, boards, and movements in most of the provinces of the Anglican Communion, they also represented every order in the

church (bishop, clergy, laity, and religious). There were seminary deans and professors, provincial or diocesan staff members, voluntary agency executive directors and area secretaries, heads of special ministries and members of religious orders. There were members of the Anglican Consultative Council, the Inter-Anglican Standing Commission on Mission and Evangelism, and various official Anglican networks. There were church leaders who work essentially alone, among indigenous people or different faith groups, and others who function in complicated bureaucracies. More than half the group was ordained. Although women represented only one quarter of the total group, their credentials were no less remarkable than those of their male counterparts. Likewise, younger voices were in the minority — by one count, there were 28 participants under the age of 45 — and their intelligence, clarity, experience and energy made them dynamic leaders in the mix.

The days were filled with plenary

speakers and small group discussions, Bible study and worship, workshops and special interest sessions, field trips and late night conversations.

Although they attempted to capture the sense of the conference in a joint statement entitled 'Communion in Mission,' the shimmering threads of the fabric that was woven during their life together cannot really be described.

The missionary journey of St. Paul came alive as they walked through Roman ruins in Paphos and visited the tomb of St. Barnabas in the northern part of Cyprus now occupied by Turkey. In fact, they even 'ran the race set before them', on an ancient weed-strewn track high above the sea. Professor John Barclay, professor of New Testament and early Christianity at the University of Glasgow, Scotland, led them in challenging daily Bible studies (using selections from Acts, 1 and 2 Corinthians, and Galatians), geared to help them understand Paul's missionary challenge.

The exposure visits to historic sites

gave sobering evidence of the rise and fall of great civilisations, leveled by periodic earthquakes and subject to frequent invasions. The imagery of the fault line, first introduced by Prof. Barclay as he described the cataclysmic nature of Paul's conversion, took hold of their imaginations and cropped up in discussions of the state of the Communion and the nature of Church. For example, 'How wide can the fault line be, for people standing with one leg on each side?' Or, 'Has the Church planted well laid-out gardens on a bed of volcanic lava?'

Most participants agreed that we do not have to agree on everything to be Anglican — that indeed, our strength comes because of, not in spite of, our differences. But within that affirmation came some important warnings, and pleas, especially from Asia:

- Mission strategies that do not take into account local culture or circumstances can have fatal consequences.
- Depending on their location, Anglicans may be enjoying a social status that is nothing more than a continuation of the historical entrapment of colonialism, thus imprisoning themselves at the very time they need to be free.
- English is no longer the 'common language' of the Communion. Greater attention must be paid to translation into other languages, whether during meetings or in the production of documents, and to updating antiquated or inadequate Bible translations.
- Be mindful of those who are isolated by distance, by culture, by minority status. Be mindful of the pain felt by those who have 'no fruits' despite



Canon Peterson addresses the assembly

generations of effort, and of the shame felt by those who, wracked by war or drought or disaster, must beg for assistance.

Out of these challenges, that emerged during the course of an encounter blessed by a sense of love, respect, and enjoyment of each other, came a sense of renewed vision and call. There was a recognition that Anglicans are indeed 'companions on a journey,' separated by distance but understanding that everything connects, pointing the way to Jesus Christ, making sure that the church exists for mission...mission is not just another program of the church.

As they experienced themselves in a continuum of time (viewing artifacts from 7000 BC, contemplating contemporary mission issues, and joining their prayers to the saints who had gone before), so the Anglicans also found themselves understanding that every community, no matter how

temporary, is impacted by its context. They had created a vital, worshipping community of their own, but were very conscious that they were located not only within the Anglican context of the Diocese of the Cyprus and the Gulf (which includes a church in Baghdad), but also within a very ancient Greek Orthodox environment, and within the geo-political reality of the nation of Cyprus, where a new president was elected on the Sunday they were there.

They empathised with Greek and Turkish Cypriots alike as they walked from one side of Nicosia to the other, along a road made ominous with rolls of barbed wire and representing the division of the country since 1974. They could not help but wonder at the boundaries human beings create, the walls they build, in contrast to the unity that God wills for us all. Boundaries must be crossed for God's mission to be carried out.

In the joyous fellowship of worship, the conference participants recognised the precious gift of the multi-national, multi-lingual, multi-cultural community that is theirs, and responded with feeling to music led with vigor and grace by Geoffrey Weaver (author of Lambeth Praise, the worship book of the 1998 conference of bishops). "We're going to continue singing each other's songs," he would say, as he prepared the group for participating in the next Eucharist or Compline, successively led by persons from different countries or regions.

Four plenary sessions involved presentations and responses on key sub-themes, as follows:

- to renew our vision for mission through biblical and theological reflection, worship and prayer' (the Rt. Rev. Simon Chiwanga, bishop of



Worship was at the heart of the conference



All the major Anglican missions agencies were represented at the conference. Pictured is Bishop Mano Rumalshah, USPG

Mpwapwa, Tanzania, and former chair of the Anglican Consultative Council, with a response by Ms. Edwina Thomas, director of Sharing Our Ministries Abroad and a founding member of the Episcopal Partnership for Global Mission in the USA);

- to gain a better understanding of contemporary mission issues and changing patterns in mission' (the Rev. Zac Niringiye, Africa region director of Church Mission Society in England, with a response by the Rt. Rev. John Chew, bishop of Singapore, South East Asia);
- to encourage the development of new networks among mission organisations, dioceses and parishes in the Communion' (Ms. Thomas, with a response by Dr. Niringiye);
- to be challenged by new church models in mission and evangelism' (Bishop Chew, with a response by Bishop Chiwanga).

Setting the theme on opening night was the Rev. Dr. Christopher Duraisingh, organiser of the World Council of Churches' Conference on World Mission

and Evangelism in Salvador Bahia, Brasil, in 1996, who is now teaching at Episcopal Divinity School in Massachusetts, USA. He emphasised that 'tradition-ing' (handing over) is essential to the transformation that occurs in the mission endeavour. The Rev. Canon John L. Peterson, secretary general of the Anglican Communion, described diverse and dramatic aspects of ministry and witness in disparate parts of the world. The Most Rev. Benjamin Nzimbi, Primate of the Anglican Church of Kenya, preached at the closing Eucharist and commissioning service. He emphasized that the church and its organisations must be strengthened and transformed to carry out the mission of God, 'serving, healing, and reconciling a divided and wounded humanity,' in the words of David Bosch.

A total of 16 workshops were offered on four tracks (theological education, leadership and management challenges, contemporary mission issues, and partnership models), led by a distinguished array of missiologists and practitioners. Nearly 40 people listened to the Rev. Dr. Riad Jarjour, general secretary of the Middle East Council of

Churches, at the workshop on 'Peace, Reconciliation and Justice,' then proceeded to lift up many other parts of the world in need of healing. The Rev. Enock Tombe Stephen, general secretary of the Sudan Council of Churches, engaged his group in a spirited discussion on organisational development and change. Dr. Eleanor Johnson, director of partnerships for the Anglican Church of Canada, moderated a reflection on leadership in times of crisis or stress. The subject of Christian-Muslim relations prompted stark anecdotes of very dangerous times and places for an increasing number of places in the Communion. Activists in arenas as diverse as HIV/AIDS and contextual theology pressed on with their work, engaging others in their passion.

Not content with all of this, more than a dozen participants rallied their colleagues into attending special interest groups on Saturday night, to share more in areas not covered by workshops, such as the global refugee and migrant crisis.

Not surprisingly, the topics, the participants, and even the key motivation for having such a gathering

were quite different from the last time such an event was staged. In December 1986 in Brisbane, Australia, persons representing mission agencies in nine provinces (Australia, Canada, England, Japan, Melanesia, New Zealand, Scotland, Southern Africa and the United States of America), met with 'partner church representatives' from a dozen other regions in the two-thirds world. There were 60 participants in all, only 7 of whom were women.

Two persons who attended Brisbane 1986, Bishop Neves of Brasil and Bishop Chiwanga of Tanzania, were present for the Cyprus event. As Bishop Neves noted, the present conference drew nearly twice as many people, with a significantly higher proportion of laity and of women and a much clearer sense that all in attendance were invited on an equal basis. 'The world has changed and so has the Anglican Communion,' Bishop Neves said.

Margaret S. Larom is the World Mission Interpretation and Networks Officer at the Episcopal Church Center in New York. She represented her province on MISSIO, the Communion's first commission on mission and evangelism, from 1994 to 1999.



The Bibles studies by Prof. John Barclay on the first missionary journey of St Paul were brought alive as we stood in the historic places of Paul's mission in Cyprus



Personal sharing and networking was a major part of the Conference. Pictured are The Revd Joseph DeGraft-Johnson (Ghana) and The Ven Roger Chung (Mauritius)



Our worship reflected the global Communion with liturgy from every continent. Pictured is The Revd Hernon De Castelli, Southern Cone



Wyre Forest Young Voices with soloist, Russel Painter, sing for the conference

Transformation and Tradition in Global Mission  
Mission Organisations Conference 12-18 February 2003  
Lords Beach Hotel - Cyprus

## Conference Statement

**From:** 110 mission practitioners and advocates from 40 countries representing mission organisations, voluntary agencies and synodical bodies.

**To:** The Churches of God in the Anglican Communion. Grace to you and peace from God our Father and the Lord Jesus Christ.

We have come to the Anglican Communion Mission Organisations Conference in Larnaca, Cyprus, to take counsel, learn and explore how to be more faithful to God's mission in the world today.

**Our theme:** Transformation and Tradition in Global Mission.

Transformation stands at the heart of mission. Tradition is dynamic, the body of faith we have received and are called to 'hand on' to others in the same spirit in which Jesus 'gave himself up' on the Cross.

**Our setting:** Cyprus offered important resonances. Our host diocese, Cyprus and the Gulf, serves a region that has always been a crossroad in mission. Here Paul and Barnabas launched their mission to the gentiles. The diocese includes Iraq, so the threat of war is felt deeply. Separation between the peoples of northern and southern Cyprus continues.

Through our Bible studies, particularly, we have reaffirmed that:

- God's grace (charis) has been poured out in order that we should be united with the whole world in a sacrifice of service, praise and thanksgiving (eucharistia). The Church thus exists for and by mission in the world

- the incarnation is the supreme model for our mission engagement
- we are called to live out our faith on the fault lines of a divided world

- faithfulness to God's mission is the principle from which the unity and strength of the Church is derived

**We thank God for:**

- the chance to meet globally, learn from one another and be inspired

by the stories of risk and sacrifice for the gospel we have heard

- the Inter Anglican Standing Commission on Mission and Evangelism (IASCOME), its role in fostering mission and evangelism, and developing and hosting this conference, the second in 18 years

**We commend:**

- hosting another such conference by IASCOME within the life of its next five year term
- the proposal for a global gathering of Anglicans in 2008, for bishops, clergy and laity, to discern God's will for the renewal of the Church in mission

**We pledge ourselves to:**

- ongoing transformation and renewal of our mission structures
- closer sharing between mission organisations and to seek new ways of working together in mission

**We challenge the Provinces of the Anglican Communion to:**

- appreciate the diverse cultures and contexts in which we live, work and witness, and find new ways to use these positively in our mission
- recognise that nurturing fellowship is more important than transaction of business
- greater understanding of how mission and evangelism is to be conducted in a post colonial Communion, and taking seriously the communication needs of non-English speaking contexts
- seek new models for mission engagement and being Church alongside traditional ones
- undertake conscious and sustained engagement with the world of Faiths
- encourage renewal in prayer and fresh approaches to fostering international chains of prayer and intercession
- work for justice, peace and reconciliation in places torn apart by war, violence, poverty and human misery
- strengthen work on behalf of refugees and displaced persons
- raise up a new generation of children free from the scourge of HIV/AIDS
- renew commitment to God's mission by providing sufficient resources for the task

For further information contact

**Marjorie Murphy Director for Mission and Evangelism**

## International Anglican-Roman Catholic Commission for Unity and Mission

# Communiqué

The second meeting of the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) was held in Malta from 19 to 23 November 2002.

This new body, focusing on communion in mission, was launched a year ago in Lambeth and Rome with strong encouragement for its work by the Archbishop of Canterbury and Pope John Paul II. At that meeting the Commission began to work in three areas to make further progress towards visible unity between the Anglican Communion and the Roman Catholic Church which will strengthen the mission of the Church of Christ.

A sub-group of the Commission worked during the past year to prepare a first draft of a common declaration which will formally express the degree of agreement in faith that exists between Anglicans and Catholics, consolidate the results of more than thirty years of dialogue and commit the dialogue partners to a deeper sharing in common life and witness. A second sub-group met and prepared practical recommendations for the next steps in the on-going process of ecumenical reception. The third sub-group focused on visible and practical outcomes of spiritual communion with proposals for pastoral and practical strategies to help the two communions, especially in local contexts, to do together even now whatever is possible in the present stage of real but imperfect communion. Special attention was given to Anglican-Roman Catholic Relations in Africa where there are very large numbers of both Anglicans and Roman Catholics.

During the plenary meeting the preparatory work was presented and discussed very thoroughly. Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, joined the Commission on its final day and shared extensive and most helpful comments on the draft of the declaration.

Regarding the reception of ARCIC texts, the Commission believes that the focus at this stage should be on growth in mutual understanding and study, rather than processes of formal response. Proposals to facilitate the study of ARCIC texts were presented and discussed. An initial proposal has been set forward for the production of a video to facilitate reflection on the developing relationships between Anglicans and Catholics worldwide.

From its experience as an international meeting of bishops, the Commission stressed the importance and fruitfulness of episcopal cooperation and encouraged its expression both locally and regionally. The meeting was held at Mount St Joseph Retreat House, overlooking St Paul's Bay. Thirty-five years ago, a preparatory commission which set a course for future Anglican-Roman Catholic relations met in this same house, and produced the Malta Report. Members of the Commission pondered the progress which has been made over the past decades, and noted the continuing relevance of the insights of their predecessors. A distinctive characteristic of this Commission is its emphasis on the experience of common prayer and worship within its meetings.

The Commission was greeted with warm hospitality by the Catholic and Anglican communities in Malta, and was especially grateful for the Evensong hosted by Canon Alan Woods and St Paul's Anglican Pro-Cathedral in Valetta, where they were joined in worship by a large congregation which included religious and civic leaders, among them the President of Malta and the Roman Catholic Archbishop.

The next plenary meeting of the Commission will be from 10th to 14th of June, 2003, in Northern Ireland.

The members of IARCCUM:

Anglicans

**Bishop David Beetge** (South Africa, Co-Chairman)

**Archbishop Peter Carnley** (Australia)

**Bishop Edwin Gulick** (USA)

**Archbishop Peter Kwong** (Hong Kong)

**Bishop Michael Nazir-Ali** (England, also member of ARCIC)

**Dr Mary Tanner** (England)

**The Revd Canon Jonathan Gough** (Archbishop of Canterbury's Office)

**Bishop John Baycroft** (Co-Secretary, Anglican Communion Office, London)

Roman Catholics

**Archbishop John Bathersby** (Australia, Co-Chairman)

**Archbishop Alexander Brunett** (USA, also Co-Chairman of ARCIC)

**Bishop Anthony Farquhar** (Ireland)

**Bishop Crispian Hollis** (England)

**Bishop Lucius Ugorji** (Nigeria)

**The Revd Dr Peter Cross** (Australia)

**Sr Dr Donna Geernaert** (Canada)

**The Revd Don Bolen** (Pontifical Council for Promoting Christian Unity, Co-Secretary)

Consultors

**Bishop David Hamid** (Gibraltar in Europe)

**Monsignor Timothy Galligan** (England)

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## Anglican-Baptist International Conversations (ABIC) –Caribbean Phase

# Communiqué

A Caribbean phase of international conversations between Anglicans and Baptists was held in Nassau from 26-28 January 2003. This regional meeting follows four previous phases held in Norwich (for Europe) in 2000, Yangon (for Asia/Pacific) in 2001, Nairobi (for Africa), in 2002, and Santiago, Chile (for Latin America) earlier in January 2003. Participants came from Bahamas, Barbados, Haiti, Jamaica, and Trinidad & Tobago, representing their respective Churches and joined the members of the "continuation committee" which is conducting these regional gatherings on behalf of the Baptist World Alliance and the Anglican Communion.

On the first evening, the Most Revd Drexel Wellington Gomez, Archbishop of Nassau and Primate of the Church of the Province of the West Indies and The Revd Dr Peter Pinder, Baptist Regional Secretary for the Caribbean welcomed the delegates on behalf of the local churches.

The Anglican and Baptist representatives gave an overview of the life of their respective communions in the Caribbean. Eight substantial papers were presented on Anglican Life in the Caribbean, Baptist Life in the Caribbean, Colonization, Liberation and the Mission of the Church in the Caribbean (Baptist and Anglican), Eucharistic Theology (Baptist & Anglican), Anglican Identity, and Baptist Identity.

The plenary discussion drew together rich insights from the Caribbean context and related them to the themes emerging from previous regional conversations, namely: continuity and story; recognition and acceptance; contextual mission and ministry; baptism and Christian

initiation; membership and community; oversight and episcopate; and confessing the faith. Many common concerns from Baptists and Anglicans were shared with regard to the "Caribbeanization" of witness and worship. In reflecting on the story of Baptist and Anglican life in the Caribbean, many perspectives were shared on the ways to choose which external influences to welcome and which to resist. The meeting included shared prayer and devotions conducted by Baptist and Anglicans and also Holy Communion in Holy Trinity Anglican Church. The meeting was hosted by the Diocese of Bahamas and Holy Trinity Anglican Church, Nassau. The participants were guests for dinner at the home of Archbishop and Mrs Gomez and also at the home of Mrs Ruby Nottage and Mr Kendall Nottage.

The ABIC is the official instrument of the Churches of the Anglican Communion and the Baptist World Alliance engaged in theological discussions which have the following objectives:

To enable Anglican/Baptists to learn from each other and to deepen understanding of relationships between our two communions in the light of their histories.

To share with each other how we understand the Christian faith and to work toward a common confession of the Apostolic Faith.

To identify issues of doctrine and the nature of the church to be explored further in possible future conversations.

To look for ways to cooperate in mission and community activities and increase our fellowship and common witness to the Gospel.

The next phase will be held in September 2003 in North America.

There is a continuing committee consisting of four Anglicans and four Baptists who will draft a report following the regional meetings to be submitted to the Anglican Consultative Council and the Baptist World Alliance by 2005.

The following persons participated in the Nairobi meeting:  
Anglicans:

# The Inter-Anglican Theological and Doctrinal Commission

When the Commission began its work we posed four questions to Anglicans world-wide. A summary of the answers received can be found in 'The Communion Study, 2002' (which can also be seen on [www.anglicancommunion.org.uk](http://www.anglicancommunion.org.uk)) and our discussion has continued in response to what has been said. A summary of the conversation so far – in deliberately non-technical language – has been expressed like this:

- Communion is God's gift – and it is good for you. Human beings are not meant to exist on their own. It is in fellowship with God and neighbour that we find lasting fulfilment and real life.
- This 'communion' is offered to everyone in the Gospel, to be received by faith, sealed in baptism, and sustained by faithful participation in the family of God's thankful people.
- It is not easy to love your neighbour. In our world it is difficult enough to even meet one. And at times disputes and controversies can threaten to disrupt even the most Christian communities.
- What enables Christian people to walk together in the footsteps of Jesus is their common Faith, which is intimately linked with their shared calling to a corporate life of holiness.
- You cannot often specify in advance what distortions of belief or behaviour could disable the Christian fellowship, but listening to God's Word together, entering in to the story and actions of His salvation, and keeping in touch with other parts of the family, helps sensitise it to things which could be really damaging.
- Anglicans share a 'family likeness' with other families around the world. They do not look much like each other, but when they do happen to get together they realise how much they have in common.
- They all face different problems – although even the same problem can look different when it is viewed from another angle. Some communities are especially worried about personal issues, like homosexuality or whether gender determines who is competent to lead

Continuation Committee

**Bruce Matthews** (Co-Chair), Canada

**John Baycroft** (Co-Secretary), Anglican Communion Office

**Paul Avis**, England

Caribbean Representatives:

**Ranfurly Brown**, Bahamas

**Burnet Cherisol**, Haiti

**Knolly Clarke**, Trinidad & Tobago

**Drexel Gomez**, Bahamas

**Sehon Goodridge**, Windward Islands

**Rubie Nottage**, Bahamas

**Monrielle Williams**, Barbados

Baptists:

Continuation Committee:

**Paul Fiddes**, (Co-Chair), England

**Tony Cupit**, (Co-Secretary), Baptist World Alliance

**Ken Manley**, Australia

Caribbean Representatives:

**Cawley Bolt**, Jamaica

**Neville Callam**, Jamaica

**Beth Stewart**, Bahamas

**Peter Pinder**, Bahamas

**William Thompson**, Bahamas

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the churches. Most are more concerned about how their fellow Christians and fellow citizens possibly survive under the threat of prejudice, poverty, violence or the enormity of human suffering.

- Each church has to face its own problems, but in a communion there must always be ways for them to help each other with their tasks. After all, communion is God's gift – and no one church has ever unearthed the full extent of all his promises!
- What many people are wondering at the moment is whether there might be some better ways for Anglican churches to support each other as they discover the significance of their life together. It is not just a matter of money (although that can certainly make a difference). The biggest help we can offer each other is the chance see ourselves in a new way. We can learn from each other about good things that God offers his people. We have insights, ideas, convictions to share that can help us on the way, and clarify our sense of common purpose in God's service together.

**Philip Thomas, England**

To continue the study process the Commission would like to test SIX PROPOSITIONS, arising from these discussions, which follow. We want to encourage churches, theologians, and individual Anglicans to share something of their own experience, and tell us as frankly as possible how they see the theological issues confronting the Anglican Communion today. Please send your contribution by 30th June, 2003 to: The Rt Rev John Baycroft, The IATDC Secretary, Anglican Communion Office, 157 Waterloo Rd, London, England SE1 8UT  
The Rev Dr Philip Thomas, Assistant to the Chairman, The Vicarage, Heighington, Co Durham, England DL5 6PP  
Or by e-mail to [Philip.Thomas@durham.anglican.org](mailto:Philip.Thomas@durham.anglican.org)

**Bishop Stephen Sykes (Chairman)**

# NIFCON - A Report from the Network for Inter Faith Concerns

Already events over the past couple of years have demonstrated how the quest for understanding and reconciliation between people of different faiths will be a crucial issue during the 21st century. Increasingly 'inter faith issues' are no longer simply an 'academic' exercise rather something that impinges on the everyday lives – and wellbeing and security – of many members of the Anglican Communion.

From staff members Clare Amos and Susanne Mitchell

## Bangalore consultation

Having stated the importance of inter faith endeavours we acknowledge that many Anglicans find the question of the relationship between our desire to engage in genuine dialogue with people of other faiths and our commitment to further God's mission in the world a problematic issue. With that in mind, NIFCON's international consultation in Bangalore, South India, in September 2003, will gather scholars and churchpeople from several parts of world to explore this very theme. Anglican World will carry a report of this key meeting and its findings in the autumn.

## Al Azhar dialogue

Immediately after the consultation in Bangalore the staff of NIFCON will be turning their attention to a dialogue that will be taking place in New York on the highly symbolic date of September 11. It is a dialogue between a Commission, set up by the Archbishop George Carey, representing the Anglican Communion, and a similar Commission established under the auspices of the great Islamic university of Al Azhar in Egypt. This will be the third meeting of the two Commissions – the first meeting was at Lambeth Palace, and the next one was held in Cairo. NIFCON staff now have the responsibility of administering the dialogue on behalf of the Communion. The dialogue is an important symbolic step of commitment, reflecting both partners' desire to work towards reconciliation and peace in our world.

## Bishop Kenneth Cragg's 90th birthday

For Anglican scholars and churchpeople engaged in inter faith dialogue, the life and work of Bishop Kenneth Cragg, formerly Anglican Bishop in Egypt, has been an inspiration. His many influential books, his teaching, his loyalty to the Anglican Communion, his deep spirituality have all spoken deeply. It seems appropriate to mark his 90th birthday with a special celebration. This will happen through the publication of a volume of essays dedicated to him, edited by Dr David Thomas, a member of the NIFCON

Support Group, with the help of the NIFCON staff. The title and contents of the book were a closely guarded secret until offered to Bishop Cragg at a reception at Lambeth Palace in late March. Details will be posted on our website and copies will be available from the NIFCON office from 1 April.

## www.anglicannifcon.org

for the best explanation of what NIFCON is and does visit this sight and click on 'What is NIFCON?'

There are plans to expand NIFCON's web activity to provide a monitoring of Christian Muslim relations around The Communion. It is hoped that this will become 'live' in early March 2003. You will be able to access this new development via a link from the main NIFCON site.

We regularly add reports from conferences and consultations, and any agreements, declarations and communiqués that might result are highlighted. In this way we disseminate best practice and offer guidelines for planners of similar events. Although news items may not be original, the sight does provide a 'one-stop-shop' for related items and occasional replies or comments on a particular issue. At the same time, providing web space for articles and extracts from printed sources gives them a wider airing than they would otherwise receive.

But, in order to build on this exciting foundation, we need contributions from around The Communion. Without input from the Provinces, NIFCON and it's website will become UK/US centric and fail to speak to and for the world wide Anglican family (see below). The web site's stated aim is to both keep you informed and serve as a resource. So visit the web site and send us your comments and contributions and we will continue to strive to do just that.

## Being a network, living up to our name

As we said in the last issue of Anglican World, we are trying to develop a list of correspondents from around the entire Communion. We hope that these people will be able to feed us with information and insights as to what

is happening regarding relationships between Christians, (particularly Anglicans) and people of other faiths where they are. Even with the benefits of email and modern technology it is quite a slow process – but we are now beginning to make an impact. We are seeking both correspondents who can 'officially' represent the views of their Anglican province – and those who have a more personal commitment to inter faith issues.

If you fall in to the latter category – please contact Susanne Mitchell at the NIFCON Office (within the ACO see inside front cover) to let us know of your interest. Do provide your email address if you have one as this is likely to be the preferred means of contact.

## Sri Lanka

We apologise that this did not appear in the last issue as promised, It is adapted from an article which was originally published in the Church Times 20.9.02, and is reproduced by permission. The full text is available from our office.

In the realistic and challenging words of the Anglican Bishop of Colombo, Duleep de Chickera, 'Conflicts are like clouds, they are of different shapes and sizes and are always moving. Rarely do we see the blue sky, and even if we do...'

The past years seem to have been one of unrelenting tragedy. Where has gone the sense of hope generated by the fall of the Berlin Wall, the release of Nelson Mandela, both in 1989, and the euphoria of millennium night?

One piece of good news has sunk almost without trace. Sri Lanka, pearl of



Buddhist Monks

the Indian Ocean, has been home to a vicious civil war for the past 19 years. At least 65,000 people, Tamil, Sinhala and Muslim, have died, and hundreds of thousands have been internally displaced, many living in refugee camps for years. More Tamils now reside overseas, in India, Britain, Canada, Germany, Switzerland and elsewhere, than in their traditional homeland in the north and east of the island.

But through the sensitive mediation of the Norwegians, bold steps taken by a newly elected government in Colombo, and the apparent willingness of the Tamil Tigers (the LTTE) to negotiate, the Island has moved towards peace. Soon after 11 September (perhaps no coincidence), a cease fire was agreed and a "Memorandum of Understanding" signed in February 2002.

The way forward is a long one; there is only so far a patch of blue sky amongst the clouds. But already 1,500 lives have been saved, judging by the monthly death rate in recent years.

I have known Sri Lanka for more than 20 years, since I taught at the Tamilnadu Theological Seminary, in Madurai, South India, across the narrow Palk Strait. My family travelled all over the island by public transport in the days of peace and security before 1983. I was part of a solidarity mission from CTBI in 1999, which produced a report: "Sri Lanka: making peace possible". For two years, 1999 and 2000, I hosted a group of expatriate Tamils, Sinhala and Muslims, mostly doctors and engineers, in the West Midlands, facilitating a dialogue between groups that sent money to the various participants in the civil war.

I returned to Sri Lanka in 2001, and again in June 2002. My last visit was a

profound experience. I experienced a remarkable change of atmosphere. Where there had previously been 15 roadblocks on the road to the Eastern Province, now there are none. At the airport, the site of a major LTTE attack two years ago, security is minimal.

In Colombo in 2001, when walking out with the Bishop, we were stopped and turned back not far from the cathedral compound in a salubrious part of Colombo. The same day we heard of a suicide bomb just a few kilometres away, which caused several deaths. This hardly raised an eyebrow, so prevalent was the culture of violence.

Now we can walk anywhere. The road to Jaffna in the north, long closed and the focus of repeated armed battles, has been opened to traffic. There is serious talk about the cost to rebuild the railways in Tamil areas, long without rails because the metal was used to construct LTTE bunkers.

Refugees are beginning to return, and normal life to resume in the LTTE-controlled territory, as the government has removed many of the restrictions on movement and the supply of goods and services.

There is talk about real economic development. Investment in a new infrastructure had been perpetually postponed by the need for military expenditure. People are beginning to dare to think about post-war reconstruction. Tourism has been confined to so-called safe areas. Its potential is clearly enormous if there is a permanent settlement.

At the same time, there is a strong sense of realism. Few can quite believe what has happened, and few are under any illusions about the how deep-seated the problems are.

However when we visited in 1999, it seemed that there were three grounds for hope. One was the increasing openness to outside mediation. Another was the widespread war weariness.

The third was the unceasing willingness of individuals and groups, many of them religious, to risk their lives for justice and conflict resolution. These included prominent Buddhist monks, and the University Teachers for Human Rights, who suffered assassinations. Among others were several Christian leaders, far too many to name, some of whom also suffered assassinations, who were able to provide outstanding leadership across the ethnic divide.

This hope came to fulfilment with a change of government in late 2001; the election of a new Prime Minister, Ranil Wickramasinghe, who was prepared to take bold steps; and a willingness from the LTTE to take political paths forward.

What are the Churches doing in this

situation? Building social trust and the prophetic challenge are priorities. At an official level, the National Christian Council, under the leadership of Ebenezer Joseph of the Methodist Church, is quietly active in relief work, in facilitating dialogue, and in conflict resolution.

The Bishop of Colombo, the Rt Revd Duleep de Chickera, is also heavily involved. I was in Sri Lanka to lead a clergy retreat. The Bishop asked my permission to excuse himself from the retreat, and go urgently to the Eastern Province to join other church leaders in a goodwill trust building gesture, and in encouraging local clergy in relief work and conflict resolution.

Two serious local conflicts, involving Tamils and Muslims had suddenly arisen. In one place, Muttur, local Christians among others helped to calm the situation. In the more serious incident, in Valaichainai, 10 people killed, 5 missing and 100 shops burned down. Local clergy, one female, and a young woman schoolteacher, played a key role in calming a very volatile situation.

Church relief was shared on a clear condition that Muslims, Hindus and Christians would receive support equally. Bishop Duleep returned to the retreat, reported the details of the visit, and encouraged his clergy to use the new ease of travel to enable parish groups to make solidarity visits to congregations of a different ethnic background.

Of course, the future does not depend on minority Christians. They are most effective when working with people of other faiths, with local leaders and politicians who want peace. An increasing number of Buddhist monks are putting their considerable influence behind the peace movement. Among them is the Venerable Punnyasara Thera, who works closely with Yohan Devanandan and his wife Malini.

The Sri Lankans are a resilient people, well educated, and only needing peace to allow their energy to enable them to build together a new nation. First, though an enormous amount of energy is needed to ensure that peace comes.

Bishop Duleep, long experienced in conflict resolution, puts it thus: "God's gift of peace becomes a reality to the extent people of good will work for it. When there is a drought, knowing that there is water beneath is of no help unless someone is willing to strip and dig."

Revd Canon Dr Andrew Wingate is a longstanding member of the NIFCON Support Group. He lived and worked in South Asia for a number of years and is now Director of Ministry and Training, Bishop's Adviser on Interfaith Relations, and Canon Theologian in the Diocese of Leicester.



## A week of singing and dancing

The Church in PNG and its UK support agency this year celebrated twenty-five years of partnership. Archbishop James Ayong joined UK celebrations in April before attending the Primates' Meeting and, in September, young Anglicans in Lae enjoyed a week of fun, dancing, singing, teaching, reflection and worship....

On 27th February, 1977 the Anglican Church of Papua New Guinea, formerly a missionary diocese of Queensland, was inaugurated as a Province with five dioceses. The formal handover by the Archbishop of Brisbane, Felix Arnott, was in the Cathedral of Ss. Peter & Paul, Dogura. The mother church of PNG Anglicans stands on a plateau (said to have been a cannibal feasting ground!) perched between a coral beach and wild mountains.... PNGCP's 'Occasional Paper' records that the Archbishop of Canterbury, Dr Donald Coggan, wore a stole made of tapa cloth (dyed, beaten bark) inlaid with animal teeth and shells. To mark the birthday of the new Province, the New Guinea Mission (the official C of E link with the Church in PNG) changed its name to one more descriptive of the work and future relationship. Then Organising Secretary, Canon Ted Kelly, saw this as 'a growing unity of prayer and action.' So Papua New Guinea Church Partnership was born. Its distinctive logo features the crab-claw sail (lagatoi) of the outrigger canoe, also found in the Provincial crest.

Since the work began in 1891, supporters in UK have offered prayers, raised funds, and volunteered. Income has not kept pace with demand, so PNGCP has in recent years sought help from other organisations (notably USPG, VSO and SSF) with recruiting skilled staff for governmentally approved posts - teachers, doctors and administrators. PNGCP believes professional skills can be offered when requested without it being interfering - while recognising the need for respect for the Melanesian people, so that concern does not become paternalism.

Records reveal that forty-five recruits (including dependents) have served since 1988. Classed as Volunteer Development Workers by the Inland Revenue, volunteers usually give two/three years in return for subsistence pay! The Church Times recently published an extract from December 1902 praising mission work in the Pacific, especially that of the Melanesian and New Guinea Missions. It noted (approvingly) thirty-four staff from the latter (this would include Australians) 'three only of whom are priests'.

The same situation obtains today. When John & Della Rea [ACNS3272] leave Scotland in early May, there will be fourteen from UK, two of whom are ordained: Bishops Peter Fox (Port Moresby) and Roger Jupp (Popondota)[ACNS3261] - expatriates chosen by electoral committees

comprised of Papua New Guineans. Today's partnership is reciprocal - giving and receiving. But ACPNG remains a poor church in a developing country, facing a deteriorating economic and social situation. Virtually every indicator has worsened since independence in 1975, corruption is named as enemy No.1 by the PNG Media Council, and 20% of young people (18-25) are infected with STDs including HIV/AIDS. In mid-2002 Papua New Guinea went through a traumatic election that cost 30 lives. National leaders of the calibre of Primate James Ayong, see the shortcomings very clearly. In a paper on the proper response of the churches to globalisation he commented,

"Accountability, transparency and openness need to be paramount, in order to eliminate greed and corruption. It is imperative that the Church should remain the conscience and voice of the people...a strong Christian influence can transform the globalisation process, if Pacific Church leaders work together, supporting each other."

A recent meeting of the South Pacific Anglican Council in Vanuatu, included Leadership Training among regional priorities.

The second visit by an Archbishop of Canterbury was for the Centenary in August 1991. World pilgrims travelled to Kaieta Beach - some Papuan villagers walked for three days - arriving at the place where the pioneer missionaries landed. Founding fathers (and firm friends) Albert Maclaren and Copland King were respectively an Anglo Catholic (whose ethos prevailed) and an Evangelical from Sydney Diocese - their partnership perhaps has something to say to us today!

Silver Jubilee messages were received from Secretary General John Peterson, and Archbishop George Carey, who wrote:

"It gives me great pleasure to assure you of my support and prayers as you celebrate the Silver Jubilee. PNG was the first overseas Province I visited as Archbishop. I was deeply impressed by what I encountered....My prayer is that the Province will continue to stand out as "light to the world" in the years to come, bearing faithful witness to God's unchanging love."

**Footnote** Current vacancies : 3 Doctors - many people who live in remote areas in PNG do not receive any medical treatment; Biblical Studies Lecturer; Diocesan Secretary.

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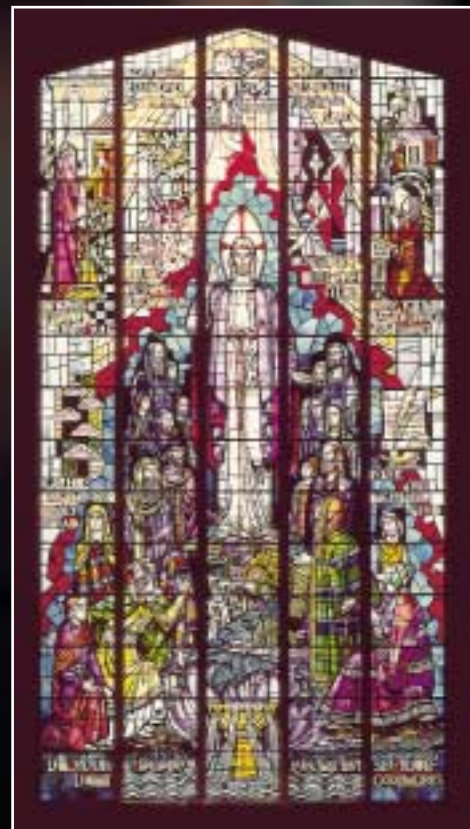
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Our series featuring Anglican/Episcopal Schools and Colleges continues this issue with a look at Trinity College, Melbourne

# Schools of Life

Compiled by Matthew Davies. Photos from the website.

Founded in 1872, Trinity College is the senior college of the University of Melbourne. Its first Warden, Dr Alexander Leeper, introduced a system of college tutorials to supplement university lectures and this provided the model on which the University's subsequent college system was built. It also established Trinity College as a centre of academic excellence, attracting students who, for many years, dominated the lists of university prizes and scholarships.

Today, the College continues to foster high academic standards within the context of what Bishop Moorhouse, who initiated theological education at Trinity College in 1877-78, called 'large and liberal' education.

The present Warden, Professor Donald Markwell, has argued that a 'large and liberal education' for today's world must involve - alongside the nurturing of intellectual and personal breadth, independent thinking, and clear communication - an encouragement to develop an awareness of other nations, cultures and faiths. The need for greater inter-cultural and inter-faith understanding is acute, both within Australia's multi-cultural society and internationally.

Trinity College is particularly well-placed to encourage such international awareness. In 1989, it established Trinity College Foundation Studies, a one-year program that prepares able students from around the world for entry to degree courses at the University of Melbourne. It now attracts around 800 students each year and, together with approximately 270 resident university students and a further 250 theological students, gives Trinity College a total enrolment of over 1300 students.

The College's international perspective is further enhanced by an extensive program of Visiting Scholars that attracts academics of the highest national and international reputation and gives students many opportunities to meet with and learn from distinguished scholars, including Nobel laureates. As part of the celebration of 125 years of theological teaching at Trinity, the College also hosted a visit from Archbishop Rowan Williams in May 2002 (see separate article) and, in March 2003, welcomes the Reverend Professor Keith Ward, Regius Professor of Divinity at the University of Oxford.

Trinity plays an important role in theological education in Australia and

beyond. Its theological students include candidates for ordination, others at introductory, certificate, undergraduate and post-graduate levels, and students from around Australia and several other countries studying in the College's innovative online theological learning program. Theological graduates of the College include the Primate of Australia, Archbishop Peter Carnley, and the Governor-General of Australia, and former Archbishop of Brisbane, The Rt Revd Dr Peter Hollingworth.

The College's distinctive, red-brick Chapel is home to the Choir of Trinity College, widely regarded as being, in the

20 different countries at any one time. Trinity alumni are to be found in over 50 countries spanning Africa, Asia, the Americas, Europe, the Middle East, and the Pacific, and include leaders of business, government, the professions, academia, and the Church.

A pioneer of women's university education in Australia, Trinity admitted women students as non-residents in 1883, and as resident students in 1886. As in the University of Melbourne as a whole, approximately 55% of today's Trinity students are women.

Set within the University of Melbourne grounds, and with further teaching



words of one European authority, 'one of the finest collegiate chapel choirs in the world'.

It says much for the College's high standards that thirty-five Trinity men and women have been awarded Rhodes Scholarships, while three of its Wardens - including Professor Markwell - have also been Rhodes Scholars. Recognising the importance of broad interests and a balanced lifestyle, as well as high academic standards, students are actively encouraged to develop a life-long commitment to community service and much emphasis is placed on participation in music, drama and the visual arts. Indeed, the College has won the inter-collegiate 'Cultural Cup' for three years in succession while Trinity's strength on the sporting field has brought the men's annual intercollegiate sporting trophy to the College four times in the last five years.

Not surprisingly, far more students apply for places at Trinity College than can be accepted, so that entry to the College is unavoidably competitive and selective. Students come from all states and mainland territories in Australia and over

facilities around the University precinct, the College's main campus provides a tranquil, physically beautiful setting, with ivy-clad residential buildings, shady cloisters, and spacious lawns. Its facilities also include a modern, well-resourced library and the Trinity College Learning Innovation Centre, the latter established in 2000 to embrace and develop the very latest methods of teaching and learning.

Taking all parts of the College together - the residential College, Theological School and Trinity College Foundation Studies - Trinity College employs a very substantial academic staff to provide teaching in every University faculty discipline, mentoring, and pastoral and spiritual care for all its students.

Guiding every activity is Trinity College's aim to offer its students the best all-round education in an Australian university - and to make that education increasingly comparable to the best in the world. For further information about Trinity College please visit [www.trinity.unimelb.edu.au](http://www.trinity.unimelb.edu.au)

Photo: Members of staff with Archbishop Rowan Williams following a recent visit

"Now faith is the assurance of things hoped for, the conviction of things not seen."

# A Special Place

When you walk across a floor you trust that the supporting beams are firmly secured. But, as the United Evangelical Theological Seminary (SEUT) in Madrid, Spain, found out, appearances can be deceptive.



Exterior view of El Castillo. Below: Rotten floor beams

Sun, sand and sangría may encapsulate the popular image of Spain as an ever-sunny very long beach. But it's not the whole picture! In fact, it's only recently that foreigners have been welcomed. Modern Spain was born through the imposition of Roman Catholicism upon the people of Iberia. The Spanish Inquisition was a prolonged ethnic cleansing of Muslims, Jews and then Protestants in order to unify the nation politically and religiously.

Today, Protestant Christians are a tiny minority, numbering about 0.3% of the population and occupying a ghetto in the country's religious landscape. Over half belong to 'Philadelphia', the church of the marginalised Gypsy people. There are more Jehovah's Witnesses in Spain than Protestant Christians.

SEUT exists to help Christians of all denominations understand and proclaim their faith in today's world. Based in Spain its students come from Iberia, Latin America and Spanish-speaking communities in other countries. One of its two sponsoring churches is the Spanish Episcopal Reformed Church, a member of the Anglican Communion.

SEUT has recently moved to new premises in El Escorial, near Madrid. Some readers will know the monastery of San Lorenzo de El Escorial, built by Phillip II. British people will most remember this particular Spanish king for being married to 'Bloody' Mary and despatching the Spanish Armada. Given their experiences during the Franco era, however, Protestant Christians in Spain recall his strong support for the Inquisition. It's remarkable, therefore, that the seminary's new buildings include the house from which Phillip II directed the initial stages of the building of his monastery.

Whilst renovating Phillip's house the architect became fearful that the ceilings were about to collapse, and instructed the builders to remove the floors, leaving the beams exposed.

The beams are probably 500 years old and SEUT's worst fears were confirmed. As the pictures show many beams were rotten, some at both ends. They were literally 'hanging in the air', supported only by the surrounding plaster and floor tiles.

What was hidden was exposed. But all this building work, although visible to the eye, is only a means of serving the Church. The challenge for schools like SEUT is to offer training that really helps their students. Training that isn't 'hanging in the air', but that is firmly grounded and life changing. Although the teaching is intangible, you can see the results. SEUT's project of faith is to offer training that will make a difference to its students' ministry.

What's more, the seminary hopes that in addition to enabling it to help people relate their faith to their lives its use of the Philip II's house will be a powerful symbol of peaceful co-existence between different Christian traditions.

If you would like to know more about the work of SEUT see their web page: [www.centroseut.org](http://www.centroseut.org)



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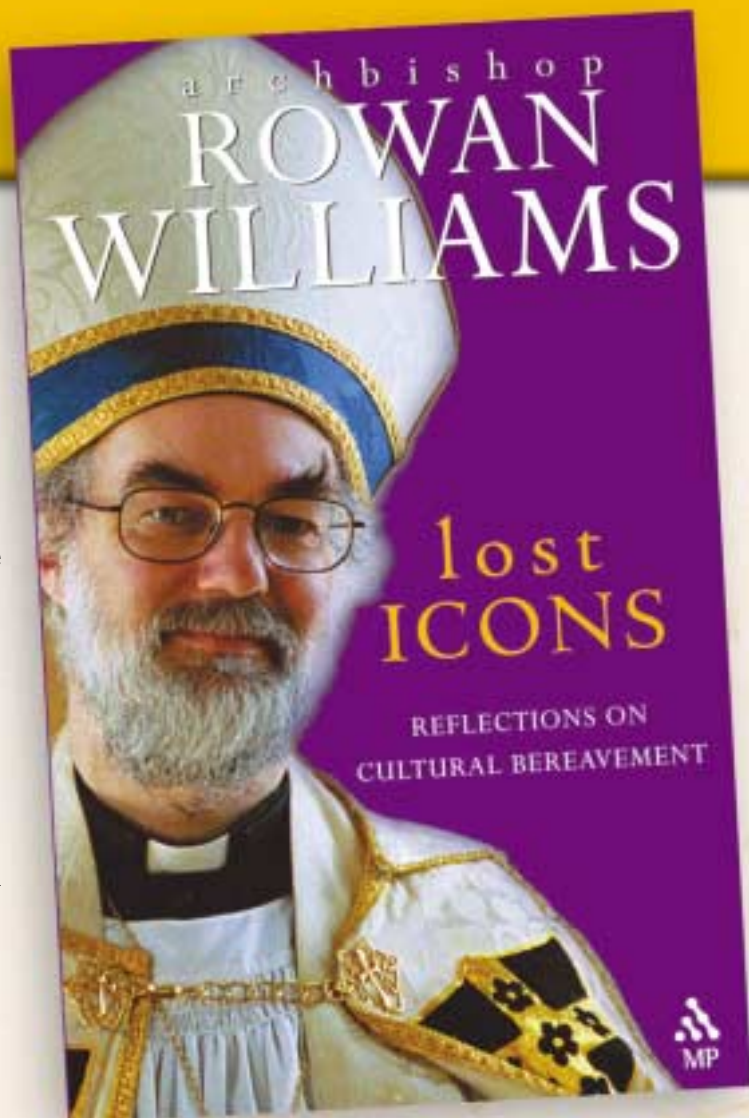
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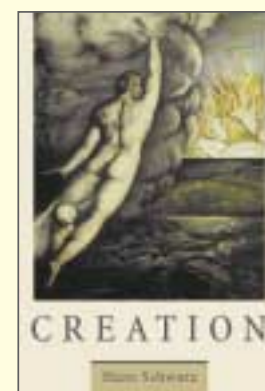
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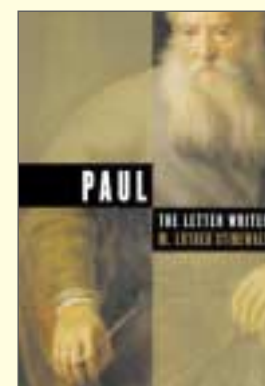


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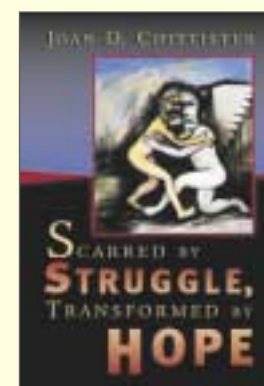
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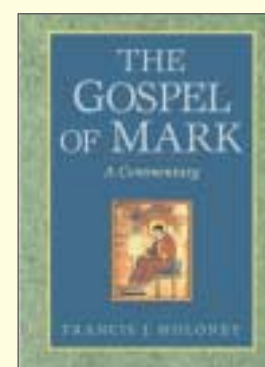


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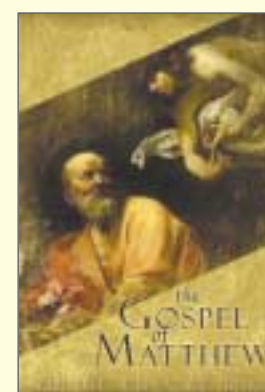


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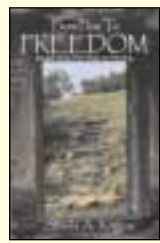
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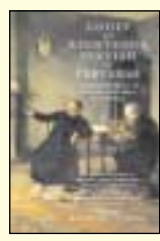


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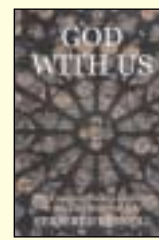


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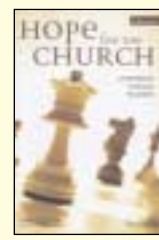
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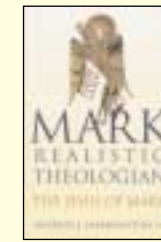
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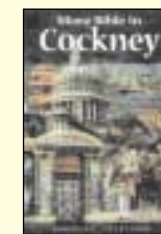
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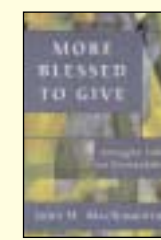


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**A BOOK OF VIGILS** by Christopher L. Weber. This book, written by an Episcopal priest provides seven vigil services inspired by the ancient monastic discipline of prolonged night-time prayer and adapted for modern use. The vigils include ones for Maundy Thursday, before Pentecost, at a time of death, a vigil for the presence of God, a vigil for peace and justice and a vigil before the election or ordination of a bishop. The book also provides advice about preparing for public and private vigils. Published by Church Publishing Incorporated. ISBN 0-89869-383-7.

**FINDING FRESH LIGHT - Homilies on the Gospels of the Sundays and Celebrations of Cycle B** by Joseph Pollard. The author is a retired priest and formed Chair of the Theology Department at St John's Seminary, Camarillo, California. In this book he focuses on the gospel readings for Year B of the three-year cycle and provides short and catechetical homilies. Published by The Columba Press. ISBN 1-85607-376-9.

**LITURGICAL WORSHIP - A Fresh Look** by Mark Earey. The author is a parish priest and a former Educational Officer for the National Praxis in the UK. In this book he considers the role that structured worship plays in the life, ministry and mission of today's Church. He shows why a liturgical approach has value for all churches, without assuming that there is only one way to 'do liturgy'. The topics in the book include - the nature of Christian worship; how liturgy works and where it comes from; understanding the Eucharist; how liturgy shapes the imagination. Published by Church House Publishing. ISBN 0-7151-2081-6. Price £9.95/\$16.50.

**SOME DAILY PRAYERS for Church of England People** compiled by Harry Ogden, with a foreword by the Bishop of Sheffield. A retired Church of England priest has written this collection of prayers

which is now printed in its revised version. The book includes morning and night prayers, prayers for different times, a two week cycle of daily worship on praying the creed, prayers for forgiveness and prayers before and after the Eucharist. The Bishop of Sheffield writes: "There is nothing better to put into the hands of the newly confirmed or of anyone who wants something simple, practical and yet profound to help them in their journey to God." Published by St Denys' Bookshop, 10/11 Oak Street, Manchester M4 5JD phone 0161 835 1069 fax 0161 839 7661. ISBN 0-954-2207-06. Price £3.50/\$5.95.

**THE WORD FOR ALL SEASONS - Services of the Word for Every Sunday of the Year and Major Holy Days** by David Graham, illustrated by Val and Charlie Edmondson. The author is Rector of Hayes in Kent and Secretary of the Rochester Diocese Liturgical Committee. This book is designed as a resource for churches and those leading services. It provides complete liturgies for Sunday services, all-age worship and other non-eucharistic occasions throughout the Christian year. Worship material is provided for every Sunday, major holy days and special festivals. The book also contains an accompanying disk with material for downloading. Published by Canterbury Press. ISBN 1-85311-489-8. Price £9.99/\$16.50.

**USING COMMON WORSHIP - A SERVICE OF THE WORD - A Practical Guide** by Tim Stratford. The author is a parish priest and Chairman of Praxis in the North West of England. This book explores how to make full use of A Service of the Word. Topics in the book include all aspects of service planning, all-age worship, Morning and Evening Prayer, and worship between Sundays. Published by Church House Publishing. ISBN 0-7151-2066-2. Price £9.95/\$16.50.

**AROUND THE ANGLICAN COMMUNION**  
**A HISTORY OF THE CHURCH OF IRELAND 1691-2001** by Alan Acheson. This is a revised and updated edition. The author is a teacher, writer and teacher of Church History at Trinity College Dublin. This is a one volume history of the Church of Ireland which traces its history as an established church until 1870 and through its modern history as an independent Irish institution. Published by Columba, APCK. ISBN 1-85607-388-2. Price £20/\$33.

**ROSE STONES OF JERUSALEM - A book of stories and poems** by Najwa K. Farah. This is a collection of stories about the Palestinian people and provides insight into the people and the situation facing many Palestinians today. Illustrated

by Samia Zarou. Published by Christians Aware, 2 Saxby Street, Leicester LE2 0ND. Telephone/fax 0116 2540770.

**STAINED GLASS, SWEET GRASS, HOSANNAS, AND GRASS - A snapshot of Anglican Issues and Visions in Canada** by Sally Edmonds Preiner. This book was commissioned by the General Synod of the Anglican Church of Canada and records the research of a listening process set up by the church to help its strategic planning. The purpose of the research was to ensure that the voice, perspective, and context of Anglicans across Canada were heard and respectfully shared with others in the Anglican community. In a foreword to the book, the Primate of the Anglican Church in Canada, the Most Revd Michael G. Peers, said: "There is little doubt that the Anglican Church, both in its own right and as part of the fabric of Canadian society, faces significant challenges. By understanding our members and listening to other voices in our context, I trust we will strengthen our capacity to share in God's mission of wholeness and hope." Published by ABC Publishing. ISBN 1-55126-386-6. Price £10.99/\$18.25.

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**Bible Reading Fellowship**, First Floor, Elmsfield Hall, 15-17 Elmsfield Way, Oxford OX2 8FG, UK  
**Canterbury Press**, St Mary's Works, St Mary's Plain, Norwich NR3 3BH, UK  
**Church Publishing Incorporated**, 445 Fifth Avenue, New York, NY 10016, USA  
**Church House Publishing**, Church House, Great Smith Street, London SW1P 3NZ, UK  
**Continuum**, The Tower Building, 11 York Road, London SE1 7NX, UK  
**Darton, Longman and Todd**, 1 Spencer Court, 140-142 Wandsworth High Street, London SW18 4JJ, UK.  
**Hodder & Stoughton Ltd**, 338 Euston Road, London NW1 3BH, UK  
**SCM Press**, 9-17 St Albans Place, London N1 0NX, UK  
**Skylight Paths Publishing**, Sunset Farm Offices, Route 4, PO Box 237, Woodstock, VT 05091, USA  
**SPCK**, Holy Trinity Church, Marylebone Road, London NW1 4DU, UK  
**The Columba Press**, 55a Spruce Avenue, Stillorgan Industrial Estate, Blackrock, Co Dublin, Eire.  
**Zondervan**, Grand Rapids, Michigan 49530, USA  
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To order a book please contact Matthew Davies at the ACO. Please add £1.50 pp for each item in the UK and £3/\$5USA for airmail to other parts of the world.

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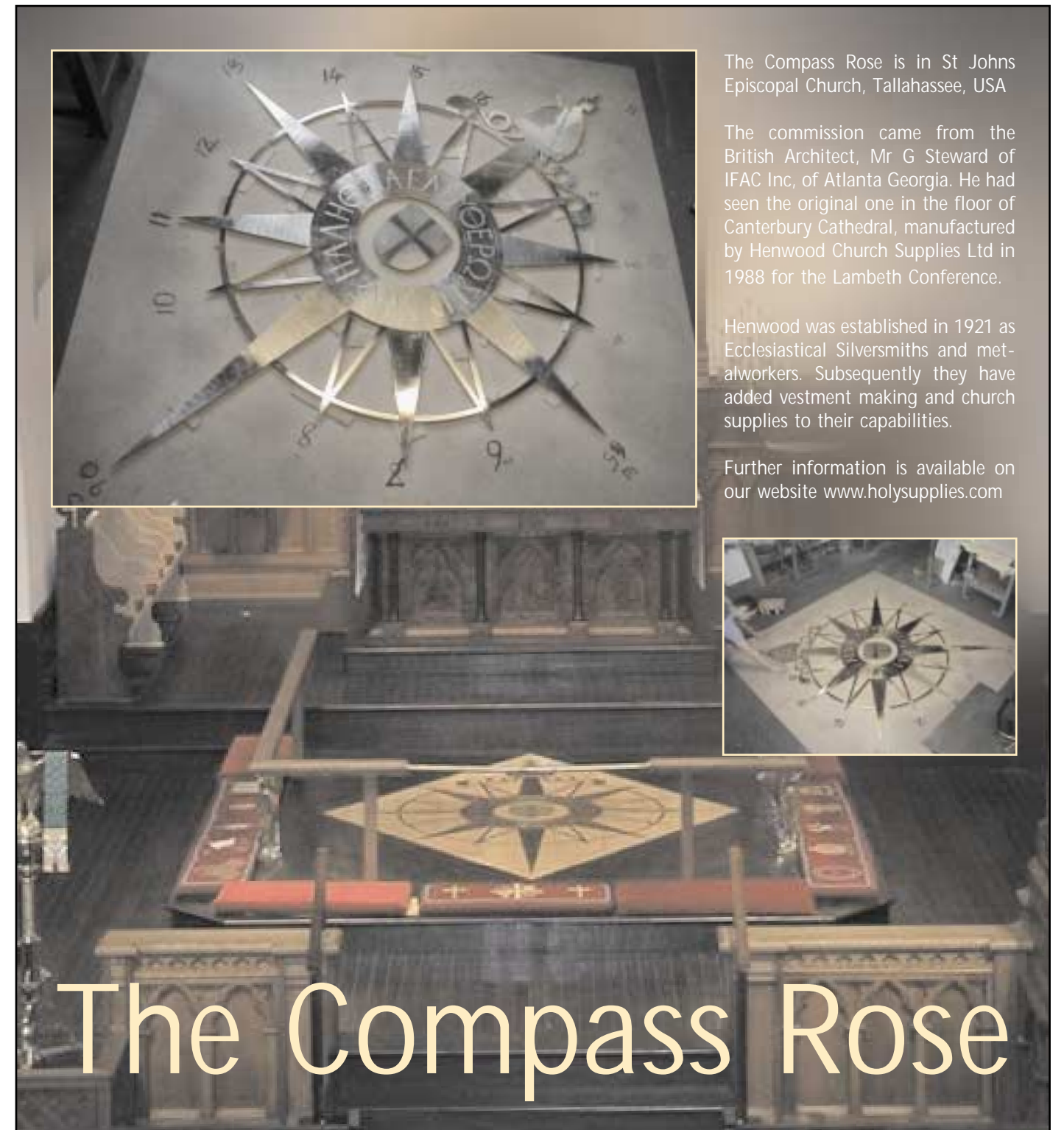
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## Virginia Theological Seminary and the Historical Society of the Episcopal Church sign agreement

Virginia Theological Seminary's Bishop Payne Library Chosen as Site for the Deposit and Preservation of Collection that Documents the History of African American Episcopalians



Virginia Theological Seminary and the Historical Society of the Episcopal Church recently entered into an agreement that designates the Seminary's Bishop Payne Library as home for the "African American Historical Collection of the Episcopal Church: A Joint Project of the Historical Society and the Bishop Payne Library of the Virginia Theological Seminary."

The agreement is a result of four years planning on the part of the Historical Society of the Episcopal Church, including two year's discussion with Virginia Seminary. The planning phase was funded by grants from the Historical Society of the Episcopal Church, the Louisville Institute, and the Episcopal Church Foundation

The African American Episcopal Collection is a newly created archival

project that will be a historical collection, composed of various media (oral history, documents, institutional records, photographs) chronicling the lives and experiences of African American Episcopalians.

Virginia Seminary will collect, house, arrange, and make the Collection available in the Bishop Payne Library. The agreement between the Historical Society of the Episcopal Church and Virginia Seminary outlines a plan to expand the Collection, obtain additional funding and materials, and improve its accessibility to interested parties.

In summer of 2003, the Bishop Payne Library will construct additional archival space to accommodate the Collection, which currently includes collected writings from prominent African American Episcopalians that are being

processed and preserved for future use.

The Bishop Payne Library currently contains significant archival collections and is a key resource for scholarly theological research, particularly in Episcopal history and the Anglican Communion. The Library is named in honor of the Bishop Payne Divinity School, a seminary for the education of African and African American Episcopalians. Part of its mission is to sustain the memory and heritage of that school, which merged with Virginia Seminary in 1953.

Prospective donors to the collection, those who are aware of materials that are appropriate or those who want additional information about the collection, please contact Mitzi Budde, Head Librarian, or Julia Randle, Archivist, at 703-461-1731. Individuals interested in providing financial support for the African American Episcopal Collection should send contributions to Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304.

The mission of the Collection is to collect and preserve unique archival materials that chronicle the experiences of African American Episcopalians in the United States. The primary goal of the Collection is to make such materials available for both scholarly research and education of the wider Church.

Founded in 1910 in Philadelphia, the Historical Society of the Episcopal Church furthers understanding of church history through research, conferences, archival preservation programs, and publication. The Society, an official agency of the Episcopal Church, is a voluntary organization for people who are engaged in researching and preserving church history and for those who enjoy reading that history. The Society serves the Episcopal Church by adding historical perspective to contemporary discussions of theological significance.

Virginia Theological Seminary is the largest of the 11 accredited seminaries of the Episcopal Church and was founded in 1823. The school prepares men and women for service in the Church, both as ordained and lay ministers, and offers a number of professional degree programs and diplomas.

## Archbishop says homosexuality must be addressed

Archbishop Njongonkulu Ndungane has called on Southern Africa's 10 million baptised Anglicans at all levels to urgently address the issue of homosexuality and to do so in a manner that will generate mutual understanding and bring people out of their "corners of conviction."

This follows a resolution adopted at the recent Anglican synod which noted the pastoral needs of the homosexually orientated. The synod gave thanks for the role played by gay and lesbian members within the church and urged that they be affirmed and welcomed. The bishops were asked to designate task groups to address relevant practical pastoral issues, including same sex unions. Gay and lesbian members were urged to participate in the proceedings.

It is against this backdrop that Archbishop Ndungane has circulated an eight-page discussion document on human sexuality. This is being sent to bishops, clergy, parishes, theological colleges and Anglican organisations in South Africa, Lesotho, Swaziland, Mozambique, Angola, Namibia and St Helena i.e. the countries that are his responsibility.

The document warns that, besides threatening the unity of the Anglican church worldwide, the matter of homosexuality is causing deep pain on both sides of the debate.

"People are hurting as they continue to feel rejected, despised, misunderstood, demonised and 'unchurched' because of their orientation

and their convictions. For reasons of compassion and care for each other in the Body of Christ, we have no option but to engage and to seek better understanding."

Others, the document adds, are hurting because they believe that central Gospel demands are being compromised and need to be protected, defended and witnessed to. "They believe that somehow the Faith is at stake. Our zeal for the truth of the Gospel and the leading of the Spirit constrains us."

The first step is to first find common foundations. "We are all committed to seeking God's truth and respect the authority of the Scriptures, the disagreement only emerges when we try to understand and articulate the nature of this authority. There is also common ground in our belief that human sexuality is a gift from God but that promiscuity, predatory sexual behaviour, paedophilia and pornography are sinful. We all believe in moral standards and that all humans are loved by God and that we are called to love our neighbour."

Addressing the evolving interpretation of the Scriptures the discussion document lists several examples such as slavery, the status of women, remarriage after divorce and the lending of money at interest, where the Church has come to understand God's teaching in a different way.

"This", says the Archbishop, "Is not an issue that will go away, we must not only talk to each other but be prepared to listen as well."

Archbishop Njongonkulu Ndungane

## AIDS: Africa maps out strategy

Justus Waimiri, CAPA Communications Officer

"We, the Anglican Communion across Africa, pledge ourselves to promise that future generations will be born and live in a world free from AIDS."

The Anglican Church in Africa is now taking a direct and focussed role in the fight against AIDS.

Already, the HIV/AIDS pandemic has wiped out an estimated 10 million people in the continent while another 28 million are infected, not to mention the miseries of millions of orphaned children and shattered economies, to complete the picture.

But there is fresh hope. During a recent historic HIV/AIDS workshop in Uganda organised by the Council of Anglican Provinces of Africa (CAPA), key church leaders resolved to stimulate the war against AIDS in their Provinces, Dioceses and Parishes by working to remove stigma and discrimination that is attached to people living with HIV/AIDS and encouraging support for people living with HIV/AIDS.

Though HIV has been around for close to two decades, and almost every family in sub Saharan Africa has lost a member from AIDS, very few are willing

to call the disease by its name because of the shame that is associated with it. Many Christians up to now still regard AIDS as a sickness brought about by sin. "But we are committing ourselves to change this perception," said a participant, the Rev Canon Gideon Byamugisha, himself living with AIDS.

Participants at the workshop drew a direct co-relation between stigma associated with AIDS and the rapid spread of the disease in Africa. This is because shame and denial keeps many from dealing honestly with their sexual behaviour and seeking help. At the same



Saving lives in Africa

time, stigma prevents many Christians from dealing in love with infected or affected people, many of them in their congregations.

The Rev Canon Dr Sam Beja, of the Church of the Province of Southern Africa, who chaired a task force that evaluated deliberations of the workshop noted that care to those infected with HIV/AIDS and the prevention of HIV transmission were interrelated. "One cannot focus on prevention and ignore care," he said, while presenting the overall resolutions.

A strong recommendation was passed that all Provinces will encourage family or home based care to people living with AIDS. The Church will also be actively involved in ministering the word of God to people who are infected, as it is their most important source of hope.

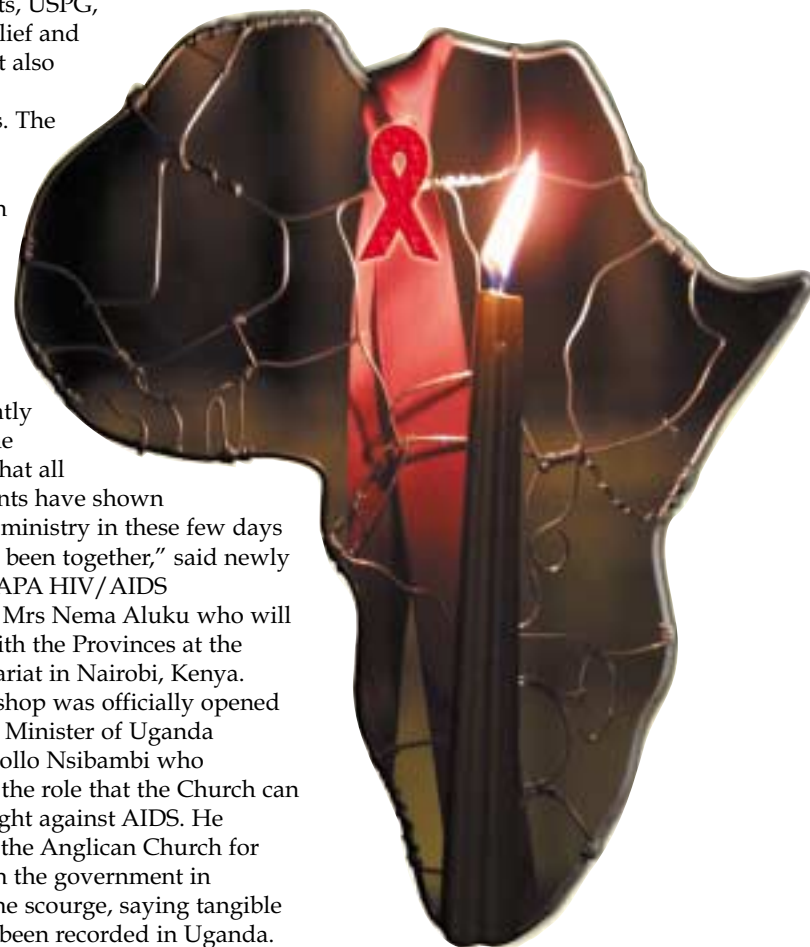
The Church in Africa will also accelerate its information dissemination relating to HIV/AIDS especially by tapping into the benefits of information technology.

Over 35 leaders, among them Provincial Secretaries and AIDS Co-ordinators from all the 12 African Provinces and the Diocese of Egypt, attended the weeklong workshop at the Ankrah Foundation in Mukono. CAPA Chairman, The Most Revd Robert G A Okine, General Secretary, the Revd Canon John Kanyikwa and

representatives from Episcopal Church of the United States (ECUSA), Diocese of Massachusetts, USPG, Episcopal Relief and Development also attended the consultations. The International Foundation for Education and Self Help (IFESH) was represented by Ms Eartha Isaac.

"I am greatly thrilled by the enthusiasm that all the participants have shown towards this ministry in these few days that we have been together," said newly appointed CAPA HIV/AIDS Coordinator, Mrs Nema Aluku who will be liaising with the Provinces at the CAPA secretariat in Nairobi, Kenya.

The workshop was officially opened by the Prime Minister of Uganda Professor Apollo Nsibambi who underscored the role that the Church can play in the fight against AIDS. He commended the Anglican Church for working with the government in addressing the scourge, saying tangible benefits had been recorded in Uganda.



**Pastoral Letter to the 38 Primates of the Anglican Communion. 24 March 2003**

We have entered on a time of acute suffering for some and of anxiety for all peoples and nations round the world. As leaders of our Churches within the Anglican Communion, we must pray that, whatever the many and varied misgivings expressed, the military action now being undertaken may help to bring about a more stable future for the whole region, with justice for all.

We shall be thinking especially of our fellow Christians throughout the Middle East, and praying that they and their neighbours who belong to other faiths will find the strength and vision to go on working for a shared future of understanding and respect. Let us also hold in our prayers Christians in others parts of the world, who may feel vulnerable and uncertain at this time of tension.

Those in the front line of conflict and their families face particular challenges; and in praying for them and those who seek to support, let us also remember the many clergy from different countries who are charged with pastoral responsibility for men and women on active service.



Interfaith leaders at Lambeth Palace (see ACNS). Photo: J Rosenthal/Anglican World

The prayers of the whole world will be focused in the days ahead on hopes for an early end to armed conflict and a settlement that will honour the freedom and dignity of the people of Iraq.

May God our redeemer bring good out of the passions and tragedies that have scarred that country, the first homeland of Abraham

our father in faith. With Abraham, we look forward to 'the city with foundations, whose architect and builder is God' Let us commit ourselves to working under God for the signs of that city to become manifest among us in reconciliation and justice.

With my love and prayers,  
+ Rowan CANTUAR:

**Archbishop of Canterbury in Fairtrade Pancake Event at Canterbury Cathedral**

Shrove Tuesday: 4 March 2003

Celebrating the launch of Fairtrade Fortnight 2003, Dr Rowan Williams, newly enthroned Archbishop of Canterbury, gave a strong endorsement of the value of Fairtrade. Speaking at a Fairtrade Event in the Chapter House of Canterbury Cathedral on Shrove Tuesday, the Archbishop stated that:

"Fairtrade has mattered to me for a good many years. Consumers can make a difference. Ordinary people, by making ordinary decisions in a particular way, can actually change things. This is not just about the principle of Fairtrade but also



From right to left. Bishop Stephen Venner, Archbishop Rowan Williams, Archdeacon Patrick Evans and the Revd Ian Aveyard on Shrove Tuesday in the Cloisters

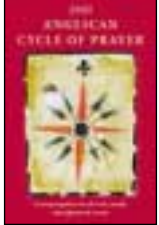
about the principle of how we can make a difference. We need to spread the word".

Harriet Lamb, Director of the Fairtrade Foundation, highlighted the direct benefits which Fairtrade provides to some of the world's poorest farmers. "The Church has always been a trendsetter in the area of Fairtrade", commented Harriet Lamb. She went on to say that "The enthusiastic promotion of Fairtrade by the Church has

contributed to the phenomenal growth in the sale of Fairtrade products over the last two years".

In the words of Denise Sutherland, a banana producer from the Windward Islands who was attending the event, "Life as a banana producer is tough and one challenge follows another. As long as I am selling in Fairtrade, I can earn enough to support my life".

EPISCOPAL APPOINTMENTS AND NOTICES



*News of the following episcopal appointments has been received by the Anglican Communion Office. If elections have been made in your diocese but do not appear here, we would be grateful if you could inform the ACO.*

THE ANGLICAN CHURCH OF AUSTRALIA

**Diocese of Sydney**  
**The Revd Ivan Yin Lee** was consecrated as the Anglican Bishop of Western Sydney at St Andrew's Cathedral on December 20, 2002. Mr Lee, 46, was rector of St Aidan's, Hurstville Grove in the Diocese of Sydney. He has become the only serving Anglican Bishop of Chinese ethnicity in Australia.

CHURCH OF THE PROVINCE OF CENTRAL AFRICA.

**Northern Zambia**  
**Fr Albert Chama** is the new bishop-elect of Northern Zambia from 12 November 2002. Fr Chama was the Provincial Secretary of the Church of the Province of Central Africa.

**Luapula Diocese**  
**Fr Robert Mumbi** has been appointed bishop-elect of Luapula Diocese, also in Zambia.

THE ANGLICAN CHURCH OF THE CONGO

The Archbishop-elected for the Anglican Province of Congo, the **Most Revd. Dr. Dirokpa Balufuga Fidele**, has officially taken over from the Most Revd. Patrice Njojo Byankya as the Archbishop of the Congo from 1 January 2003. The enthronement ceremony took place on 16 February 2003 in Bukavu.

CHURCH OF ENGLAND

**Rochester Diocese**  
**The Rt Revd David Bartleet** Retired Bishop of Tonbridge - Rochester UK died on November 1st, 2002.

**Durham**  
 The Queen has approved the nomination of **Reverend Canon Dr Nicholas Thomas Wright**,

MA, DPhil, DD, Canon Theologian of Westminster Abbey, for election as Bishop of Durham, in succession to Bishop Michael who resigns on 30 April 2003. Tom Wright was born in 1948 and brought up in Northumberland. He was educated at Sedburgh (then in Yorkshire, now in Cumbria), and at Exeter College, Oxford. He studied for the ministry at Wycliffe Hall, Oxford, and was ordained as Junior Research Fellow and Junior Chaplain at Merton College.

THE CHURCH OF IRELAND

**Cashel and Ossory**  
 One of the most representative groups of ordaining bishops ever to take part in an Irish Episcopal Consecration were present in Dublin on 25 January 2003. The bishops attended the Consecration Service of the new Bishop of Cashel and Ossory, the Very Revd Peter Barrett, in Christ Church Cathedral. They represented other Anglican Churches, and Lutheran and Old Catholic Churches, from England, Scotland, Wales, Sweden, Spain and Holland. The Irish bishops taking part were led by the Archbishop of Armagh, the Most Revd Dr Robin Eames, and the Consecration was presided over by the Archbishop of Dublin, the Most Revd Dr John Neill.

ANGLICAN CHURCH OF KENYA

Following the voluntary retirement of Mrs Susan Nzisa Mumina as Provincial Secretary in August 2002, the Standing Committee of Provincial Synod of the Anglican Church of Kenya meeting on 22nd November 2002 under the chairmanship of Archbishop Benjamin M. Nzimbi appointed the **Rt Revd. William Waqo Boru** Assistant Bishop of Kirinyaga Diocese as her successor.

**The Rt Revd. George Njuguna Muiru**, retired Bishop of Mt. Kenya South died on Friday, 29 November 2002 at the age of 65.

A funeral service was held at All Saints Limuru on Friday, 6th December 2002 and was conducted by Archbishop Benjamin M. Nzimbi, assisted by the Diocesan Bishop Peter Njenga and other Bishops.

THE CHURCH OF NIGERIA

Seven additional Archbishops have emerged following the annual Episcopal Synod concluded Thursday 28 November 2002 at the Cathedral Church of SS Peter and John, Nkwere, Orlu Diocese, Imo State. The election of the new Archbishops brings to ten the number of Archbishops of the Church. Also, the old regime of three provinces namely, Province I, II and III has ceased to exist and is now replaced with:

1. Ecclesiastical Province of Lagos **Most Revd Ephraim Ademowo** (Bishop of Lagos)
  2. Ecclesiastical Province of Niger **Most Revd Maxwell Anikwenwa** (Bishop of Awka)
  3. Ecclesiastical Province of Niger Delta **Most Revd Emmanuel Nglass** ( Bishop of Uyo)
  4. Ecclesiastical Province of Ibadan **Most Revd Joseph Akinfenwa** (Bishop of Ibadan)
  5. Ecclesiastical Province of Ondo **Most Revd Samuel Abe** (Bishop of Ekiti)
  6. Ecclesiastical Province of Kaduna **Most Revd Josiah Idowu-Fearon** (Bishop of Kaduna)
  7. Ecclesiastical Province of Owerri **Most Revd Bennet Okoro** (Bishop of Orlu)
  8. Ecclesiastical Province of Bendel **Most Revd Alfred Agbaje** (Bishop of Sabongida-Ora)
  9. Ecclesiastical Province of Jos **Most Revd Emmanuel Mani** (Bishop of Maiduguri)
  10. Ecclesiastical Province of Abuja **Most Revd Peter J. Akinola** (Bishop of Abuja)
- The election was preceded by the General Synod's endorsement in September 2002 of the revised constitution of the Church.

The restructure became necessary to create the right environment for the actualisation of the new Vision of the Church as encapsulated in the Vision Statement: "The Church of Nigeria (Anglican Communion) shall be Bible-based, spiritually dynamic, united; disciplined, self-supporting, committed to pragmatic evangelism, social welfare and a Church that epitomizes the genuine love of Christ to all." There are 38 Provinces in the Anglican Communion worldwide

and Nigeria as a whole is considered as one Province.

THE PROVINCE OF THE ANGLICAN CHURCH OF RWANDA

The Province of the Anglican church of Rwanda has re-elected **Emmanuel Kolini** as the Archbishop of the Anglican Church of Rwanda. The event took place on 29 Nov 2003 in the house of Bishops Kigali.

THE PROVINCIAL EXECUTIVE OFFICE OF THE CPSA

Archbishop Njongonkulu Ndungane has appointed the **Revd Dr Colin Vivian Jones** as Acting Provincial Executive Officer of the the Church of the Province of Southern Africa until the end of the year.

THE EPISCOPAL CHURCH OF THE UNITED STATES

At the Celebration of New Ministry **The Very Revd Ann E P McElligott**, PhD, DD was installed as Dean of St Andrew's Cathedral, Honolulu, Hawaii, on 24 November 2002.

THE SCOTTISH EPISCOPAL CHURCH

In recognition of more than 13 years service and advice to the Roman Catholic bishops of Scotland, **Mr Robin Angus** has been presented with a Papal Knighthood of the Order of St Gregory the Great. Archbishop Keith O'Brien, President of the Bishops' Conference of Scotland, formally presented Mr Angus with his award at a lunch held during the Bishops' Conference meeting at Scotus College in Glasgow.

Mr Angus, a financial consultant and a director of several investment companies, has provided, without fee, long-standing and invaluable financial advice to the Catholic Church. His help was praised by Mgr Hugh McInally of Dunkeld Diocese who administers a number of the Church's investment trusts. Mgr McInally thanked him for; "unstintingly giving his time and expertise, diligently explaining investment policies and being motivated solely by concern for the Catholic Church." Although a member of the Scottish Episcopal Church, Mr Angus is a member of the

The Anglican Pacifist Fellowship



believes that profession of faith in Jesus Christ requires the repudiation of all war. We seek to witness to this belief within the Anglican Communion at all levels from parish to Lambeth Conference.

Information from Anglican Pacifist Fellowship, 11 Weavers End, Hanslope, Milton Keynes MK19 7PA, UK Tel: 01666 825249

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Catholic League, a theological society whose aim is reunion with the Holy See. In accepting the award, he described it as "an undeserved and great honour which highlighted the bonds of love that existed between the Catholic and Episcopal churches." The above text is taken from *The Scottish Episcopalian February 2003*

PAPUA NEW GUINEA CHURCH PARTNERSHIP

**John Rea** and **Della Rea** have been invited by Anglican Primate, James Ayong to work for the Province as Project & Development Officers, as the Church copes with a deteriorating economic and social situation. They will share responsibilities, fulfilling a long cherished wish to work again in a developing country. John and Della come from the Edinburgh diocese, where they are members of the Scottish Episcopal Church. John is Chair of the International Anglican Family Network and, until September, a member of the Joint Primates/Anglican

Consultative Council Standing Committees and the Anglican Observer to the UN's Advisory Council.

STAFF NEWS

The **Revd Clement W Lee**, former director of Media Services of the Episcopal Church USA, has been appointed Director of Telecommunications for the Anglican Communion. **Miss Rachel Ward**, former employee at USPG in London, is now PA to the Director of Finance and Administration at the ACO. **The Revd Gregory Cameron**, formerly Chaplain to the Archbishop of Wales, has been appointed Director of Ecumenical Affairs and Studies, for the Anglican Communion.

THANKS AND PRAISE

To **Bishop Onell Soto** for serving as Acting Director of Communications during Canon Rosenthal's brief sabbatical. To **Bishop John Baycroft** for serving as Interim Director of Ecumenical Affairs and Studies.

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*The Almost Daily eMos* is a collection of a year's worth of Mother Crafton's e-mail meditations that touch on matters great and small—from life in a small parish in New York's Hell's Kitchen, to the aftermath of September 11, to her home in New Jersey, fondly named the Geranium Farm.

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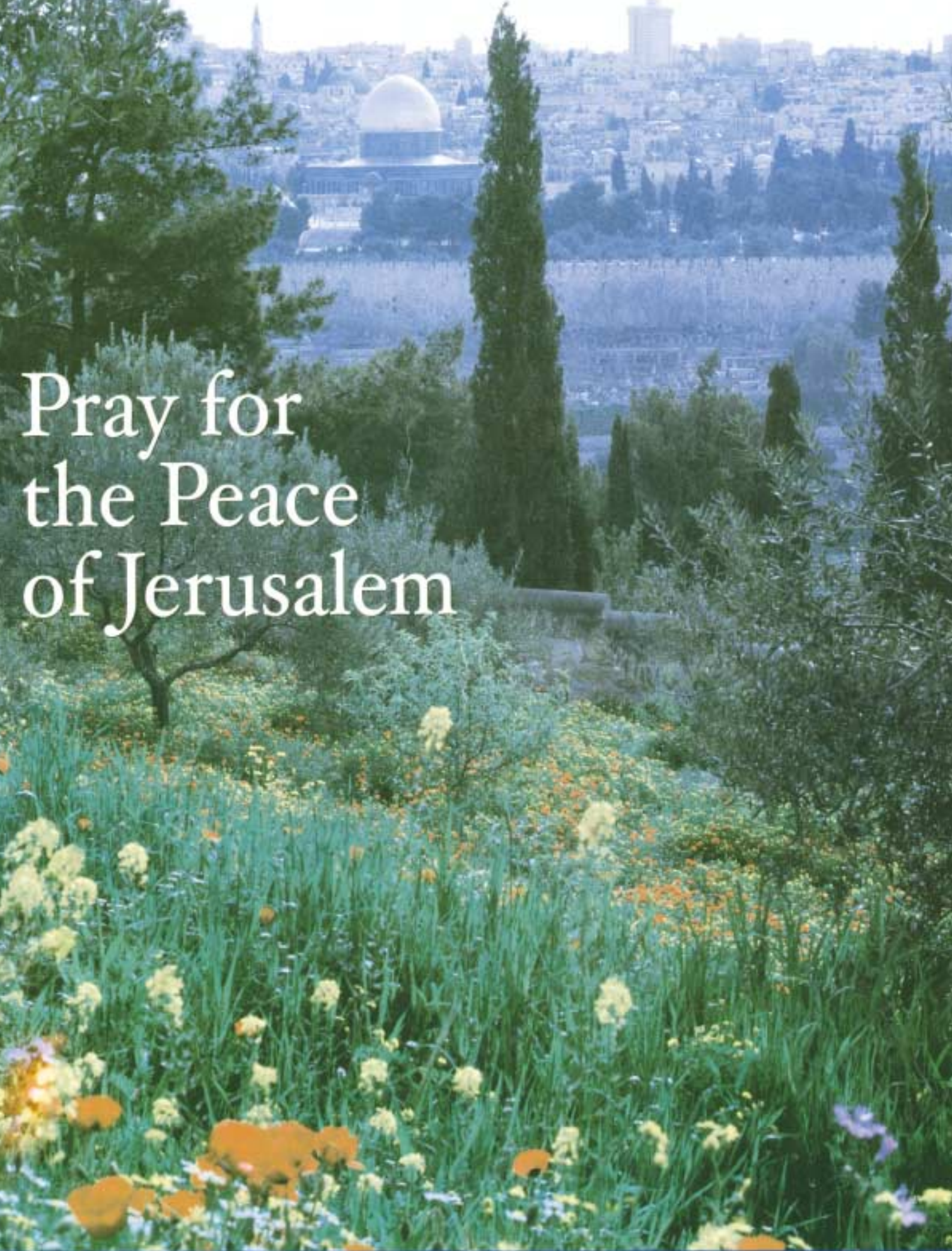
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# Pray for the Peace of Jerusalem



## The Last Word...



Photo: Rafi Runnes

### WOE IS ME, I MEAN ALLELUIA

I don't know about you, but every once in a while I find myself bogged down into a place where the Job in me comes ringing forth. Woe is me. Why me? If only. You may know well what I am saying in these words. "It is not all glory" I say often to those around me, but the reality is that it is pretty good to say the very least.

The human spirit can be crushed, but, if you are like me, it is only a short journey from one's home, office or church, when one is confronted with situations and people that seem to be more than crushed under the heavy burden, as Pilgrim tell us in Bunyan's Pilgrims Progress. A crippled man of 30, a blind woman with a baby on her back with a white cane, an old woman looking alone and carrying bags of seemingly rubbish, the man screaming at himself or worse yet at others as they busily pass him by with not a glimpse.

In the west the world seems so fearful that the mobile cell phones keep ringing so that people stay connected. Even no hands phones mean people walk the streets talking to themselves (we used call that mental illness) to avoid the dangers of encountering those on the street.

"Oh please", we say to ourselves, "never that bad Lord, please never". Yet we never know what a new day or experience will bring. For me I have come to grips with what now seems to be norm for me. Almost weekly I get an email telling me a friend, colleague, or family member has cancer. I can't believe it. We send a card or light a candle, but go on in our own busyness to avoid too much involvement. Prayer lists in churches I attend seem longer and longer. (I understand an Australian law will prohibit reading names in church of the sick and those who have died, based on a privacy act.) The board of intercessions at Canterbury Cathedral never lacks business, nor does the Li Tim Oi board at St Martin in the Fields London where I often pop-in to pray or sit.

In one of Archbishop Rowan's early interviews he told the reporter, "the days ahead will be difficult". Wars and rumours of war as I write this, lay heavy on the world. Those with no TV/radio/media likely don't even know about what is "on hold". Others know so much so fast. The tools of communicating beckons us to knowledge that we can't really grasp. (At least I can't.) When is the last time your local TV ran a story on the endless war in the Sudan? How about Congo or Burundi? Famine in Malawi? Agendas abound and when there is discrimination in even war, we are in sad shape.

To me TV and movies are becoming an "weapon of mass destruction" as our entertaining takes the forms of murder, rape, adultery, fighting, destruction and more." In North America and UK one has a whole new dimension in comic books, look closely at what may appear innocent or juvenile in the "comics" one can now buy. Even TV adverts can scare one just contemplating what to watch next.

What does God require. If indeed our interfaith journey is one with our friends of the Jewish and Islamic faiths, then I believe that journey must be clear in a proclamation of common hope and desire for peace.

For Christians, The Great Vigil of Easter expresses in often difficult terms the way to finding a light in the darkness. The Risen Christ is alive and whispers peace but shouts alleluia and get on with my work, my ministry, "go and tell", and be my presence in the world.

If we as Easter people are only known for our internal strivings for power and position, whether theological or personal, our clanging symbol will deafen any alleluias the church can sing, whether Anglican chant or plainsong or even G F Handel.

The long journey of Lent brings us to the cross. We kneel at that cross with Mary and John, we pray that we will be faithful like them. The days we spend waiting for Easter to break forth are the final moments when we can turn around in our thinking and our lives and look to the Light of Christ rising from the darkness.

We are all on the same journey. If you are single like me the journey can be lonely. But we are never alone. As Christ reaches into hell and drags the dead to life, we can trust he will never leave us alone, but will carry us through the "nights of doubt and sorrow" unto the promised land of endless alleluia.

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