

## Anglican Communion Commission announced

The Archbishop of Canterbury, Dr Rowan Williams, has announced the makeup and the terms of reference for a Commission to look at life in the Anglican Communion in the light of recent events. It is to be made up of members appointed by the Archbishop of Canterbury and will be chaired by the Most Revd Robin Eames, Archbishop of Armagh. The Commission, which is expected to begin its work early in the New Year, was formed as a result of a request from the recent Primates meeting at Lambeth Palace to the Archbishop of Canterbury. It will take particular account of the decision to authorise a service

for use in connection with same sex unions in the Diocese of New Westminster, Canada, and the expected Consecration of the Revd Canon V Gene Robinson as Bishop Co-adjutor of New Hampshire in the Episcopal Church (USA) on Sunday, November 2nd. Membership of the Commission has been drawn up by Dr Williams in consultation and reflects the breadth and diversity of the Anglican Communion as well as providing substantial canonical, theological and ecclesiological expertise. The Commission was requested by the Primates to report within twelve months (that is, by October 2004) to the Archbishop

of Canterbury in preparation for ensuing meetings of the Primates and the Anglican Consultative Council. Dr Williams said that the Commission's main task would be to offer advice on finding a way through the situation which currently threatens to divide the Communion: "The Primates were clear that the Anglican Communion could be approaching a crucial and critical point in its life. The responses of Provinces to developing events will determine the future life of our Communion in a profound way and we need to take time for careful prayer, reflection and consideration to discern God's

will for the whole Communion. This Commission, under the Communion's longest serving Primate, is intended to contribute to our finding a way forward." Dr Eames said he was deeply conscious of the challenge: "I am conscious of the importance and the delicacy of the work the Commission will have to undertake. It is important to see the whole of the task - we have not been charged with finding the answers to the questions of sexuality, but with assisting the Communion to respond to recent developments in our churches in North America in a way which is fully faithful to Christ's call for the Unity of his Church."

## Mixed feelings as first openly gay Anglican bishop is consecrated

Over 3,000 people, including 54 bishops and ecumenical guests, gathered on 2 November 2003 at the Whittemore Center - part of the University of New Hampshire, Durham - to celebrate one of the most controversial and momentous occasions in the history of the Anglican Communion.

The Rt Revd V Gene Robinson, an openly gay man, was consecrated as Bishop-coadjutor of New Hampshire in a three-hour long ceremony that involved choirs, bell ringers, brass bands and thunderous applause, but also heard the witness of some Episcopalians who were not so happy with the first openly gay bishop to be consecrated in the Anglican Communion.

There is always a point during a consecration service when people are asked whether they know of any just reasons why the person should not become a bishop. Before any objections were raised the Presiding Bishop of the Episcopal Church, USA (ECUSA), reminded everybody that "the people who are to speak are our brothers and sisters in Christ and there should be no public responses voiced from the congregation".

One of the objections was read by Meredith Harwood, a parishioner of St Mark's Episcopal Church, Ashland, NH. "To press forward with this consecration will

be to turn our backs on Almighty God," she said. "This is the defiant and divisive act of a deaf church.... The vast majority of Anglicans worldwide have told us not to take this step which many of them see as a scandal, yet we are deaf to their cries." She concluded her speech by saying, "We must not proceed with this terrible and unbiblical mistake which will not only rupture the Anglican Communion, it will break God's heart."

The Rt Revd David Bena, Bishop Suffragan of the Diocese of Albany, read a statement that endorsed the "assessment of the Primates of the Anglican Communion". Part of the statement, which was signed by 38 bishops from the Episcopal Church, said, "All Christians, and bishops in particular, are called to guard the unity of the faith and of the knowledge of the Son of God... It is impossible to affirm a candidate for bishop and symbol of unity whose very consecration is dividing the whole Anglican Communion."

After the pronouncements had been raised, Bishop Griswold said that, as there were no objections other than those which had already been debated extensively at General Convention and at other times, the consecration would proceed. He added that "one of the African Primates at the meeting in Lambeth Palace [two



weeks ago] had said that the Holy Spirit can be doing different things in different places and I think that's precisely what we are doing here."

During the sermon the Rt Revd Douglas Theuner, VIII Bishop of New Hampshire, expressed his confidence in Gene Robinson's consecration to the episcopate saying, "Because of who you are Gene, you will stand as a symbol of the Church like none of the rest of us can. Because of your presence, the episcopate will be more of a symbol of unity than it ever has been."

Bishop Theuner continued by describing what he called "defining moments" in the Christian life. "When an abused woman attends a bible study in a local church and feels enough

love and support there to realise that she is a child of God filled with worth and value...that's a defining moment in Christian life. When a young man unsure of his sexual orientations reads 'The Episcopal Church welcomes you' on a sign outside a church and enters that church and finds out through the love and acceptance of its members that the church really means what the sign says, that's a defining moment in the Christian life."

It is biblical interpretation that is the driving force behind the entire altercation regarding human sexuality, and the conservative debate is grounded firmly in the belief that the Bible is clear on homosexual practice, not to be altered or interpreted in light of cultural developments. Many

societies in the West are coming to terms - however uneasily - with the presence and participation of homosexual people in the church and in society but countries in the southern hemisphere are far more uncomfortable with the matter.

Questioned by an interested news editor, the Sub-Dean of the Anglican Cathedral in Harare said, "It is the Bible that decides on the way forward because it is the final authority or reference point on this matter. Bishop Robinson must be expelled from the Church and no Anglican must pull out of the Church in protest."

The American Anglican Council

issued a strong statement shortly after the consecration asking for people to redirect their financial giving "to ministries or organizations that call Jesus Lord". The statement also included such lines as "Heresy has been held up as Holy" and "Blasphemy has been redefined as blessing".

On the other side of the dispute the Revd Colin Coward, Director of Changing Attitude - a national organisation of Bishops, Priests and Lay People in the Church of England calling for the full participation of lesbian and gay people in the Anglican

Communion - said that "Gene Robinson's ministry will inspire lesbian, gay, bisexual and heterosexual Christians with new confidence that we have a full place at the communion table of our Lord. The highest offices of the church can be open to lesbian and gay people without pretence." He added that "a new honesty is present, undermining the secrecy of 'don't ask, don't tell' policies and the fear of discovery and abuse which many lesbian and gay Christians live with."

Outside the hall protestors gathered from both sides of the issue. One person told ACNS that "Gene Robinson is living his life in defiance of the Lord God almighty". Marshall Greenleaf, a student from the University of New Hampshire, said that he felt it was about time that people came together and accepted one another.

The Revd Richard Kirker, General Secretary of the Lesbian

and Gay Christian Movement, said, "Despite all the furious debate this ordination has stirred, what strikes me as I speak to people here, is the admiration and love felt by all who know Gene Robinson. Even those who are troubled by his sexuality are full of praise for him as a Man of God, pastor and teacher."

He added, "We Christians have so much to unite and inspire us, let us seize the moment and let our love for each other triumph over our divisions."

Bishop Robinson told the congregation that, although he felt deeply honoured, he urged compassion towards church members angered and upset by his consecration.

"Our God will be served if we are hospitable and loving and caring towards them," he said, fighting back the tears. "If they must leave, they will always be welcomed back into our fellowship."

## Congress for pastoral care of migrants held in Rome

The Fifth World Congress for the Pastoral Care of Migrants and Refugees was held in Rome, 17-22 November 2003. The programme included various conferences on the current situation of migrants and refugees in the world and focussed on existing pastoral challenges, the Church's vision in a multicultural or intercultural society and ecumenical and inter-religious dialogue.

The Most Revd Ian George, Anglican Archbishop of Adelaide, Australia, and Convenor of the Anglican Communion's Refugee and Migrant Network (ACRMN), attended the congress as a fraternal delegate. He explains that provinces of the Anglican Communion have been actively involved in advocacy for refugees and migrants but ACRMN has unfortunately held infrequent global gatherings as a result of lack of funds. Archbishop George urges churches to show a greater sense of moral urgency [to the current situation] and to speak out against insular and sinful attitudes.

Delegates representing the Ecumenical Patriarchate of Constantinople, the World Lutheran Federation and the World Council of Churches also participated in the conference.

The Fourth World Congress, which took place in 1998, dealt with "Migration at the Threshold of the Third Millennium" and

Pope John Paul II expressed the hope that the analyses, decisions and proposals made during the Congress "would be an effective stimulus for those who, in the Church and in society, share in this concern for migrants and refugees."

As a follow-up to the Congress, the Pontifical Council organised four Regional Meetings (Asia-Pacific, Africa, Europe, America) of National Directors for the Pastoral Care of Migrants, which concluded with a World Meeting. All these meetings aimed to find out how the local Churches were actually responding to the situation and determine ways by which they could be more effective in the pastoral field.

The Vatican describes migration as an age-old phenomenon adding that "modern-day global phenomena have encouraged its increase, even to the point of being unmanageable, and beyond reasonable control". Violence, war, terrorism and violation of human rights have all triggered the movement of refugees.

The Fifth Congress, the theme of which was "Starting Afresh from Christ. Towards a New Pastoral Care for Migrants and Refugees", concluded on Saturday 22 November with a General Assembly for the presentation of the workshop results and the final document, which included prospects and suggestions for the future.

## Scottish Episcopalians celebrate Anglican Communion origins

The Anglican Communion is often described as a worldwide family of churches owing its origins to the Church of England; but for many Scottish Episcopalians the story of the genesis of the Communion is distinctively different.

In 1784, Samuel Seabury, elected to be Bishop of Connecticut, USA, travelled to Scotland to be consecrated, as England gave a clear "no" to such action from the new world. His consecration took place in Aberdeen on 14 November 1784.

The Bishops of the Scottish Episcopal Church asked "that Bishop Seabury would endeavour all he can" to make the Scottish form of the Communion liturgy the norm in the United States. To this Bishop Seabury agreed and the birth of the Anglican Communion ensued, with a Scottish tone to this very day.

On 14 November 2003 - the 219th anniversary of the consecration of Samuel Seabury - the present Bishop of Aberdeen and Primus of the Scottish Episcopal Church, the Most Reverend Bruce Cameron, visited

Peterhead and laid a wreath on the grave of Bishop Kilgour, Bishop of Aberdeen and Primus at the time when Samuel Seabury was consecrated.

The Dean of Aberdeen, the Very Reverend Gerald Stranraer-Mull, who is also priest in Peterhead, Ellon and Cruden Bay, explained, "The consecration of Bishop Seabury in Aberdeen by three Scottish Bishops was the beginning of the worldwide Anglican Communion. The chief consecrating Bishop was the Primus, Bishop Robert Kilgour, and this year's service, for the first time, honours him."

During a Eucharist, the Dean read a message of greeting from the Rt Revd Jim Curry, Suffragan Bishop of the Diocese of Connecticut, and the prayers of the people were led by Bishop Kilgour's name-sake, Provost Richard Kilgour of Saint Andrew's Cathedral, Aberdeen.

At a reception following the Eucharist the Primus launched his Lent Appeal for 2004 which seeks to raise £10,000 to fund a priest's house at Misty Mount in Aberdeen's companion diocese of Saint John's, South Africa.

**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.*

**CENTRE FOR LIFETIME THEOLOGICAL EDUCATION ELECTS NEW DIRECTOR**



**The Rev. Dr. Roger Ferlo** joins the Faculty of Virginia Theological Seminary

ALEXANDRIA, VIRGINIA - (December 17, 2003) - Virginia Theological Seminary has announced the appointment of the Rev. Dr. Roger Ferlo to the position of director of the Center for Lifetime Theological Education (LTE). Dr. Ferlo, who is replacing the recently retired the Rev. Dr. Charles Kiblinger, comes to the Seminary from The Church of St. Luke in the Fields in New York City, NY, where he has been rector since 1994.

**The Revd Canon Stephen Cottrell**, to be *Bishop of Reading*, Diocese of Oxford.

**The Revd Clare Edwards** to be Canon Pastor, *Canterbury Cathedral*.

**NEW ARCHBISHOP**  
**The Most Revd Justice Akrofi** Archbishop elect & Bishop of Accra  
Enthronement 25th January 2004.

**NEW BISHOPS**  
**The Rt Revd Stephen Kochi** Bishop of Kyoto.

**The Revd Dr Susan Moxley** Suffragan Bishop elect of Nova Scotia & Prince Edward Island  
Consecration 25th March 2004.

**The Revd Canon Richard Naramana** Bishop elect of Ysabel  
Consecration 16th April 2004.

**The Rt Revd Ezekiel Kondo** Bishop of Khartoum.

**The Rt Revd Hilary Garang** Bishop of Malakal.

**The Venerable James Cowan** Bishop elect of British Columbia  
Consecration 25th January 2004.

**The Revd Rodney Andrews** Bishop elect of Saskatoon.

**The Venerable Keith Slater** Bishop elect of Grafton.

**Bishop Roger Jupp**, formerly Principal of Newton Theological College, Anglican Church of Papua New Guinea, was elected *Bishop of Popondeta* on 31st December 2002 and consecrated and enthroned on 23rd February 2003 in Resurrection Cathedral, Popondetta

**Pictured right:** The new Dean of Gibraltar, Diocese in Europe, the **Very Revd Alan Woods**, with **Bishop Geoffrey Rowell** at the Dean's installation in December at the historic Cathedral of the Holy Trinity.

**MOVING ON**  
Congratulations to ACNS Managing Editor **Matthew Davies** who will be moving to New York to join the Episcopal News Service team at the Episcopal Church Center in February.

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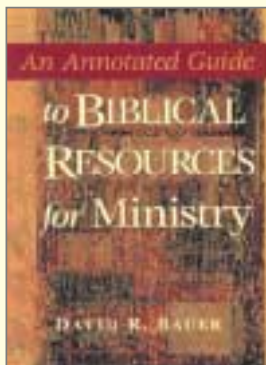


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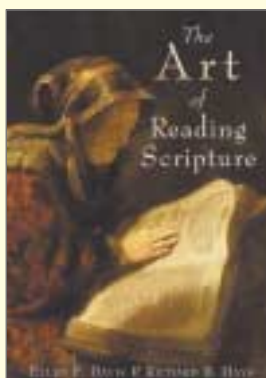


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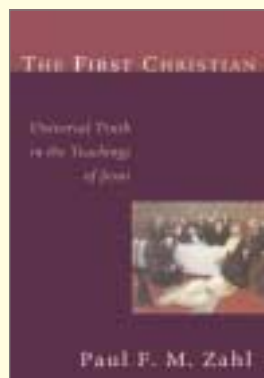


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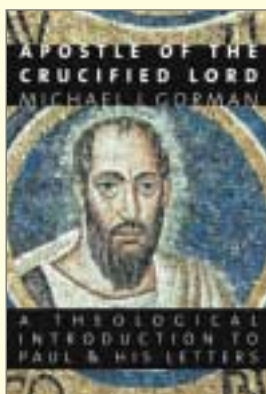
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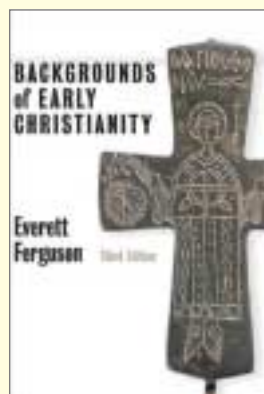
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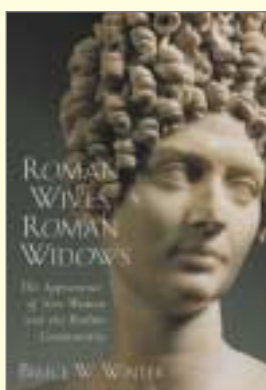


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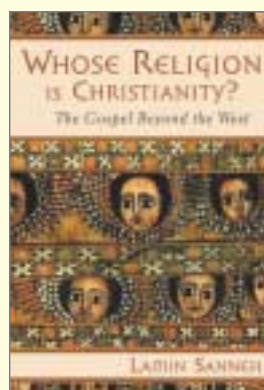
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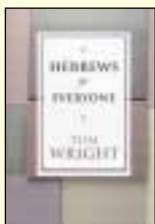
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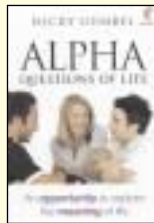
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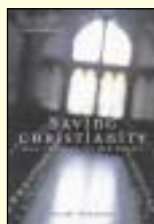
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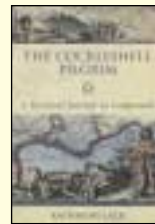


**THE SILENCE OF ETERNITY** by Colin Craston. The author is a retired priest and former Chairman of the Anglican Consultative Council. This book came from the author's experience of the questioning of people he met in pastoral situations. It is written to help

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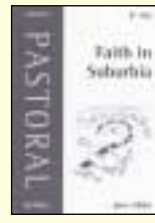
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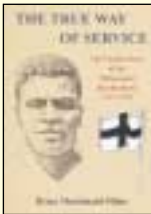
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to a vivid representation in word and image. The text speaks to the cries we hear around these days. It will be my Lenten companion book! J Rosenthal, Editor Morehouse Press Continuum ISBN 0-8192-1984-3.

## BOOKS RECEIVED

**Evangelism – Which Way now?** An evaluation of Alpha, Emmaus and other cell church and other contemporary strategies for Evangelism. Foreword by Archbishop David Hope by Mike Booker and Mark Ireland. Church House Publishing ISBN 0715140086. £10.95

**Mind the Gap. Forming a new generation of leadership for an aging church.** Sam Portaro. Forward Movement Publications: ISBN 0880282495

**Still Christian after all these years** by Barbara Allan. Church Publishing: ISBN 0898694000  
**The Homosexuality Debate. Faith seeking understanding.** Catherine Sider Hamilton, Editor, Contributors include Canon Eric Beresford on the staff of the Anglican Communion Office and Archbishop Rowan Williams. ABC Publishing Anglican Book Centre: ISBN 1551263971

**How to be an Anglican.** Richard Giles. Canterbury Press. £7.99 ISBN 1853115606

**The Anglican Family Prayer Book.** Ann Kitch. ABC Publishing: ISBN 1551264102

**The Dwelling of the Light. Praying with Icons of Christ.** Archbishop Rowan Williams. Canterbury Press. £8.99. ISBN 1853115622

**Dwelling in a Strange Land. Exile in the Bible and the Church** by John Holdsworth. Recommended by Archbishop Rowan Williams. Canterbury Press. £7.99 ISBN 1853115630

**Anglicanism and the Western Christian Tradition.** Edited by Bishop Stephen Platten. Foreword by Archbishop Rowan Williams and Cardinal Walter Kasper. Canterbury Press. ISBN 853115592

**Lent book 2004 – Jesus Opening our Hearts.** Christian Aid. Amongst the contributors is the Archbishop of Cape Town. Hodder and Stoughten. £4.99. ISBN 034078718-X.

**Songs of Praise a Christmas Companion.** Compiled by Andrew Barr. Lion Publishing.

**From the Geranium Farm.** A second crop of daily e-mails from Barbara Cawthorne Crafton. Church Publishing. ISBN 089869423X

**Jesus and the Earth.** Bishop James Jones of Liverpool. SPCK ISBN 028105623-4

**A Last Embrace – Essays in honour of Nadir Dinshaw.** Cairns Publications. Edited by the Revd Canon Andrew Deuchar. Foreword by the Archbishop of Canterbury.

**Pilgrim Prayer.** Gweddi'r Pererin by Jim Cotter. Cairns Publications.

**Hear Our Prayer.** Gospel based intercessions for Holy Days and Festivals. Church House Publishing. ISBN 1853115568.

**Struggling with Forgiveness – Stories from peoples and communities** by David Self. Path Books ISBN 1551263955

**One Equal Light – an anthology of the writings of John Donne** compiled by Dean John Moses of St Paul's Cathedral. A superb selection introduced and expounded with authority a quote from Archbishop Rowan Williams. Canterbury Press Foreword by Archbishop Rowan Williams ISBN 1853115401

**Genesis – the Movie.** Robert Farrar Capon. Eerdmans Publishing. ISBN 080286094-X

**Church Wardens: a survival guide.** SPCK Martin Dudley and Virginia Rounding. ISBN 028105073-2

**Sea Fire.** Irene Martin. A crossroad Carlisle Book. Go fishing with Jesus and his disciples. ISBN 0824521285

**Praying Day by Day.** Forward Movement Publications. Calendar with prayers. ISBN 08802825411761

**A Talent for Living – Reflecting on faith and its fruits.** Martin Kitchen. SPCK. ISBN 028105622-6

**Rhythm of Life. Wonderful exchange an exploration of silent prayer** by Alexander Ryrrie. Canterbury Press. £7.99 ISBN 1853115576

**A World of Wonders. Prayer and pictures** by Robert Cooper. Church Publishing ISBN 089869434-5

**Practising the Sacred Art of listening – a guide to enrich your relationships and kindle your spiritual life.** Ky Lindahl. Skylight Paths Publishing. ISBN 189336185-3

**For All the Saints? Remembering the Christian Departed.** Bishop N T Wright. SPCK. ISBN 028105620-X

## ADDRESSES

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**Eerdmans,** 255 Jefferson Avenue, S.E. Grand Rapids, Michigan 49503, USA  
**Forward Movement Publications,** 412 Sycamore Street, Cincinnati, Ohio 45202 4195, USA  
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**SPCK,** Holy Trinity Church, Marylebone Road, London NW1 4DU, England, UK

This page is edited by Nicola Currie

## Bishop of London opens spirituality centre

Recently hundreds of people gathered under the dome of St Paul's Cathedral, London to witness the launch of the London Centre for Spirituality. Located in St Edmund King and Martyr Church, Lombard Street, the Centre run by the Revd Andrew Walker will be a haven for those seeking information and opportunities for spiritual direction and what the bishop called "spiritual electricity" in their lives. Bishop Richard Chartres went on to say that the Centre certainly is non denominational and he appreciated the presence of Roman Catholic and Orthodox leaders with him at the launch. He said: "This is a place where connections can be made". He called the Centre a "respectful forum" and its development as a "helpful sign of our times". The Bishop went on to say that he prayed the Centre would be a place where people can get in touch with themselves and God in a "fruitful way". He said: "transformation is costly" and he added that he hoped that the Centre would be a place where people could practise ways of spiritual formation.

# Concerning the future work of the Anglican Roman Catholic Dialogue

On Tuesday 25 November 2003, Cardinal Walter Kasper, President of the Pontifical Council for the Promotion of Christian Unity, met with the Reverend Canon John L. Peterson, Secretary General of the Anglican Consultative Council, at the offices of the Pontifical Council. At the meeting the future of Anglican Roman Catholic dialogue was discussed, especially in the light of recent developments within the life of the Anglican Communion.

As a result of the conversation, it was decided that the next plenary session of the International Anglican Roman Catholic Commission for Unity and Mission (IARCCUM) and its work towards the publication and reception of a Common Statement of Faith would have to be put on hold in the light of ecclesiological concerns raised as a consequence of these events. At the same time, the Anglican Communion and the Roman Catholic Church remain committed to continuing their dialogue, and agree that the work of the sub-committees of the Commission would proceed.

Canon Peterson attended meetings of the Anglican Centre in Rome over the same time period.

In a separate development, Cardinal Kasper has welcomed the request of His Grace the Archbishop of Canterbury, that an appropriate means be found to reflect jointly upon the ecclesiological issues raised by recent developments within the Anglican Communion in the light of the relevant Agreed Statements of the Anglican Roman Catholic International Commission (ARCIC). An ad hoc sub-commission of IARCCUM will soon be established to undertake this task.

The Cardinal and Secretary General agreed that the current work

of ARCIC should proceed until the completion of the current phase in 2004, after which attention will be given to planning the future agenda and next phase of the theological dialogue. ARCIC, which began its work in 1970, is the main instrument of theological dialogue between the Anglican Communion and the Roman Catholic Church, whereas IARCCUM, which was established in 2001, is an episcopally led body aimed at fostering practical initiatives that would give expression to the degree of faith shared by Anglicans and Catholics. The two commissions are intended to complement and run alongside each other.



The Anglican Centre in Rome

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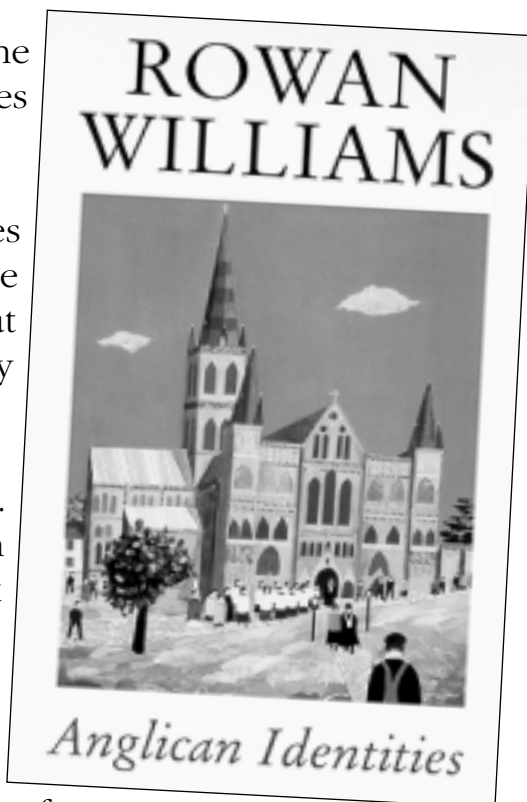
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Significantly the name that recurs most often in these essays is that of Richard Hooker: 'tantalizingly hard to pigeonhole - like the Anglican tradition as a whole.'

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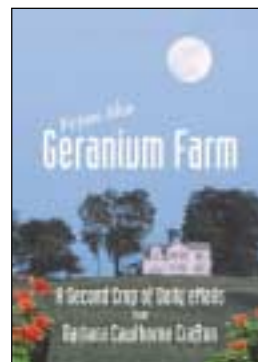
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# The Last Word



## Rome and Canterbury

Needless to say the visit of His Grace of Canterbury to His Holiness of Rome in October was a poignant one indeed. The event was surrounded by emotion and affection, concern as well as speculation, all sorts of things transpired, things about the future, things about the past, as Rome contemplated the health of their Pontiff – Anglicans were contemplating the health of their Communion.

But my striking an appalling remembrance of my trip to Rome, was not when arrangements didn't

work out as they should or when I was left behind, but what I faced, moment by moment, day by day, minute by minute on the streets of the eternal city.

I have never in my life seen so many homeless and begging people in any part of the world. You may say – he is exaggerating, he doesn't know what he is talking about, literally every church and those of you who know me realise that I can do several churches in a very short period of time – even at my old age – found women and children from various parts of the world begging at church steps. Alas you say of course, that is what people "like that" do, but what about the ladies with the babuska's, Italian grandmothers with baskets going up into restaurants with their purse over their head so it won't be stolen, begging changes from American and European visitors. It was literally appalling. I am no hero, and those of you who also know me, know that that finances are not my gift, but I could not in good conscience pass little old ladies or little local men, as well as other foreign peoples wanting money when I was enjoying a bit of VIP treatment put on by the Vatican for a delegation travelling with indeed a very important person, the Archbishop of Canterbury.

The worlds priorities are in turmoil, I have actually never felt as disillusioned about the state of affairs of the world as I have over these last few months.

When we talk about whether or not we want to be, need to be, should be in communion with other people who share as their central focus Jesus Christ, the light of the world and who supposedly love the tradition we call Anglican, I wonder if we realise that the sense of loss, homelessness, poverty is hitting us at our very door steps. Everybody is now vulnerable. Who will lose their job next. What happens if the government can no longer pay the bills, where is the Church in all its splendour when it comes to meeting the needs of people like the begging lady on the Via del Corso. Some of the people who are begging I simple cannot explain but one was a young man with no legs. My Gospel says if you say to the other person you don't need them you are a fool. It is my prayerful hope that as year succeeds to year that our sense of care and compassion, belonging and togetherness will take a new leap of faith and reach a higher plane. Indeed those who we once helped may have to help us not only in preaching the Gospel, but maybe also in feeding us with food and I don't mean spiritual. Times are changing, the scripture to me says Awake thou sleeper and rise from the dead for Christ shall give you life. Are we agents of giving life as the body of Christ? Where is the Church in all this? Often it is there, but fragmentation will mean we can't do what we actually need to do.

Closer to home, on a recent commute from London to Canterbury I stopped at the entrance to the station and read a police notice that shocked me beyond belief. It was a damning letter to the people who operate, work and are part of an open centre for the homeless and for the destitute in Canterbury, yes, in Canterbury, Kent, England. The letter was threatening these occupants that if their behaviour didn't improve, and it listed a litany of things that were wrong, that they risked the chance of being shut down. It is amazing how we try to push our feelings onto other people. Where I live in the precincts in Canterbury, the noise level from street drunkenness and hooliganism is beyond the pale on most weekends. It is almost to the point of being frightening. The locals blame the large numbers of University Students. I wonder what the police will threaten them with. One night a woman was screaming so badly that I called the police, they said there is nothing we can do, they are probably just drunk. Do we really not care?

So whether close to home or far away - the call to be care-givers is always there. Frankly, if we as a Communion don't care for each other - can we even contemplate helping others?

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*Songs of thankfulness and praise,  
Jesus, Lord, to thee we raise,  
manifested by the star  
to the sages from afar;  
branch of royal David's stem  
in thy birth at Bethlehem;  
anthems be to thee addressed,  
God in man made manifest.*

*Manifest at Jordan's stream,  
Prophet, Priest and King supreme;  
and at Cana, wedding guest,  
in thy Godhead manifest;  
manifest in power divine,  
changing water into wine;  
anthems be to thee addressed,  
God in man made manifest.*

*Manifest in making whole  
palsied limbs and fainting soul;  
manifest in valiant fight,  
quelling all the devil's might;  
manifest in gracious will,  
ever bringing good from ill;  
anthems be to thee addressed,  
God in man made manifest.*

*Sun and moon shall darkened be,  
stars shall fall, the heavens shall flee;  
Christ will then like lightning shine,  
all will see his glorious sign;  
all will then the trumpet hear,  
all will see the Judge appear;  
thou by all wilt be confessed,  
God in man made manifest.*

*Grant us grace to see thee, Lord,  
mirrored in thy holy Word;  
may we imitate thee now,  
and be pure, as pure art thou;  
that we like to thee may be  
at thy great Epiphany;  
and may praise thee, ever blest,  
God in man made manifest.*