

African mission conference closes: proposals to empower both clergy and laity

From Michael Craske in Nairobi

A major conference held in Nairobi last week for representatives from across the Council of Anglican Provinces of Africa (CAPA) has called for an Anglican renewal in the continent, both through prayer and a dynamic approach to mission and evangelism.

In a key note address on the third day of the conference, the Most Revd Peter Akinola, the Primate of All Nigeria, also issued a challenge to the delegates for a five-year evangelism strategy, in which everything in the African Church should be committed to mission, as he believed that "there cannot be any other goal other than that of 'Africa for Christ.'"

The CAPA Mission and Evangelism Conference, held between 12-15 April at a retreat centre outside of Kenya's capital city, heard a wide range of views from across Africa with delegates sharing their experiences of mission work. It reviewed how African evangelism had been successful and challenged itself to analyse its current efforts and weaknesses. At the conference's close a series of proposals were finalised in a summary document after a succession of increasingly focussed group debates.

The Most Revd Peter Akinola, Marjorie Murphy, the Director of Mission and Evangelism at the Anglican Communion Office in London, and the Africa Director of the Church Mission Society (CMS) the Revd Dr Zac Niringiye, gave key note presentations to the delegates before each session. The CAPA Primates and others from the Global South also joined some of the discussion groups while attending a meeting held alongside the conference.

The conference summary document stated that in order to develop a universal vision for African evangelism, CAPA should follow the example set by the Apostles and the early Church. The goal, it said, would be for every African Anglican to be an evangelist and that congregations should no longer be passive receivers of communion, but should openly promote Christian values and call people to Christ. But it also warned that this could only be achieved by leadership. "Church leadership – Primates, Bishops, Clergy – must be catalysts and role models in proclamation and demonstration of the Gospel. 'Every Anglican an Evangelist' is a feasible objective but must commence with 'Every Clergy member an evangelist,'" the summary stated, adding that a key to success would be a

realignment in the role of theological colleges. Several delegates expressed concern during the debates that colleges were academic before being spiritually aware and that they were not placing emphasis on the "training of the Christian character."

The document also outlined a major

"Fire exists by burning: the Church exists by mission"

Archbishop Akinola

concern for all African churches, that of nominalism – where a member of a parish claims to be Christian yet fails to live out Christianity in their lives. "Too many African Anglicans say they are Christians but do not take part in Church events," said one delegate from Nigeria, who highlighted the Church of Nigeria's method for combating this problem. The method, which was adopted in the summary document, ensures that the community has an active role in their church by promoting stewardship in Church affairs. In future, Church projects – such as building, Church planting, and pastoral care –

should be owned and empowered by members of a congregation so each would feel part of the Church community.

Pastoral care was also a key concern, with many feeling that this was why many other denominations were more successful in retaining members. A newly-converted Christian should feel their spiritual lives and health were of absolute importance, it said, not only to their congregation, but also to their pastor, bishop, and primate.

The report also talked extensively of Africa-specific problems for evangelism that might not affect the larger Anglican Communion. In particular the report highlighted tribalism. Many delegates expressed great concern that tribal considerations influenced the election of bishops and clergy, and said that any cultural practices that were inconsistent with God's word – and therefore evangelism – should be discarded. A suggestion to eliminate such tribal preferment included a request that all bishops and clergy be periodically moved across diocesan boundaries, even where congregations wanted to keep particular clergy in place. "In this way," stated a delegate from Rwanda, "good ideas and work in keeping with God's word would be spread throughout the African Church. What a member of clergy learns from his parish, and what he has – in turn – taught them, would be spread to enrich an entire province."

During the conference Church Army



The CAPA Mission Conference traditional group photp.

Africa took the delegates to visit one of Nairobi's largest slums – with more than one million inhabitants – to show the good work undertaken by the organisation to spread the Gospel and alleviate poverty. Many were impressed by the scale of the projects and the strong spirit of unity, peace and energetic evangelism shown by those that directly benefited. Delegates also visited the city's cathedral All Saints.

Reports were also presented on the Church in various African provinces and stories shared showing the excellent work of laity and clergy in all aspects of Church work, especially efforts for peace and reconciliation in Burundi and Rwanda.

Archbishop Akinola, when issuing his challenge after hearing of the ideas brought up in the discussion groups, also warned the delegates of other possible problems. He said that evangelism must be properly planned and administered through evaluation and monitoring, adding that each evangelist should report directly to their church hierarchy and constantly inform them of progress and difficulties. He also implored them to take up the spirit of evangelism in the right attitude and put aside secular concerns, highlighting that Africa was abundant in God-given resources and that too many people

excused the lack of mission work by having too little money.

"Until the continent is won for Christ, the Church cannot claim any justification for its existence in this part of God's world," he said.

The summary document of CAPA's Mission and Evangelism Conference and

the key note addresses – which have been incorporated – will now be taken by delegates back to their provinces for further consultation with their clergy and congregations. CAPA is to follow up these consultations and assess needs and resources for the five-year evangelism plan to start in earnest.

Anglican Communion Personal Emergencies Fund appeal

A fund that has helped hundreds of clergy and their families with medical bills worldwide for 25 years is facing financial crisis.

The Personal Emergencies Fund, set up by the late Archbishop of Canterbury Lord Coggan in 1979, is supported by donations from individuals and churches, and interest from investments. "Over the past year, it has helped 35 people," said Marjorie Murphy, the Director for Mission and Evangelism at the Anglican Communion Office in London. "But the needs have been so very great the money is drying up fast." She added that every deserving case had so far been met but despite careful stewardship – by placing upper limits on financial requests – the fund would soon have to close.

The fund urgently requires assistance to continue meeting the needs of Anglicans who lack basic medical care. If you would like to donate to the fund, please send cheques (in US\$ or £UK only) made out to "The Personal Emergencies Fund" at the Anglican Communion Office, St Andrew's House, 16 Tavistock Crescent, London W11 1AP, UK.

For further information on the fund, you can visit: www.anglicancommunion.org/mission/pef/index.cfm

Statement from the meeting between the Primate of Southern Africa and the Primate of Nigeria

A meeting took place yesterday between the Most Revd Njongonkulu Ndungane, Primate of Southern Africa and the Most Revd Peter Akinola, Primate of Nigeria, held at Kwa Malusi, 18 Stanley Road, Irene, Pretoria. In attendance were the Rt Revd Dr Jo Seoka, the Bishop of Pretoria and the Rt Revd Dr Peter Adebisi, the Bishop of Lagos West.

The meeting started with a Holy Communion Service presided over by the Rt Revd Dr Jo Seoka of the Diocese of Pretoria who also facilitated this meeting as the Liaison Bishop for Southern Africa to CAPA. This meeting was called primarily to discuss the way forward for the Anglican Church in Africa and globally on how to work out issues about what affects the church in general. We agreed that there had been a communication gap between the leadership of the Church and this meeting resolved to remove obstacles that make communication impossible and thereby be able to fight against any forces that seek to divide us. It also agreed to share information about various meetings that will take place in Africa, for example, the All Anglican Bishops' Conference to be held in Nigeria in October 2004; and the Lambeth Conference to be held in Cape Town in 2008; and to assist African nations to be self-reliant – and thereby reduce disease and poverty among the nations of Africa.

We concluded to work together to strengthen the position of the Church in Africa on the issue of Human Sexuality. We uphold the Lambeth resolution on Human Sexuality as passed at the 1998 Lambeth Conference and subsequent Primates Meetings which categorically say no to same-sex marriages or unions.

We are committed to working together with the African political leaders on conflict prevention and resolution and to facilitate the success of NEPAD.

We are committed to working together to eradicate poverty and diseases – most especially HIV/AIDS, Tuberculosis and Malaria.

The Most Revd Njongonkulu Ndungane
Primate of Southern Africa

The Most Revd Peter Akinola
Primate of All Nigeria

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Lambeth Commission tackles tensions in the Church



The Lambeth Commission outside St George's House. (ACNS/Rosenthal)

The Lambeth Commission expressed its sadness over the "strident language" being used in the debate now besetting the Anglican Communion over the issues of openly gay clergy and same sex unions.

In a statement following its first full plenary meeting under the chairmanship of the Most Revd Robin Eames, the Primate of All Ireland and Archbishop of Armagh, at St George's House, Windsor, the commission sets out its work-plan for the next few months.

Due to report to the Most Revd Dr Rowan Williams, the Archbishop of Canterbury, in September 2004, the commission has organised small working groups to study and reflect on five key topics.

The subject areas are:

- Issues of process in the Anglican Communion
- The nature and purposes of Communion
- The obligations of Communion Authority
- The role of the instruments of unity in preserving fellowship

The commission states, "The commission is saddened that tensions within the Communion, exacerbated by the use of strident language, have continued to rise in recent months, (and) requests all members of the Anglican Communion to refrain from any precipitate action, or legal proceedings, which would further harm 'the bonds of communion' in the period whilst it completes its work. Mission and ministry, including prayer for unity, remain the priorities."

The statement also says that the members of the commission "are united in their commitment to preserving the unity of the Anglican Communion, and to finding a way forward."

The commission this week heard various presentations from theologians including one from Dr Mary Tanner, former Moderator of the Faith and Order Commission of the World Council of Churches. A full record of presentations may be found on the Lambeth Commission web site (address below).

The commission has received submissions from around the world and further submissions should be sent to the Commission Secretary: Revd Canon Gregory Cameron at:

commission.secretary@anglicancommunion.org

The commission has adopted the title "The Lambeth Commission" which recognises that it was set up following the Primates Meeting at Lambeth Palace, London, in October 2003.

The next meeting of the Lambeth Commission will be held in the USA in June 2004.



Archbishop Robin Eames, chairman of the Lambeth Commission, right, and Archbishop Drexel Gomez of the West Indies. (ACNS/Rosenthal)

The full text of the Lambeth Commission's statement may be found on the commission's web site:
www.anglicancommunion.org/ecumenical/commissions/lambeth/index.cfm

The members of the commission are:

- Archbishop Robin Eames** Primate of All Ireland, (Chairman)
- The Revd Canon Alyson Barnett-Cowan** Director of Faith, Worship and Ministry, the Anglican Church of Canada
- Bishop David Beetge** Dean of the Church of the Province of Southern Africa
- Professor Norman Doe** Director of the Centre for Law and Religion, Cardiff University, Wales
- Bishop Mark Dyer** Director of Spiritual Formation, Virginia Theological Seminary, USA
- Archbishop Drexel Gomez** Primate of the West Indies
- Archbishop Josiah Iduwo-Fearon** Archbishop of Kaduna, the Anglican Church of Nigeria
- The Revd Dorothy Lau** Director of the Hong Kong Sheng Kung Hui Welfare Council
- Ms Anne McGavin** Advocate, formerly Legal Adviser to the College of Bishops of the Scottish Episcopal Church
- Archbishop Bernard Malango** Primate of Central Africa
- Dr Esther Mombo** Academic Dean of St Paul's United Theological Seminary, Limuru, Kenya
- Archbishop Barry Morgan** Primate of Wales, (not able to be present on this occasion)
- Chancellor Rubie Nottage** Chancellor of the Province of the West Indies
- Bishop John Paterson** Primate of Aotearoa, New Zealand and Polynesia, and Chairman of the Anglican Consultative Council
- Dr Jenny Te Paa** Principal of Te Rau Kahikatea, College of Saint John the Evangelist, Auckland, New Zealand
- Bishop James Terom** Moderator, the Church of North India
- Bishop N Thomas Wright** Bishop of Durham, the Church of England
- Canon John Rees** Legal Adviser to the Anglican Consultative Council (Legal Consultant)
- Canon Gregory K Cameron** Director of Ecumenical Affairs, Anglican Communion Office (Secretary)

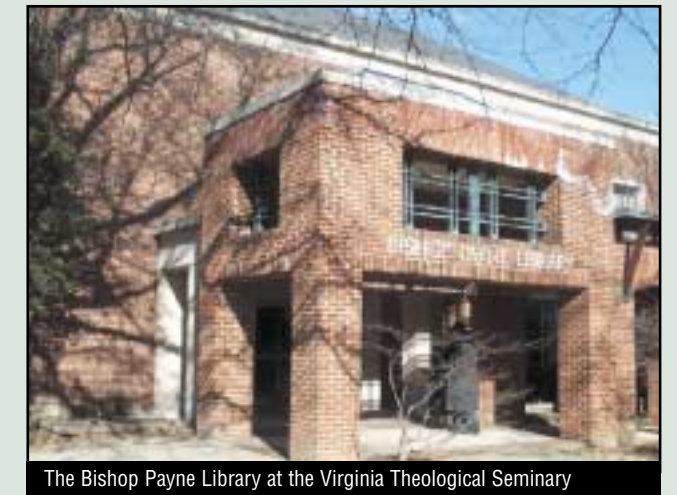
Thomas: "Theological reconsideration of the Anglican tradition needed"

At a time when prospects for the Anglican Communion seem uncertain to many people, a generous offer from an American college is giving a boost to exploring a theological future for Anglicans. The Rev Dr Philip Thomas is spending the spring term at Virginia Theological Seminary, just outside Washington DC, drawing together research undertaken by the Inter-Anglican Theological and Doctrinal Commission over the past two years.

The seminary has hosted many Anglican study conferences during the past decade and The Virginia Report was so-named as an acknowledgement of that support, but the award of the Cecil Woods Fellowship to Dr Thomas is a new venture. Thomas, a member of the IATDC who is Assistant to the Chair of the Commission, The Rt Rev Professor S.W.Sykes, has been co-ordinating a study of 'Communion' in conjunction with Anglican dioceses and theological centres around the world. "We decided from the outset to work in active conversation with the churches," he says. "In this way we hope that people on both sides of the various issues under dispute at the moment, will feel they are actively involved in charting a future for Anglicanism." The Commission is trying to 'model' communion in the way it is working. The offer of the fellowship by VTS, and of Philip Thomas' time and support by the Diocese of Durham, UK, has been given in the same spirit.

Dr Thomas is drafting material gathered from the study process into an Interim Report which the Commission will complete at its next meeting in Nairobi during August. It is hoped

that this will then be used for further Communion-wide consultation prior to the next Lambeth Conference. "Everyone hopes that the Lambeth Commission, with Archbishop Eames, will be able to offer canonical and pastoral guidelines to keep Anglicans talking to each other," Thomas explains, "but whatever the outcome of that work, some serious theological reconsideration of the Anglican tradition is going to be needed. That is what the IATDC has been asked to provide."



The Bishop Payne Library at the Virginia Theological Seminary

Communiqué from the Anglican Old Catholic International Co-ordinating Council

The Anglican Old Catholic International Co-ordinating Council (AOCICC) met at Canterbury Cathedral's International Study Centre between 8 and 11 March 2004 under the co-chairmanship of the Rt Revd Jonathan Gledhill, the Bishop of Lichfield and the Rt Revd Dr Jan-Lambert Wirix-Speetjens, the Bishop of Haarlem. The Council was grateful for the warmth of hospitality at Canterbury and especially for the welcome by Canon Richard Marsh on behalf of the Cathedral's Dean and Chapter and for the tour he conducted of the Cathedral on the evening of 9 March.

The Council reviewed its work over the last five years as it completes the current phase mandated by the Archbishops of Canterbury and Utrecht in 1998. It formulated recommendations on the shape of the next phase of co-operation to the archbishops and the Anglican Consultative Council and the International Bishops' Conference of the Union of Utrecht.

The Council received reports on developments in the life of the Anglican Communion following the consecration of a priest in a committed same sex relationship as a bishop in the Episcopal Church (USA) from Canon Gregory Cameron, and on the Anglican European Provincial Consultation on Anglican jurisdictions in continental Europe from the Revd Jonathan Goodall, Chaplain to the Bishop of Gibraltar in Europe, who acts as secretary to the consultation process. Reports were also given on recent Old Catholic synodical meetings.

The Council was saddened by the fact that the Polish National Catholic Church in North America had become estranged from other churches of the Union of Utrecht, which has culminated in a break over the issue of the ordination of women to the priesthood.

The Council also discussed other ecumenical relationships and is recommending to its sponsors – the Anglican Consultative Council and the International Bishops' Conference – ways in which the two

Communities can move together in developing relationships with the Lutheran and Orthodox Churches.

The Council looked forward to the celebration of the 75th anniversary of the signing of the Bonn Agreement, by which Anglican and Old Catholic Churches recognised one another's catholicity and entered into "Inter-Communion" with each other. Initial plans to mark the anniversary of the agreement – which was signed in 1931 – include a major joint International Theological Conference in 2005, and a liturgical celebration and thanksgiving in the course of the 2006 International Old Catholic Congress in Freiburg, Germany.

The Council gives thanks to God for all that has been achieved in the co-operation between our two Communion on different levels, including the local level, and trusts that the on-going partnership of Anglican and Old Catholic Churches will continue to bear witness to the new life found in Christ.

For further information, please contact the Revd Dr Angela Berlis (tel +31 26 4423 654) or the Revd Canon Gregory K Cameron (tel +44 (0)20 7313 3900).

The members of the Anglican Old Catholic International Co-ordination Council are:

- Anglicans
- The Rt Revd Jonathan Gledhill – Co-Chair
- The Revd Canon Gregory K Cameron – Co-Secretary
- The Revd Gabriel Amat
- Mrs Gillian Ratcliff
- The Revd Canon Dr J Robert Wright
- Observer: The Revd Dr Charles Hill, Council of Christian Unity, Church of England
- Administrative Support: The Revd Terrie Robinson
- Old Catholic
- The Rt Revd Dr Jan-Lambert Wirix-Speetjens – Co-Chair
- The Revd Dr Angela Berlis – Co-Secretary
- The Revd Canon Wietse van der Velde
- Professor Dr Urs von Arx



Members of the Joint Standing Committee outside Canterbury Cathedral (Rosenthal/Anglican World)

A message from the Joint Standing Committee of the Primates and the Anglican Consultative Council

Meeting in the International Study Centre of Canterbury Cathedral, the JSC - comprised of members from Africa, India, Asia, the Middle East, the UK, the USA, New Zealand and the West Indies - has reviewed much of the work currently being undertaken in the Anglican Communion.

Reports from staff members and those who serve the official networks of our Communion speak of a church whose heart is solid and whose concerns and actions are making a difference to those in today's world eager to hear the good news of the Gospel of Christ.

We were made to feel welcome as we worshipped in the historic Cathedral. We were also made very much aware of the seriousness of the situation confronting the Anglican Communion. We were informed of the initial work of the Lambeth Commission chaired by Archbishop Eames, and ask for the continuing prayers of the Communion in this regard.

At the same time we were encouraged to see that financial contributions from all the member Churches are in line with budget expectations, and that the networks and commissions of the Anglican Communion are operating effectively. Although we face serious financial difficulties, we are conscious of the sacrificial giving of many people and Churches in the Anglican Communion. Of special note is the ongoing work of the Family Network and the Women's Network as they courageously attempt to identify concerns that need to be addressed, as well as the deep wounds felt by people for whom the Peace and Justice Network seeks to bring support and hope. The Communion is fully committed to endeavours in theological education, inter-faith work and continuing our ecumenical dialogues, especially in light of the challenges we face as a Communion over issues that cause great concern for some and hope for others, with no intention of trying to cloak the reality of what is before us.

In times of conflict and debate, we call on those entrusted with leadership within the family to carry out their own mission in a spirit of reconciliation, honesty and openness.

We were able to plan some new developments in the field of telecommunications. The challenge of planning the 2005 Anglican Consultative Council as well as the Anglican Gathering 2008 and the Lambeth Conference in South Africa were also before us. We expressed gratitude and confidence in the opportunities presented by the opening of St. Andrew's House in London as the new headquarters for the Anglican Communion Office.

A process has been established for the appointment of a new Secretary General in succession to the Revd Canon John L. Peterson, who completes his term at the end of this year.

We thank God for the sacrificial work being done in our collective name by so many in so many places and for some many reasons and needs. It is our hope that we can use this Lenten season as one to give thanks for the past, pray for the present and offer to God our dreams and aspirations for what is to come. We urge the faithful throughout the Communion to own the work being done and assist in all ways imaginable to see it strengthened in the coming years.



The Archbishop of Wales, the Most Revd Barry Morgan, right, celebrated the Eucharist for St David's Day, in the Chapel of Our Lady assisted by the Dean of Canterbury, the Very Revd Robert Willis. The regular daily liturgy marked the opening of the Anglican Communion meeting, which runs through Friday. Members of the Archbishop of Canterbury's senior staff at Canterbury were also present along with members of the cathedral congregation. The blessing was given in Welsh.



Jolly Babirukamu, ACC member from Uganda walks with Archbishop Rowan Williams (Rosenthal/Anglican World)

Report of the International Anglican Family Network

Consultation on Violence and the Family

The active follow up to the consultation on Violence and the Family held in Nairobi in June 2003 has delighted the Family Network. For example, in Tanzania the delegate reported to the Annual General Meeting of the Mothers' Union in the Province. As a result, the issue of violence between couples and against children was picked up by the Director of the Human Rights Centre and there are plans to hold a seminar on violence and the family jointly with the government departments of health and development. In Nigeria, the Mothers' Union, following a report of the consultation from the delegate, is making campaigning against violence the focus of their programme for 2004. This will include working to raise awareness about the causes and resolution of family violence, promoting successful marriages and working jointly with Muslim women on child labour, and the empowerment of women. In Sudan, the delegate is incorporating material about violence and the family into her programme of training the trainers. In Ghana, an association of teenagers, the "Kingdom Ambassadors" has been formed, as a result of the consultation. It aims to educate the young on issues of violence and train them to work for a non-violent society. All the delegates are working with great energy and enthusiasm to bring the issue of violence and the family to the attention of members of the Church hierarchy and the parishes in their area.

It is hoped that funding will be found to enable a further consultation of "grass roots" delegates to be held in another part of the Communion in 2005.

Tenth Anniversary of the International Year of the Family

2004 is the tenth anniversary of the United Nations International Year of the Family held in 1994. The UN objectives are to:

- Increase awareness of family issues among governments, policy-makers and the public;
- Strengthen policies in respect of families;
- Stimulate efforts to respond to the situation of families;
- Review and assess the situation and needs of families, identify specific issues and problems at all levels;
- Enhance the effectiveness of specific programmes concerning families, generate new activities and strengthen existing ones;
- Improve collaboration among national and international NGOs in support of families.

It is important that the Anglican Communion should use the anniversary to focus on these aims and work to help with their implementation. The Family Network has started work on a special newsletter. Key people from different parts of the Anglican Communion are being asked to contribute articles answering the question "What has changed for families in your area over the past ten years? What projects have been developed and what problems have intensified or arisen?" Articles have already been promised or received from Asia, Burma, Papua New Guinea, Southern Africa, Kenya, New Zealand, Australia, Wales and England. The newsletter will be published in the Trinity Anglican World and it is hoped it will be a resource for the Anglican Communion and the many organisations and projects marking the anniversary of the Year of the Family.

Subsequent newsletters

For the Michaelmas and Advent issues of Anglican World, newsletters are planned on the themes of Moving Families and Interfaith issues for Families.

For further information about the International Anglican Family Network see the website: www.iafn.net or contact the co ordinator at IAFN office, PO Box 54, Minehead, Somerset TA24 7WDEGLAND E-mail: mail@iafn.net Tel/Fax +44 (0) 1643 841 500

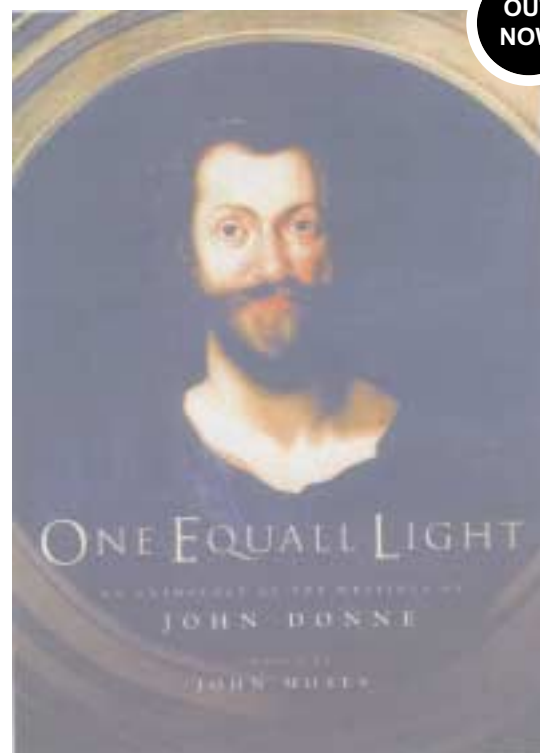
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From the Foreword by Rowan Williams

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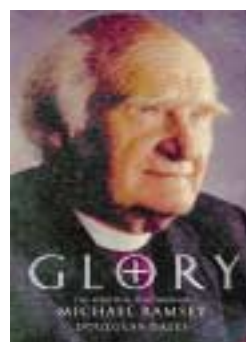
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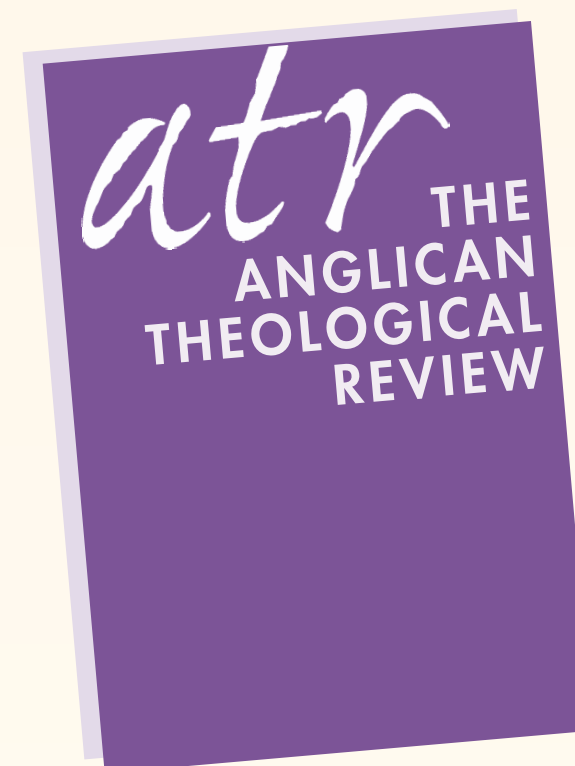
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Yearly subscriptions for 2004 include the Women in Theology issue. It may also be purchased separately.

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ADVENT IN OSLO: PORVOO COMES ALIVE IN INTER FAITH ENCOUNTER AND REFLECTION

Canon Andrew Wingate.

Member of the NIFCON support group (Network for Inter faith Concerns), Diocese of Leicester.



The first Porvoo Churches consultation on inter faith issues

Whether by design, accident, or through the Holy Spirit, plans were made to hold the first Porvoo Churches consultation on inter faith issues over Advent Sunday weekend, through to Wednesday. Days are short at the end of November in Oslo, and Advent is celebrated in a way that highlights its importance as a festival of anticipation of light, within the darkness. This gave a particular background to our deliberations on how to relate more effectively with our neighbours of other faiths in the Nordic and Baltic countries, and within the Anglican Churches of the British Isles. How are we to witness to the light of Christ, within our various contexts, while developing a greater understanding and respect for the other, now no longer overseas in 'the mission field' but a presence in all our cities?

Twenty eight of us gathered from the Lutheran Churches of Norway, Sweden, Finland, Latvia, Denmark, Iceland, Germany, and the Anglican Churches of England, Wales, Scotland and Ireland. Two of us represented NIFCON, and there was a participant from the Lutheran World Federation. The main objective was achieved, which was to agree a set of guidelines to be recommended to participating churches. Each was discussed thoroughly in groups, in the light of the extensive experience of delegates. These guidelines are listed below. At the same time, the very well organised

consultation set what might have seemed a rather dry task, within a rich setting.

Each day began with a simple advent eucharist in a large city centre church. We walked to this in darkness, and returned in the light, to a magnificent breakfast, which was only a foretaste of the excellent food enjoyed throughout the conference. There were daily Bible Studies, which were discussed in our groups. These were on Mission in Paul, Matthew, Luke and John, and were given by three Norwegian Professors, one serving in Sheffield, and the one on Luke by me. There were also a series of beautiful evening meditations prepared by Mandy Ford, a Church of England priest from Leicester.

There were an important series of country presentations, where we learnt of the diversity of the communion, from Iceland, with tiny communities of other faiths, and Sweden with numbers in proportion higher than Britain. The influence of asylum seekers and refugees, including, for example, the ubiquitous Somalis, was a common factor in most countries. Britain is unique in the diversity of its religious make up, where the links with India have led to the numbers of Hindus and Sikhs not found anywhere else. In several countries, inter faith relations means Muslim-Christian relations, though an increasing number of conversions to Buddhism is a factor in

several countries. There are scripts of these presentations, which can be a useful resource in the future. What came through was diversity, but also common challenges. For someone who tends to look to the wider Anglican Communion, this was a time to realise how much northern Europe has in common, and how important the Porvoo agreement is in potential, as we live out our faith within apparently highly secularised contexts.

Our very efficient Norwegian organiser Vebjorn Horsfjord arranged a number of key exposure programmes. These included a reception, in the ultra Swedish house of the Swedish Chaplain in Oslo. This appointment goes back to when Norway and Sweden were one country. Another reception was given by the Bishop of Oslo, and our fellow guests were members of the various faiths of the city, including secular humanists, and holistic movement followers! I talked with a holistic person, who told me exactly how many followers they had. There is a critical number needed to receive state funding! The Bishop of Oslo spoke of his deep involvement with various peace initiatives, and the Nobel Peace prize selection, and we felt something of the contribution Norway has made to the wider world.

We also visited inner city Oslo, on two occasions. We learnt of the energetic ministry of the parish priest in Gronland, an area dominated by Muslims of Pakistani background. We were well received in one of the mosques, where there was a wish to impress upon us that they were good Norwegian Muslims, and had no wish to engage with international controversies. They were about to receive state funding towards a much needed new mosque. We visited the Emmaus Centre, a project for dialogue with Muslims, Buddhists and followers of new religious movements. Two committed women pastors have been set aside for this programme, and some of us from the UK were envious of the resources being allocated here!

Finally, here is a taste of the guidelines. There is a theological prologue, affirming that God is no less generous in salvation than in creation, that Jesus Christ shows us God's face and opens the way to God, and that the Spirit's presence is known through the Spirit's fruits. There are then twelve (increased from ten by our discussion groups!) issues highlighted. They are:

- Building long term trust
- Speaking truthfully about the other

- Sharing our faith
- Coming together before God (questions of prayer and worship)
- Responding to changing societies
- Educating and nurturing in faith
- Supporting family life
- Working for the common good
- Involving women and men
- International issue
- Safeguarding the freedom to believe
- Changing religious commitment (about conversion)

These will seem somewhat enigmatic to the reader, and are filled out in the

full document with an explanatory paragraph. There have been several attempts in recent times to improve upon the much used WCC/BCC guidelines of the 1980's. Several have, in my opinion, not succeeded. As an inter faith practitioner, I believe these will prove very useful. They are commended to our various churches.

This gathering made real the Porvoo agreement, above all, by the personal encounters we enjoyed. The experience should encourage other groups with common interests to meet. The

combination of personal experience, country portraits, exposure to local realities, biblical reflection, and hard theological discussion made for a special consultation. The network established hopes to meet again in about two years time. What will not leave me also will be the sense of a common Lutheran/Anglican theological base. I did reflect from time to time on the high level of understanding and harmony within difference that we experienced in Oslo, which is now far from obvious in the wider Anglican Communion.

UPDATE ON SRI LANKA - ANTI CONVERSION LAW THREAT

This time last year Anglican World carried an article by Revd Canon Dr Andrew Wingate describing the emergence of Sri Lanka from years of civil strife and the role religious groups, leaders and individuals (by respecting one another) had been able to play in the quest for peace.

Unfortunately the situation in recent months has altered for the Christian minority. The so-called 'anti-conversion' issue which has been affecting the lives of many Christians in India is now being publicised in Sri Lanka and has led to violence against churches, although President Chandrika Bandaranaike Kumaratunga has taken a very stern view of the violence against the churches.

NIFCON recently received news from Rt Revd Duleep de Chickera, the Anglican Bishop of Colombo who sent us a copy of a statement which had been signed by the Rt Revd Kumara Illangasinghe, the Bishop of Kurunegala (the other Anglican Bishop in Sri Lanka and Chair of the National Christian Council of Sri Lanka), himself and a number of other church leaders. The document is issued in the name of the National Christian Council of Sri Lanka (the ecumenical body in that country). As well as expressing concern at the stirring up of resentment against Christians, the statement says

'We are mindful that all Sri Lankans of goodwill wish to see this country as a place where people of different ethnicity, languages, religions and ideologies are respected and treated equally, feel safe and live together with mutual tolerance. We are also concerned that Sri Lanka must remain the country reputed for religious tolerance and diversity. The State and Police in particular, have a primary role to play in this regard. Any further delay in

doing so could communicate a serious bias against a minority religion.'

It goes on to say that the term "unethical conversions" is unclear, and that a person's decision to change their affiliation from one religion to another is personal and the judicial determination and interference of a third party on the ethics of such a personal decision is questionable and undesirable. It further adds that such legislation would inevitably impose restrictions on the social service and social action through which Churches have served the people in Sri Lanka for generations - service 'which is an intrinsic and inseparable part of our responsibility and practice as Christians.' The signatories consider it is a basic right of the citizens of Sri Lanka to choose a religion, belief or ideology and conclude by stating their inability to support any legislation that seeks to restrict conversions for whatever reason.

The full text of the statement appears on the NIFCON website at www.anglicannifon.org

Along with the statement Bishop Duleep issued a pastoral letter to his clergy. The letter sets out a number of questions with biblical texts which together provide a powerful reflection which could be used by Christians in a number of inter faith contexts. For example the Bishop asks

'What is the quality of our relationships with the other Religions and Religious leaders of our locality? - Are these relationships cordial and is there some co-operation that takes place from time to time, and if so how can this be improved? Or have we been indifferent or insensitive to one another and if so what needs to be done to restore trust? (see Acts 10:34,35)'

and
'Reflect on our attitude towards other Christians who have been victims of violence. Have we as is required of us, denounced or



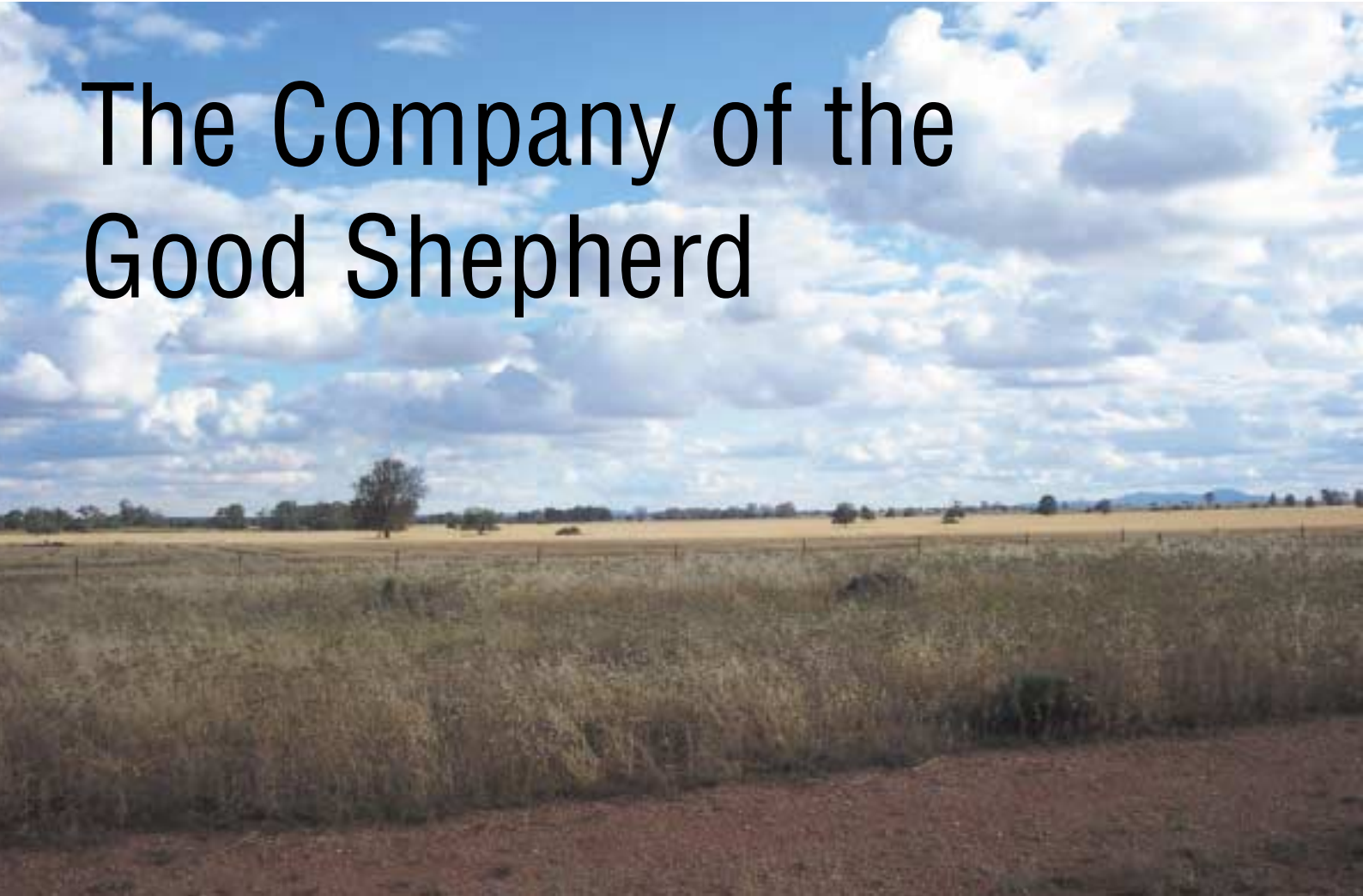
Bishop Duleep

shown our disapproval of the violence and offered the victims care and protection? or have we disowned them to safeguard our own interests or indicate superiority? In the aftermath of violence have we initiated conversations to settle disputes and build better understanding or have we further distanced ourselves (see Matt. 5:9)

For a copy of the reflection in full please contact the NIFCON desk at St Andrew's House.

Postscript: Since the issue of the statement by the National Christian Council a number of people responsible for much of the violence against churches have been arrested and charged. The Christian community is hopeful that the problems may begin to abate.

The Company of the Good Shepherd



by Peter Danaher, Diocese of Bathurst
New South Wales Australia.

In 1903 the Brotherhood of the Good Shepherd began in the Diocese of Bathurst, New South Wales Australia. The Brotherhood began as a response to the needs perceived by Eddie Campion, a young Englishman who was tutor in the household of Lord Hampden the State Governor of the time.

Eddie Campion saw the need for pastoral and sacramental ministry in the outback and remote parts of the vast New South Wales. He returned to England following his time as tutor and prepared for ordination at Wells Theological College in Somerset. It was at Wells that he met Charles Matthews who, after their ordination, returned to Australia with him in 1903. Together they began a ministry that attracted young men who chose to give three to five years service in ministry as part of what became The Brotherhood of The Good Shepherd.

The Brothers, most of them priests, committed themselves to vows of Poverty, Chastity and Obedience for the time of their ministry and agreed to live as part of a community and to work with colleagues in the parishes and centres of the diocese where ministry was not available nor affordable.

There are many stories told of the ministry and care of the Brothers. Of the

great generosity of their lives and their witness to the gospel through their preaching and living. They were willing to share the life but most particularly the hardships of those living far from others and in many cases far from family or other support.

The Brothers married, buried, baptised and prepared for confirmation hundreds of people during the time of their ministry and there are many people today who recall the care and love shown to them by these committed and deeply caring men.

The Brotherhood was both relevant and timely because it connected well

with the time and place in which it was set. Times have changed and where the style and form of the ministry of the Brotherhood was ideal for many years it is no longer so. The Brotherhood of the Good Shepherd, based in Dubbo New South Wales, was in fact the last of ten such Australian Brotherhoods to close its active ministry. The Brotherhood ceased ministry in 1982 principally due to the lack of men offering for this style of committed life.

The needs for ministry in the remote and isolated parts of the Diocese of Bathurst in the northwest of New South Wales have not changed and for many



years there have been resident priests located in the parishes previously cared for by the Brothers. These clergy have been supported by income generated by the funds held by the Brotherhood Council and invested since the closure of the Brotherhoods ministry.

In 2001 Bishop Richard Hurford came to the Diocese of Bathurst as the ninth bishop of the Diocese. Bishop Richard recognised the need for ongoing ministry in the former Brotherhood areas and also realised that the way this ministry was being provided could not continue. There simply was not enough income from the parishes, or from the income being generated from the Brotherhood Council. A new way of providing pastoral, sacramental and teaching ministry had to be found.

In 2002 the Company of the Good Shepherd began. The Company was formally inaugurated at a service held in the town of Gilgandra, the parish in the Diocese of Bathurst where the Brotherhood of the Good Shepherd first started.

The Company of the Good Shepherd, is in many ways the child of the Brotherhood, its aims are similar, to provide ministry in the name of Christ to the people of the Anglican Church and other denominations in the northwest of the Diocese of Bathurst.

The Company began with three members, two priests and one layman. The Diocesan Archdeacon and Vicar General, Archdeacon Peter Danaher was appointed as the Principal of the Company.

The Company of the Good Shepherd is a dispersed community, not unlike the Iona Community in Scotland, or the Wellspring Community in Australia. Companions in the Company can be ordained or lay, men or women, paid or honorary, married or single. At present there are seven Companions including the Principal. There is one layperson, one woman deacon, one



honorary priest and four paid full time priests.

The Company is moving towards a team ministry model and is serving five parishes with seventeen centres and covering a vast area of New South Wales. Companions work closely with Licensed Lay Ministers, who hold the Bishop's Licence to lead worship and carry out day-to-day pastoral care.

This team of seven Companions and fifteen Licensed Lay Ministers meet regularly for prayer, professional development and encouragement. Together the team believes that this developing model will be both relevant

and workable. At the heart of this new structure and model is commitment to Christ and the proclamation of the Gospel.

In carrying out this ministry, the Company faces the same issues faced by the Brothers, who have gone before us. Vast distances, the cost of fuel and the sense of isolation impact on all who are engaged in this ministry. One of our Companion priests who provided Christmas services this last Christmas travelled 500kilometres from the 23rd of December until mid afternoon on Christmas Day. Another of the Companions celebrated a Christmas Eve service in one centre and then drove for three hours to be in place for the Christmas morning services in another town. The cost in fuel was more than the people of these isolated communities were able to give.

As the Company develops and as we see the model of Ministering Communities take shape, we are more and more aware of God's provision of all that we need. It is the hope of the Company that every Christian person in our area of ministry will recognise their call to ministry and service in God's church and that the Companions will become more and more team builders and encouragers in the great challenges we have as we live out our own call and vocation in this wonderful part of God's world.



A statement from the Anglican Bishop in Jerusalem on Mordechai Vanunu

As chief pastor of the Anglican community in the Holy Land, I greeted Mordechai Vanunu this morning at 11am as he was released from Ashkelon prison. He is an Anglican Christian and expressed his desire to offer thanks to God for his release from prison as his first act as a free man. At his request, I celebrated the Holy Eucharist in the Cathedral Church of St. George, Jerusalem, midday, in the presence of fellow Christians, including bishops and clergy from England, the USA and Australia as well as local Christians. The Eucharist was offered in thanksgiving for the resurrection of Jesus Christ and in prayers for Mr Vanunu, his family and friends in the hopes that he can live a normal life from now on.

+The Rt Revd Riah Abu El-Assal, Bishop in Jerusalem



Archbishop Rowan Williams joined ecumenical partners in a celebration at St Mark's Coptic Orthodox Church, London, UK, to mark the 25th anniversary of the congregation. The spiritual leader of the Coptic Church, Pope Shenouda, presided at the liturgy. (Rosenthal/ACNS photo)

Statement from the Spanish Episcopal Reformed Church on the terrorist attacks in Madrid

For the appalling terrorist acts that occurred in Madrid on March 11 causing a great number of deaths and injuries, we wish to express our strongest disgust. We would like to convey to the families of the victims our total support and we ask the Lord to be with them in their deep pain and sorrow at the loss of their loved ones. We believe that life is the most precious gift from God, therefore we condemn any and all acts of violence no matter what the objective may be. We ask all members of our Church to pray for the families of those who died and to join the rest of our country in any demonstration of unity against these unspeakable acts of terrorism.

The Rt Revd Carlos López Lozano Bishop in Madrid

SPRING

*Spring of hope, new life and gladness
blue birds, blue sky...
why then the sadness?
Our broken world
is caught in madness.
Crumpled bodies, human strife
fearsome rage
in violent life
wracks people in a distant land.
Can I, in justice
take no stand?
Will futile thought or fervent prayer
relieve the pain
I cannot share?
I feel, O God, foresworn to sorrow.
So many a child
with no tomorrow.
Greed and vengeance take their toll.
We watch in silence
as cameras roll.
One story today, another to come
another bomb
another gun.
Governments vie for power and position.
Secrets abound
and confused sense of mission.
Is this the world that was meant to be?
We seem caught in bonds
of apathy.
How can I give thanks for this beautiful day?
My God, you must teach me
new ways to pray.*

DAPHNE GRIMES

Food shortages add to diocese's problems

The Diocese of Central Zimbabwe is planning an extensive food relief programme as the region is suffering a fourth year of major food shortages. The relief will be undertaken in conjunction with the Church's HIV/AIDS programmes, as these programmes already have an existing support network, though resources are likely to be stretched to their limit.

Peter Kwaramba, the diocesan communications officer said in the latest edition of "Partners" - the journal of the Anglican Church in Zimbabwe, Botswana, and Transvaal - that the food shortages added more burdens to the

region as the HIV/AIDS pandemic was continuing to "wreck havoc here in the diocese," he said, adding, "Ahead of us is a very gloomy picture of food security."

The journal also reports that on average two parishioners die of AIDS every month per parish. This translates into three people every day. In 2003, the Diocese of Central Zimbabwe set up its HIV/AIDS programme, which includes 24 community-based counsellors and a communications desk in Gweru City and 21 home-based car volunteers in Chiwundura's St Patrick's Mission catchment area.

Mr Kwaramba is currently supervising the effort, called the St. Patrick's HIV/AIDS action programme or PATHAIDS. It is hoped, said Mr Kwaramba, that in 2004 the project will be extended across the diocese with all churches having an active HIV/AIDS committee and co-ordinator. PATHAIDS will act as the pilot project, not only for HIV/AIDS prevention, but also to deal with its contingent problems, including support for the terminally ill, orphaned and marginalised children, and for families in general. "The project sees HIV/AIDS as a developmental problem and tackles its prevention, care and support...with empowerment...spiritual and economic," said Mr Kwaramba. The only problem with ensuring the project worked, he added, was a lack of funds and a vehicle.

Related to the HIV/AIDS project is the construction of a new hospital at St Patrick's Mission to expand an already stretched local clinic. It will have modern consulting rooms, two student wards, maternity wards, and HIV wards and counselling rooms. The plans have been approved and the foundations have been dug, though again, reported Mr Kwaramba, funds remained an issue. He hoped that the student wards would be operational at the end of the year.



Secretary General of the Anglican Communion, the Revd John Peterson receives a cheque for \$45,000 from the Diocese of Texas, designated for St. Andrew's House.



The Archbishop of Canterbury with children of St Cecilia's C of E School, Wandsworth at the recent opening of the school. The Archbishop wears the vestments given to him in Ghana, on his first official pastoral visit as Archbishop to a Province of the Anglican Communion. Photo: Lambeth Palace



The Archbishop of York, Dr. David Hope, is pictured with Bartolomew, Archbishop of Cluj in the Romanian Orthodox Church, last week during a nine day pilgrimage to Romania. Archbishop Bartolomew invited Dr. Hope to join him in the morning Orthodox Liturgy. Archbishop Hope brought greetings from the Church of England. Dr. Hope urged over 70 British pilgrims accompanying him to take a greater interest in the Orthodox interpretation of the Christian life, "not least in the eternal relationship between the things of heaven and earth," said Dr. Hope.



Lambeth Conference 2008 design group meets



Archbishop Rowan Williams welcomed the 2008 Design Group to Lambeth Palace following their meeting at St Andrews House in London to hear their report. The members are the Revd Dr Ian Douglas, Associate Prof of World Mission and Global Christianity, Episcopal Divinity School, USA; the Rt Revd Ian Ernest Bishop of Mauritius; the Rt Revd Thabo Makgoba; Suffragan Bishop of Grahamstown, Southern Africa; the Most Revd Sir Ellison Pogo KBE Archbishop of Melanesia & Bishop of Central Melanesia (chairman); the Rt Revd Miguel Tamayo, Bishop of Uruguay; the Rt Revd James Tengatenga, Bishop of Southern Malawi, Ms Nomfundo Walaza, Southern Africa; Ms Fung-Yi Wong, Hong Kong and ACC member. Staff members including, Deirdre Martin, Canon John Peterson and Canon Jim Rosenthal, met with the group. Photo: ACNS/Rosenthal

Theological Books to Malawi

In September 2003 SPCK/USA was invited to work on a joint project with the Diocese of New York (especially The Rt Rev Catherine S Roskam) and General Theological Seminary to work on a project to collect theological books for the Leonard Kumonga Seminary Library, a new Anglican seminary in Malawi. This project is at the request of The Rt Rev James Tengatenga.

The Diocese of Southern Malawi has asked the American Episcopal churches and the Church of England for support in building this new seminary. Support has been robust as money has been donated and buildings built. Faculty have been arranged, yet there was a specific need for a theological library which meets accreditation standards. Specifically, Diocesan Bishop James Tengatenga requested 10,000 volumes of theological books.

SPCK/USA staff and work-study seminarians (Tom Jones and Perry Whitaker) met at the warehouse to load an 18-wheeler with 140+ boxes of books - total books over 6,200. These books from SPCK/USA are on their way to General Theological Seminary where they will be loaded into a container for shipment to Malawi. In addition to the books from SPCK, Trinity Wall Street bookstore donated approximately 2,900 new volumes, General Theological Seminary library donated 1,000 volumes, and additional volumes are arriving at General weekly from clergy and parishes.

SPCK/USA is grateful to St Thomas NYC and Christ Church, Ponte Vedra Beach, FL for both donating \$3,000 each to cover the shipping charges.

With prayer, patience, and perseverance SPCK/USA has once again joined with many to feed hungry minds and nourish thirsty souls.

Rector

St Alban's Anglican-Episcopal Church
Tokyo, Japan

As the only English-speaking parish in the Tokyo Diocese of the Nippon Sei Ko Kai (Anglican Communion), St Alban's is a diverse, dynamic community of Christians from all parts of the world. We are seeking an experienced Rector to lead us forward in our mission and worship in central Tokyo. Three year appointment (renewable) from January 2005. We will send information and application details to qualified applicants. Letters of interest will be treated in confidence and should include qualifications, experience, family, and ministry interests/goals. We look forward to hearing from you as soon as possible.

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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.

BISHOPS

Canon Martin Shaw was elected as the new *Bishop of Argyll and The Isles* in the Scottish Episcopal Church at a meeting of the Electoral Synod on March 24 in Oban.

Suffragan Bishop elect of Southampton
The Queen has approved the nomination of the **Reverend Canon Paul Roger Butler BA**, Team Rector of the Parish of Walthamstow in succession to the Right Reverend Jonathan Michael Gledhill MA on his elevation to the See of Lichfield in July 2003.

Suffragan Bishop elect of Lynn
The Queen has approved the nomination of the **Reverend James Henry Langstaff MA**, Rector of Holy Trinity, Sutton Coldfield, Birmingham in succession to the Right Reverend Anthony Charles Footitt MA on his resignation on 31 August 2003

NEW DEAN OF ST ALBANS APPOINTED

It has been announced from 10 Downing Street today (April 19th) that the Queen has approved the nomination of The Revd Canon Dr Jeffrey John as the next Dean of St Albans.

Canon Jeffery John, who is also to be Rector of the Cathedral and Abbey Church of St Albans, is currently Chancellor and Canon Theologian of Southwark Cathedral.

He succeeds the Very Revd Christopher Lewis, who became Dean of Christ Church, Oxford, last October, after nine years as Dean of St Albans.

The Bishop of St Albans, the Rt Revd Christopher Herbert, said: "I warmly welcome this appointment. Jeffrey John has a well-deserved reputation for being a good, caring pastor.

"He is an intelligent, courageous priest who will follow a long line of superb Deans of St Albans and will bring to the Abbey a wide range of gifts. He is a man of prayer, a preacher and teacher of real authority and grace."

Canon Jeffrey John said: "I am honoured to be appointed Dean of St Albans, and am grateful to the Crown and to the Bishop of St Albans for placing such a degree of confidence in me.

"The Cathedral is a wonderful and holy place. I will be proud to be part of it, and hope I can help further its work and witness."

Canon Stephen Lake, Acting Dean of St Albans, said: "We are delighted to have a new Dean. I am sure the Abbey community will welcome Canon John. We look forward to sharing in this new ministry, in this unique place."

The date for Jeffrey John's installation as Dean has yet to be finalised, but is likely to be during the autumn.

As Dean of St Albans, Jeffrey John will be responsible for the overall leadership of the life of the Cathedral, including worship, education, mission and service to the community.

In the post of Rector, for which the Bishop of St Albans has the patronage, Jeffrey John has pastoral oversight of the parish and the thriving Cathedral congregation.

Jeffrey John was born in the South Wales mining village of Tonyrefail in 1953. After a 'chapel' upbringing and several teenage years away from the church, he was confirmed as an Anglican at 18 years old.

His calling to the ordained ministry grew while he was reading Classics and Modern Languages at Oxford, and he went on to read Theology and prepare for ordination. Following ordination, and a curacy in South Wales, he spent 11 more years at Oxford, at Brasenose and Magdalen colleges, combining theological research and teaching with pastoral work as a chaplain.



Canon Jeffrey John

Jeffrey John was appointed Vicar of Holy Trinity, Eltham, in 1992 and, six years later, became a Canon at Southwark Cathedral and co-ordinator of training for the diocese. His role has included setting up a range of new courses, including post-ordination training and continuing ministerial education.

St Albans Cathedral is also a parish church with a large and active congregation and the Dean is the Rector of the Parish of St Albans Abbey.

The Cathedral is known for its close links with other Christian Churches. Roman Catholic, Free Church, Lutheran and Russian Orthodox congregations hold regular services, and the four honorary ecumenical chaplains take a full part in the life of the Cathedral.

The Cathedral is also celebrated for its musical tradition and for its education centre which hosts visits by more than 13,000 school children each year.

The Anglican Student Center in Salamanca, Spain has long been a dream of Bishop Carlos Lopez, the bishop of the Episcopal Church in Spain. The center sits at a traffic circle in sight of three universities in the historical city of Salamanca. It will house nearly 100 students, both Spanish and international, have a cafeteria, book store and chapel. It is a contemporary red brick structure with a glass block encased round stairwell—a beautiful and very visible symbol of the Church there. Just weeks before the scheduled opening, the local government has required all the landscaping to be completed before they open, new fire codes have raised the finishing costs as have taxes of nearly 16% of the total cost of the building. Bishop Carlos needs \$120,000 to completely finish the building and obtain the necessary license to open in time for summer classes. There are more than 50,000 students in Salamanca and it would be a great blessing for the Church there to provide a home for a number of students as well as provide a vital witness for the Church in such an active crossroads of life in Spain. Please contact Revdmo. Carlos López Lozano, Iglesia Española Reformada Episcopal, Beneficencia, 18 28004 Madrid eclisiae@arrakis.es

THANK you to the Very Revd Dean of Denver (Colorado USA) for his support of Anglican Episcopal World, enabling dozens of gratis subscriptions to be sent to people requesting the magazine but unable to afford the costs, as well as supporting the publication in general.

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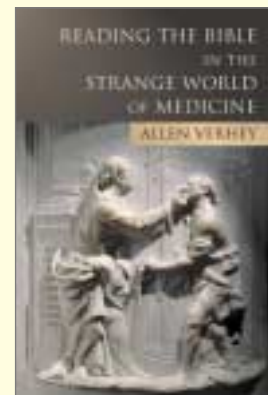
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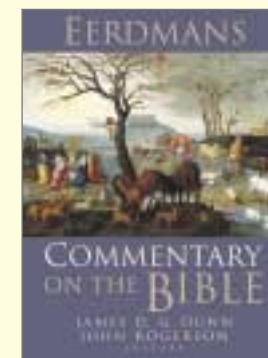
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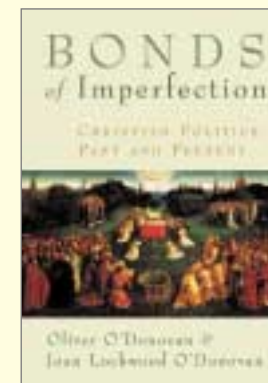
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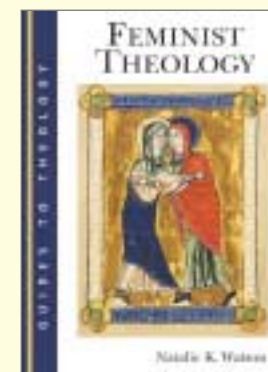
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GENERAL

IN THE NAME OF GOD by the Revd Canon Jean Parker Vail is a collection of sermons and reflections on ministry and the nature of faith that lead readers closer to a loving God. Ordained into the priesthood in 1986, Jean Vail has led countless retreats, taught preaching courses for ordinands and clergy, and for ten years was Chaplain of the Midwest Chapter of the Society of Companions of the Holy Cross. Canon Vail is former interim Dean of the cathedrals in Chicago and Minneapolis. Throughout the book, readers are encouraged to re-explore the bond between love and faith and investigate their own personal journeys towards God. The book includes a foreword by Presiding Bishop of ECUSA, the Most Revd Frank T Griswold. \$15, postage \$4 USA: St Mary's Episcopal Church, Box 628, St Mary's Rd, Hillsborough, NC 27278 USA. Phone 919 732 9308.

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These pages are compiled by Nicola Currie.

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Top photo: Archbishop of Canterbury Rowan Williams, on his first pastoral visit to a Province of the Anglican Communion, visited what is the shell of a church on one of the major thoroughfares of Freetown. He and his wife Jane, and those travelling with him, were moved by the courage and determination of the Anglicans of Holy Trinity parish, to rebuild their bombed-out church, as a witness to the Gospel of the Risen Christ in this city that has faced so many trials and so much trauma over the years.

"I ask your help in supporting the Anglicans of Holy Trinity Parish, Freetown, as they seek to be a symbol of hope for their community."
Archbishop Rowan

The Last Word



I have often wondered how many friends I really have. Friendship is an incredible gift and as my years succeed to years I am learning more and more never to take friendship for granted. Distance separates us from our friends and indeed in many cases from our families, our work also can mean sacrificial decisions about where one decides to plant themselves as one seeks to fulfil their own vocation, ministry and obligations.

The Anglican Communion Office is embarking on a new and exciting task of establishing its operation at a former convent of the Community of St. Andrew, namely St. Andrew's House, Westbourne Park, London. The work of the Anglican Communion has been my priority for over a dozen years now. Over the last few years, in a position that I cherish as Communications Officer, I have seen and heard things that have shocked me and caused much dismay when I think of the efforts of archbishops, bishops, clergy, missionaries, lay workers that have done so much to bring our somewhat untidy, very diverse, incredibly colourful and wildly dispersed Communion together as a family.

In the busyness for preparing for the Opening of St. Andrew's House, the Invitations for the Opening Eucharist and Blessing of the Refurbished rooms had to be sent out. It fell to me to stuff the envelopes with the invitations that had been printed near my home in Canterbury. I sat on the train, a rather bumpy ride from Canterbury to London, putting one invitation in an envelope after another. I realised that this might turn into a tedious event. What could I do? The limitations were obvious. I was on a train, one of the worst train lines probably in the world, were there any options. It came to me on the third envelope, why not pray, and why not be specific in my prayer.

The result was that for each envelope I filled, I remembered before God in intercession and in thanksgiving, the name of an individual that I had met in the course of my work for the Anglican Communion. Not a cathedral, not a monastery, not in our new office, but on a rickety old British Train I engaged in a ceremony, although private it at times brought tears to my eyes, smiles to my face and a whole spectrum of reaction. It was funny how one name led to another. The succession of names was not obvious. Thinking of William in London let me to think of Brother Andrew in Jordan, thinking of Margaret in Sydney, made me think of Manasses in the Sudan. Why? Because the forum in which I encountered these fellow Anglican Christians was part of the work and fellowship we share as a Communion. Names flowed, people I worked with, people I have worked for, people I have written about, people I have photographed. There was Emmanuel from Cape Coast and Sandy from Los Angeles. In a way it was like a Rosary, the constant prayer, the constant naming of people. The question came to mind as I approached each envelope, would I run out of names. The count continued, the total exactly 300.

Those who have shared my own personal journey with me as friends are the greatest gift of all. Yet the privilege of naming 300 individuals in prayer and in thanksgiving, and in that joyful expectation of what it means to be mutually caring and responsible for others, is something that must be honoured and cherished and not torn apart. The 300 people I named included those from every walk of life, every possible colour skin, and a myriad of experiences.

None of us needs extra work, but on this particular project I actually wished I had had more envelopes to stuff, because as the last one was filled and the name spoken, immediately more names came into my mind.

What is my dream? Many will say I am naïve, but some may agree, my dream is to pray better, to live better, to give more, to receive more, to share more and to live a better life for the sake of those I have been blessed with on my earthly pilgrimage and who join me in my praises and alleluias to a risen Christ who calls us to be one as he and the Father are one, so that life in this weary world can actually take on more meaning and that the Risen Christ conquering sin and death is our triumph as well. Let us pray for one another, let us work for each other, let us recommit ourselves no matter who we are. Count the cost of division. Let's do all we can to maintain unity as a people blessed with the unique and incredible expression of the Christian faith that we call Anglicanism. Long may it wave.

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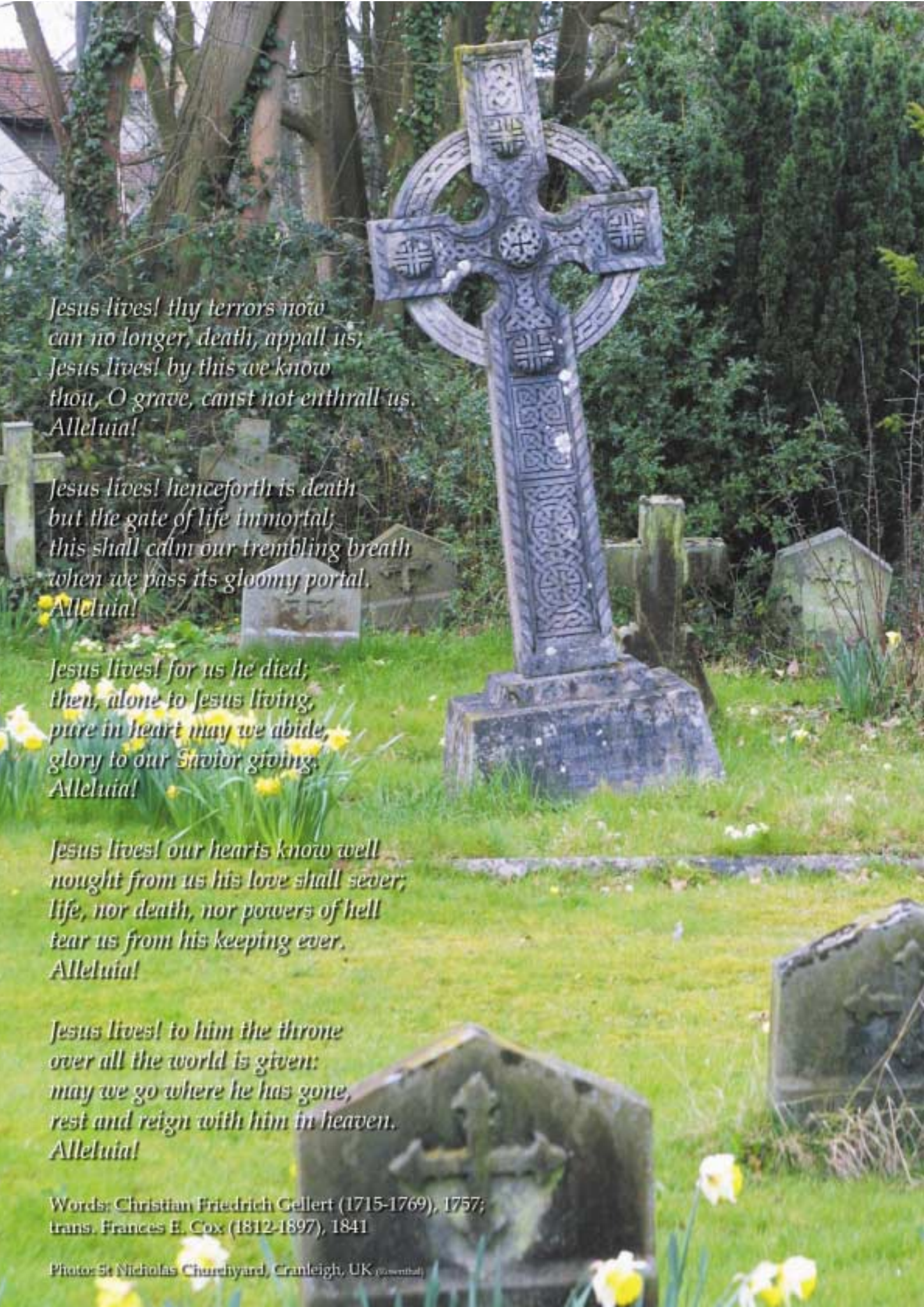
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*Jesus lives! thy terrors now
can no longer, death, appall us;
Jesus lives! by this we know
thou, O grave, canst not enthrall us.
Alleluia!*

*Jesus lives! henceforth is death
but the gate of life immortal;
this shall calm our trembling breath
when we pass its gloomy portal.
Alleluia!*

*Jesus lives! for us he died;
then, alone to Jesus living,
pure in heart may we abide,
glory to our Savior giving.
Alleluia!*

*Jesus lives! our hearts know well
nought from us his love shall sever,
life, nor death, nor powers of hell
tear us from his keeping ever.
Alleluia!*

*Jesus lives! to him the throne
over all the world is given:
may we go where he has gone,
rest and reign with him in heaven.
Alleluia!*

Words: Christian Friedrich Gellert (1715-1769), 1757;
trans. Frances E. Cox (1812-1897), 1841

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