

THE ANGLICAN CENTRE IN ROME



Courses in 2006

Tuesday 9 May - Tuesday 16 May

PREACHING IN THE STEPS OF ST PETER AND ST PAUL

This Course will help prepare Lay Ministers for preaching. It will look at the legacy of St Peter and St Paul in Rome and will relate this to New Testament preaching. There will be visits to the Basilica of San Pietro and St Paul-without-the-Walls. Anyone - lay or ordained - who exercises a preaching ministry will be welcome.

Saturday 10 June - Saturday 24 June

ANGLICAN / ROMAN CATHOLIC ECUMENISM

A module jointly organised by Liverpool Hope University and the Anglican Centre. It will look at the whole range of ongoing dialogue between the two communions. The first week (10-17 June) will be in Liverpool and the second week in Rome. Staff from both institutions will lead the Course

Monday 26 June - Tuesday 4 July

ROMESS - THE EARLY CHRISTIANS

This popular Course uses the art, architecture, history and culture of the city of Rome to underpin our knowledge of the Early Church and to challenge and deepen personal faith. There will be visits to many of the sites mentioned in the Course, including the Basilicas and the Roman Forum

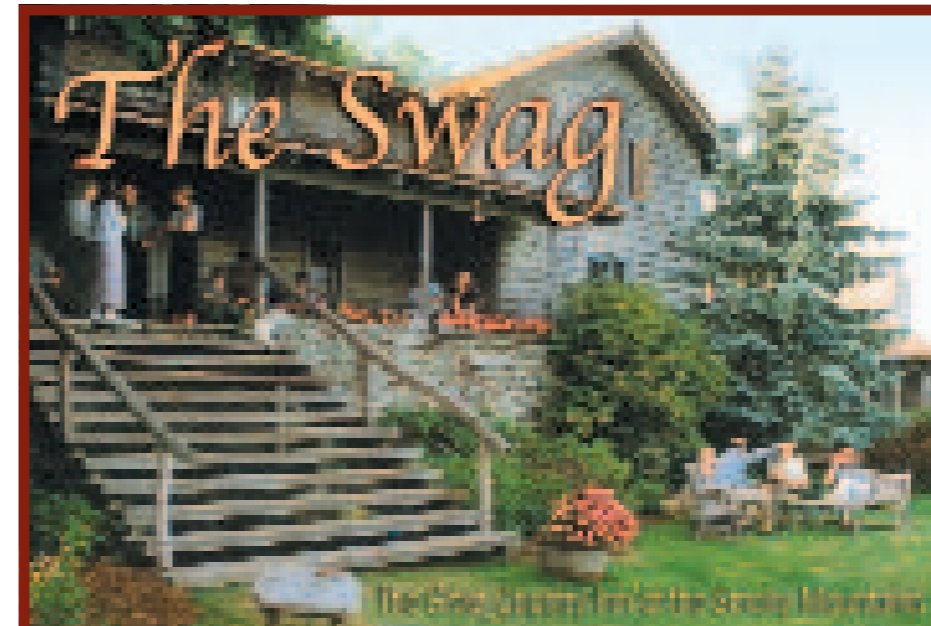
Tuesday 3 October - Tuesday 10 October

ARCIC II MARY, GRACE AND HOPE IN CHRIST

This is a second opportunity to study the latest ARCIC document, which covers our understanding of the role of the Virgin Mary in the scheme of salvation. The Course will be led by a well-known ecumenical theologian, and involve both Anglican and Roman Catholic participants

Fees for Course 1 will be £200/US\$375/Euro 300. Fees for Courses 2 and 5 will be £350/US\$575/Euro 525. Fees for Course 4 will be £425/US\$780/Euro610. Fees for Course 3 yet to be finalised. Course fees do not include accommodation - details from ACR.

Booking forms can be obtained from the Reverend Sara McVane: either visit the website - www.anglicancentreinrome.org, or email to anglican.centre.rome@flashnet.it. Fax +39 066 780 674 Telephone +39 066 780 302 or write to:
The Anglican Centre in Rome, Piazza del Collegio Romano 2, 00186 Roma, Italy.

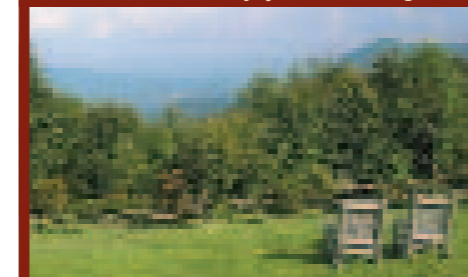


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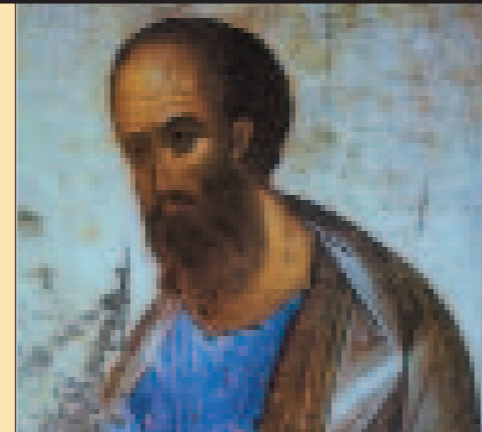
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Archbishop addresses World Council of Churches

Identify Yourself!

Address to the 9th meeting of the World Council of Churches, Porto Alegre, Brazil

If someone says to you 'Identify yourself!' you will probably answer first by giving your name – then perhaps describing the work you do, the place you come from, the relations in which you stand. In many cultures, you would give the name of your parents or your extended family. To speak about 'identity', then, is to speak about how we establish our place in the language and the world of those around us: names are there to be used, to be spoken to us, not just by us; work is how we join in the human process of transforming our environment; and who we are becomes clear to those around when we put ourselves in a map of relationships. Before we start thinking about what is essential to Christian identity in the abstract, it may help us just for a moment to stay with this element of simply putting ourselves on the map.

So in these terms how do we as Christians answer the challenge to identify ourselves? We carry the name of Christ. We are the people who are known for their loyalty to, their affiliation with, the historical person who was given the title of 'anointed monarch' by his followers – Jesus, the Jew of Nazareth. Every time we say 'Christian', we take for granted a story and a place in history, the story and place of those people with whom God made an alliance in the distant past, the people whom he called so that in their life together he might show his glory. We are already in the realm of work and relations. We are involved with that history of God's covenant. As those who are loyal to an 'anointed monarch' in the Jewish tradition, our lives are supposed to be living testimony to the faithfulness of God to his commitments. There is no way of spelling out our identity that does not get us involved in this story and this context. Explaining the very word 'Christ' means explaining what it is to be a people who exist because God has promised to be with them and whom God has commanded to show what he is like.

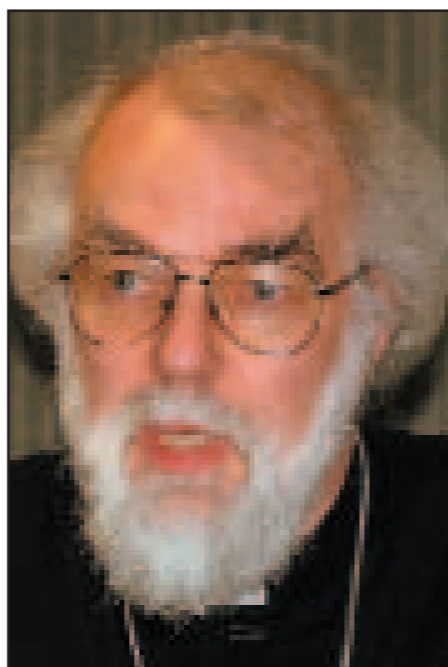
And to say that we are now under the authority of an anointed monarch whose life on earth was two millennia ago is also to say at once something about that 'monarch'. His life and presence are not just a matter of record, of narrative. There are groups that identify themselves by their founders – Lutherans, Marxists – but the name Christians use of themselves is not like that because of what the title 'Christ' means. We do not look back to a founder; we look now, around, within, for a presence that has authority over

our lives and is active today. And so we already imply the ways in which we shall be thinking theologically, doctrinally, about the story of the resurrection and ascension of Jesus.

But as we go further, the identity we are sketching becomes fuller still. What does the anointed king tell us to do and how does he give us power to do it? We are to reveal, like the Jewish people, that the God whose authority the king holds is a God of justice, impartial, universal, and a God who is free to forgive offences. But we are also to show who God is by the words our king tells us to address to God. We are to call him 'Father', to speak in intimate and bold words. Our identity is not just about relations with other human beings and our labours to shape those relationships according to justice and mercy. It is about our relation to God, and the 'work' of expressing that relation in our words and acts. In Greek, the word *leitourgeia* first meant work for the sake of the public good, before it came to mean the public service of God. Christian identity is 'liturgical' in both senses, the work of a people, a community, showing God to each other and to the world around them, in daily action and in worship. Our 'liturgy' is both the adoration of God for God's own sake and the service of a world distorted by pride and greed. It is expressed not only in passion for the human family, especially in the middle of poverty and violence, but in passion for the whole material world, which continues to suffer the violence involved in sustaining the comfort of a prosperous human minority at the cost of our common resources.

'Identify yourself!' says the world to the Christian; and the Christian says (as the martyrs of the first centuries said), 'We are the servants of a monarch, the monarch of a nation set free by God's special action to show his love and strength in their life together, a monarch whose authority belongs to the present and the future as much as the past. We are witnesses to the consistency of a God who cannot be turned aside from his purpose by any created power, or by any failure or betrayal on our part. We are more than servants or witnesses, because we are enabled to speak as if we were, like our king, free to be intimate with God; God has stepped across the distance between ourselves and heaven, and has brought us close to him. When we speak directly to God, we speak in a voice God himself has given us to use.'

So, as Christians spell out, bit by bit, what



is the meaning of the name they use of themselves, they put themselves on the map of human history. Before they start analysing the doctrines that are necessary for this identity to be talked about and communicated abstractly, they speak of themselves as belonging in this story and this set of possibilities. Creed and structure flow from this. And it can be put most forcefully, even shockingly, if we say that Christians identify themselves not only as servants of the anointed king but as Christ. Their place in the world is his place. By allowing themselves to be caught up into his witness and doing what his authority makes possible for them, in work and worship, they stand where he stands. The Christian Scriptures say that believers bear the name of Christ, that this name is written on their foreheads, that their life together is a material 'body' for the anointed king on earth.

Christian identity is to belong in a place that Jesus defines for us. By living in that place, we come in some degree to share his identity, to bear his name and to be in the same relationships he has with God and with the world. Forget 'Christianity' for a moment – Christianity as a system of ideas competing with others in the market: concentrate on the place in the world that is the place of Jesus the anointed, and what it is that becomes possible in that place.

There is a difference between seeing the world as basically a territory where systems compete, where groups with different allegiances live at each other's expense, where rivalry is inescapable, and seeing the world as a territory where being in a particular place makes it possible for you to see, to say and to do certain things that aren't possible elsewhere. The claim of Christian belief is not first and foremost that it offers the only accurate system of thought, as against all other competitors; it is that, by standing in the place of Christ, it is possible to live in such intimacy with God that no fear or failure can ever break God's commitment to us, and to live in



Anglican Worship at WCC

such a degree of mutual gift and understanding that no human conflict or division need bring us to uncontrollable violence and mutual damage. From here, you can see what you need to see to be at peace with God and with God's creation; and also what you need to be at peace with yourself, acknowledging your need of mercy and re-creation.

This perspective assumes from the beginning that we live in a world of plural perspectives, and that there is no 'view from nowhere', as philosophers sometimes express the claim to absolute knowledge. To be a Christian is not to lay claim to absolute knowledge, but to lay claim to the perspective that will transform our most deeply rooted hurts and fears and so change the world at the most important level. It is a perspective that depends on being where Jesus is, under his authority, sharing the 'breath' of his life, seeing what he sees – God as Abba, Father, a God completely committed to the people in whose life he seeks to reproduce his own life.

In what sense is this an exclusive claim? In one way, it can be nothing except exclusive. There is no Christian identity that does not begin from this place. Try to reconstruct the 'identity' from principles, ideals or whatever, and you end up with something that is very different from the scriptural account of being 'in Christ'. And because being in Christ is bound up with one and only one particular history – that of Jewish faith and of the man from Nazareth – it is simply not clear what it would mean to say that this perspective could in principle be gained by any person anywhere with any sort of commitments. Yet in another sense exclusivism is impossible here, certainly the exclusivism of a system of ideas and conclusions that someone claims to be final and absolute. The place of Jesus is open to all who want to see what Christians see and to become what Christians are becoming. And no Christian believer has in his or her possession some kind of map of

where exactly the boundaries of that place are to be fixed, or a key to lock others out or in.

In the nature of the case, the Christian does not see what can be seen from other perspectives. He or she would be foolish to say that nothing can be seen or that every other perspective distorts everything so badly that there can be no real truth told. If I say that only in this place are hurts fully healed, sins forgiven, adoption into God's intimate presence promised, that assumes that adoption and forgiveness are to be desired above all other things. Not every perspective has that at the centre. What I want to say about those other views is not that they are in error but that they leave out what matters most in human struggle; yet I know that this will never be obvious to those others, and we can only come together, we can only introduce others into our perspective, in the light of the kind of shared labour and shared hope that brings into central focus what I believe to be most significant for humanity. And

meanwhile that sharing will also tell me that there may be things – perhaps of less ultimate importance, yet enormously significant – that my perspective has not taught me to see or to value.

What does this mean for the actual, on-the-ground experience of living alongside the plurality of religious communities – and non-religious ones too – that we cannot escape or ignore in our world? I believe that our emphasis should not be on possessing a system in which all questions are answered, but precisely on witness to the place and the identity that we have been invited to live in. We are to show what we see, to reproduce the life of God as it has been delivered to us by the anointed. And it seems from what we have already been saying that at the heart of this witness must be faithful commitment. Christian identity is a faithful identity, an identity marked by consistently being with both God and God's world. We must be faithful to God, in prayer and liturgy, we must



The Primate of Brazil offers a Eucharist during the WCC Assembly

simply stand again and again where Jesus is, saying, 'Abba'. When Christians pray the Eucharistic prayer, they take the place of Jesus, both as he prays to the Father and as he offers welcome to the world at his table. The Eucharist is the celebration of the God who keeps promises and whose hospitality is always to be trusted. But this already tells us that we have to be committed to those around us, whatever their perspective. Their need, their hope, their search for healing at the depth of their humanity is something with which we must, as we say in English, 'keep faith'. That is to say, we must be there to accompany this searching, asking critical questions with those of other faiths, sometimes asking critical questions of them also. As we seek transformation together, it may be by God's gift that others may find their way to see what we see and to know what is possible for us.

But what of their own beliefs, their own 'places'? Sometimes when we look at our neighbours of other traditions, it can be as if we see in their eyes a reflection of what we see; they do not have the words we have, but something is deeply recognisable. The language of 'anonymous Christianity' is now not much in fashion – and it had all kinds of problems about it. Yet who that has been involved in dialogue with other faiths has not had the sense of an echo, a reflection, of the kind of life Christians seek to live? St Paul says that God did not leave himself without witnesses in the ages before the Messiah; in those places where that name is not named, God may yet give himself to be seen. Because we do not live there, we cannot easily analyse let alone control how this may be. And to acknowledge this is not at all to say that what happens in the history of Israel and Jesus is relative, one way among others. This, we say, is the path to forgiveness and adoption. But when others appear to have arrived at a place where forgiveness and adoption are sensed and valued, even when these things are not directly spoken of in the language of another faith's mainstream reflection, are we to say that

God has not found a path for himself?

And when we face radically different notions, strange and complex accounts of a perspective not our own, our questions must be not 'How do we convict them of error? How do we win the competition of ideas?' but, 'What do they actually see? and can what they see be a part of the world that I see?' These are questions that can be answered only by faithfulness – that is, by staying with the other. Our calling to faithfulness, remember, is an aspect of our own identity and integrity. To work patiently alongside people of other faiths is not an option invented by modern liberals who seek to relativise the radical singleness of Jesus Christ and what was made possible through him. It is a necessary part of being where he is; it is a dimension of 'liturgy', staying before the presence of God and the presence of God's creation (human and non-human) in prayer and love. If we are truly learning how to be in that relation with God and the world in which Jesus of Nazareth stood, we shall not turn away from those who see from another place. And any claim or belief that we see more or more deeply is always rightly going to be tested in those encounters where we find ourselves working for a vision of human flourishing and justice in the company of those who do not start where we have started.

But the call to faithfulness has some more precise implications as well. In a situation where Christians are historically a majority, faithfulness to the other means solidarity with them, the imperative of defending them and standing with them in times of harassment or violence. In a majority Christian culture, the Christian may find himself or herself assisting the non-Christian community or communities to find a public voice. In the UK, this has been a matter largely of developing interfaith forums, working with other communities over issues around migration and asylum and common concerns about international justice, about poverty or environmental degradation, arguing that other

faiths should have a share in the partnership between the state and the Church in education, and, not least, continuing to build alliances against anti-semitism. The pattern is not dissimilar elsewhere in Europe. There is a proper element of Christian self-examination involved here as Christians recognise the extent to which their societies have not been hospitable or just to the other.

However, the question also arises of what faithfulness means in a majority non-Christian culture; and this is less straightforward. For a variety of reasons, some based on fact and some on fantasy, many non-Christian majorities regard Christian presence as a threat, or at least as the sign of a particular geopolitical agenda (linked with the USA or the West in general) – despite the long history of Christian minorities in so many such contexts. One of the most problematic effects of recent international developments has been precisely to associate Christians in the Middle East or Pakistan, for example, with an alien and aggressive policy in the eyes of an easily manipulated majority. The suffering of Christian minorities as a result of this is something which all our churches and the whole of this Assembly need constantly to keep in focus.

Yet what is remarkable is the courage with which Christians continue – in Egypt, in Pakistan, in the Balkans, even in Iraq – to seek ways of continuing to work alongside non-Christian neighbours. This is not the climate of 'dialogue' as it happens in the West or in the comfortable setting of international conferences; it is the painful making and remaking of trust in a deeply unsafe and complex environment. Only relatively rarely in such settings have Christians responded with counter-aggression or by absolute withdrawal. They continue to ask how they and those of other commitments can be citizens together. It is in this sort of context, I would say, that we most clearly see what it means to carry the cost of faithfulness, to occupy the place of Jesus and so to bear the stresses and sometimes the horrors of rejection and still to speak of sharing and hospitality. Here we see what it is to model a new humanity; and there is enough to suggest that such modelling can be contagious, can open up new possibilities for a whole culture. And this is not simply a question of patience in suffering. It also lays on Christians the task of speaking to those aspects of a non-Christian culture which are deeply problematic – where the environment is one in which human dignity, the status of women, the rule of law and similar priorities are not honoured as they should be. To witness in these things may lay Christians open to further attack or marginalisation, yet it remains part of that identity which we all seek to hold with integrity. Once again, where this happens, all of us need to find ways of making our solidarity real with believers in minority situations.

The question of Christian identity in a world of plural perspectives and convictions



Prayer, worship and Bible study were at the heart of the Assembly. Photo: Igor Sperotto/WCC

'We can only be human together'

"A united church is no optional extra," said Archbishop Desmond Tutu in an impassioned speech to the World Council of Churches 9th Assembly in Porto Alegre. Rather, he said, it is "indispensable for the salvation of God's world".

Dr Tutu's audience had just taken part in a plenary session on church unity. He referred to the film "The defiant ones", in which two convicts, one black and one white, escape handcuffed together. "We too can only make it together - we can only be safe together," he said. "We can be prosperous only together. We can survive only together. We can be human only together."

Dr Tutu referred in his address to the struggle against apartheid in South Africa, and paid tribute to the support given by the WCC, particularly through its Programme to Combat Racism. "This was controversial but was quite critical in saying our cause was just and noble and that those who, as a last resort, had opted for the armed struggle were not terrorists but freedom fighters," he said. "Nelson Mandela was no terrorist."

The WCC was his "mentor", and he owed it a very great deal, he said. "You, the WCC, demonstrated God's concern for unity, for harmony, for togetherness, for friendship, for peace, and you must celebrate that, you must celebrate the success you notched up in defeating apartheid, for you were inspired not by a political ideology but by biblical and theological imperatives."

However, he said, apartheid had continued so long because the church was divided, and God called it to unity, adding, "Jesus was quite serious when he said that God was our father, that we belonged all to one family, because in this family all, not some, are insiders.

"Bush, bin Laden, all belong, gay, lesbian, so-called straight - all belong and are loved, are precious."

Speaking to journalists after his address, he said that Christians "did not have to feel insecure in the face of people from other faiths". He had mentioned gay and lesbian people, he said, because "I would not be able to keep quiet and see people penalized for something about which they could do nothing."

cannot be answered in clichés about the tolerant co-existence of different opinions. It is rather that the nature of our conviction as Christians puts us irrevocably in a certain place, which is both promising and deeply risky, the place where we are called to show utter commitment to the God who is revealed in Jesus and to all those to whom his invitation is addressed. Our very identity obliges us to active faithfulness of this double kind. We are not called to win competitions or arguments in favour of our 'product' in some religious marketplace. If we are, in the words of Olivier Clement, to take our dialogue beyond the encounter of ideologies, we have to be ready to witness, in life and word, to what is made possible by being in the place of Jesus the anointed – 'our reasons for living, for loving less badly and dying less badly' (Clement, *Anachroniques*, p.307). 'Identify yourself!' And we do so by giving prayerful thanks for our place and by living faithfully where God in Jesus has brought us to be, so that the world may see what is the depth and cost of God's own fidelity to the world he has made.

© Rowan Williams 2006

ACNS and Anglican World offers thanks to George Conger, James McMahon, Claudio de Oliveria for their help during the Assembly.

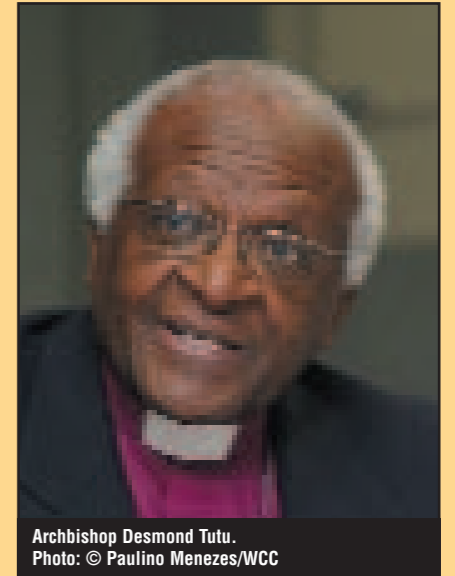
On Robert Mugabe's regime in Zimbabwe, he said that he had "admired" Mugabe, who was at one time "the brightest star in the African firmament," who had brought reconciliation and reconstruction to his country after the war which ended the rule of the white minority.

"But something happened to him, because now he oversees something that is totally unacceptable. We, and all of Africa, should be prepared to say that violation of human rights is violation of human rights, whoever does it."

Of relations with Muslims, he said, "I hope that the WCC will preach that it is adherents of a faith who are good or bad, not the faith. No faith says, 'We believe in injustice or violence.'"

He said of economic progress in Africa that the situation required a two-fold approach. Rich nations had to understand that an unjust economic order could not continue. However, he added, "We have been our own worst enemies. Africa has had a succession of corrupt governments - though Mobutu and Savimbi were encouraged by the West. But we too have responsibility. Government exists for the sake of the governed."

Article from: *World Council of Churches. Assembly website: www.wcc-assembly.info*



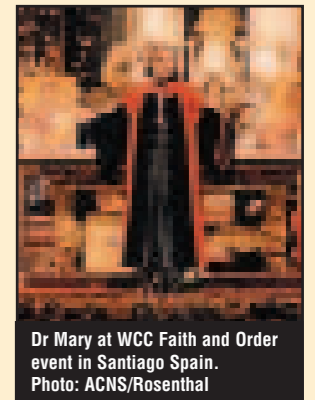
Archbishop Desmond Tutu. Photo: © Paulino Menezes/WCC

Strong Anglican voice in future WCC work

Anglicans will have a significant role in the World Council of Churches over the next seven years, both through representation on the Central Committee and also by the election of Dr. Mary Tanner, a member of the Church of England, as one of eight regional presidents of the WCC. The presidents serve as the public voice and face of the WCC in both their geographic regions and also worldwide in the period between General Assemblies, as well as being ex officio members of the WCC Central Committee. Dr. Tanner was elected president for the European region.

Dr Tanner has contributed to the ecumenical movement in a variety of ways throughout the years. She has been a member of the WCC Faith and Order Commission since 1974, serving as moderator from 1991 to 1998. She has also been a member of the Special Commission on Orthodox Participation in the WCC since its inception in 1991. Dr Tanner has been involved in various ecumenical conversations on behalf of the Anglican Communion, including the Anglican-Roman Catholic conversation. From 1982 to 1998 she was active within the Church of England body which ultimately became the Council for Christian Unity, serving as its General Secretary from 1991 to 1998.

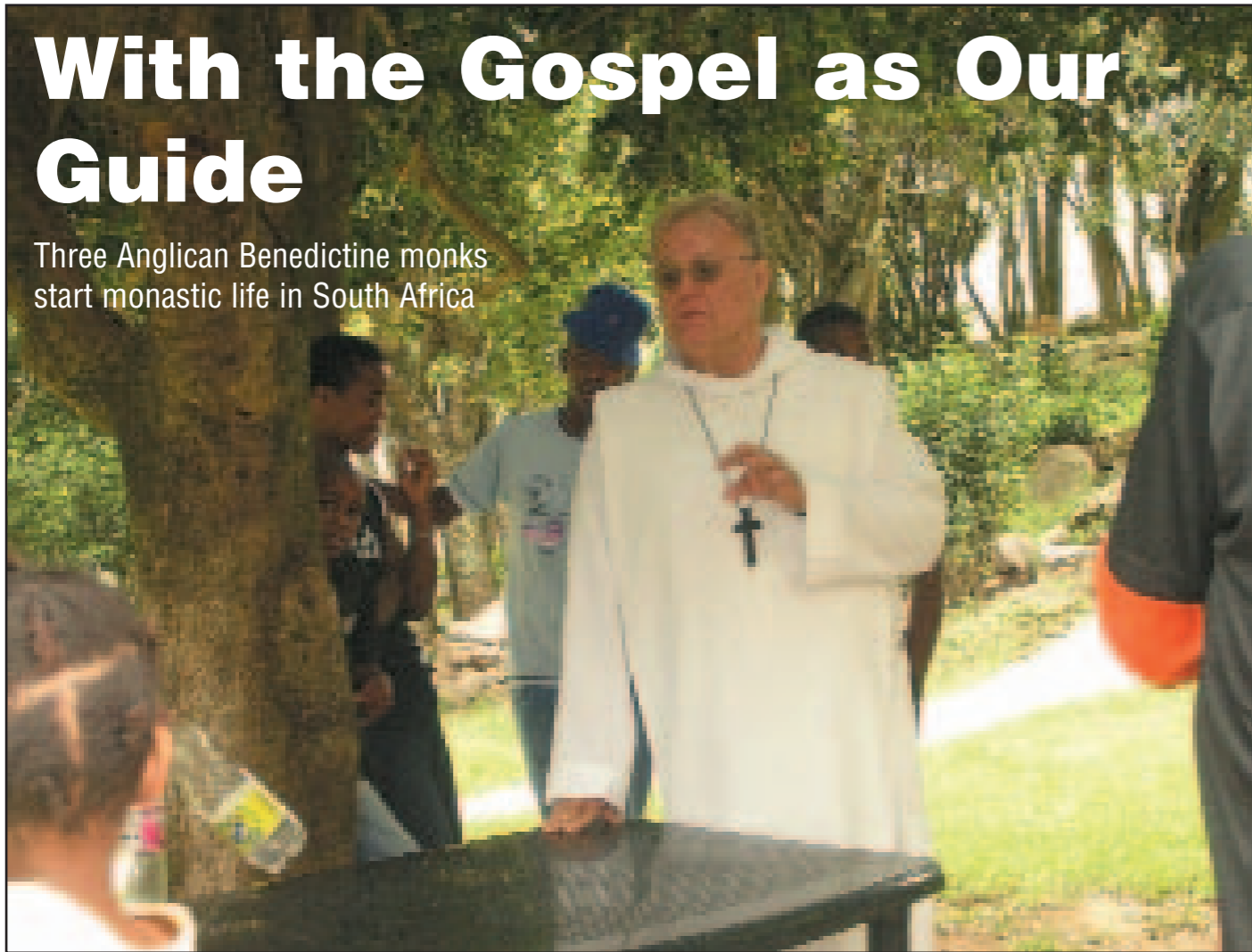
Upon the approval of her election as a WCC President, Dr. Tanner said "it is a huge privilege but also a great responsibility." Commenting on her election, Canon Kenneth Kearon, Secretary General of the Anglican Communion, said: "Mary Tanner is a woman of proven ecumenical talent and experience. We are all delighted with her appointment and support her with our prayers." The Archbishop of Canterbury Rowan Williams said "I'm delighted to know that one of the most distinguished Anglicans of our time is to serve the world Church in this way."



Dr Mary at WCC Faith and Order event in Santiago Spain. Photo: ACNS/Rosenthal

With the Gospel as Our Guide

Three Anglican Benedictine monks start monastic life in South Africa



In 1998, just four years after the first free elections in South Africa, three Anglican Benedictine monks, Brothers Timothy, Andrew and I, staggered off a plane in Port Elizabeth, South Africa. We had travelled a long way, one all the way from a monastery in California and two from New York and came to a resting spot in the hills just 7 kilometres east of Grahamstown. As members of The Order of the Holy Cross with four houses based in North America, we had been talking about coming to South Africa for more than ten years, and now that Apartheid had fallen and a fledgling democracy was emerging, it seemed to be the right time to risk.

We came to see if the Benedictine monastic life would thrive in the Anglican Church of Southern Africa. The destination where we settled is a complex of four houses, a church and a staff house. Scenic walks wind their way throughout the 50 hectares. Views on the properties next door provide a 360-degree vista of hills, valleys, forests and even on a clear day the ocean about 120 km away. What one can also see dispersed throughout these farms are the clusters of the small houses of farm labourers.

Within months, we began to build and stabilise our monastic community life among these vast farms, and we named this monastery, in the language of the Xhosa people who surround us, Mariya uMama

weThemba (Mary, Mother of Hope). Now we are building a new enclosure to provide more space for a larger community, a symbol of the deep roots that God is planting here as well as the hope, trust and anticipation in God's simple but transforming call to act.

When we arrived in the country, we knew we would do two things: we would pray and we would offer hospitality. Benedictines have been offering these two ministries for centuries. But what we experience here is that if we are faithful to this charism, the two ministries are not far from each other at all.

To Benedictines, prayer is about listening, listening "with the ear of the heart" (Rule of Benedict, Prol. 1). As our heart grows and changes, we have more of a capacity to listen to and welcome Christ in the other. (Rule of Benedict, Chapter 53 v. 1)

If Christ is hungry, we feed him. If he is thirsty, we give him something to drink. If a stranger, we welcome him. If naked we clothe him. If sick or in prison, we visit him. (Mt. 31:31 - 46) It seems so basic and simple, and yet these Gospel responses continue to have such extraordinary consequences beyond what we could have imagined seven years ago. We came to South Africa to listen more deeply; in being faithful to that charge, God takes our response no matter how simple and magnifies it into His great abundant generosity. Lives are being changed.

We saw an uneven educational system due to the legacy of the Apartheid Bantu Educational Act. This act relegated all black schoolchildren to their own schools often staffed by poorly trained teachers. From our asking questions and listening to what the children wanted and dreamed, we established the Holy Cross Scholarship Fund to help them attend better schools in Grahamstown. The fund pays school fees, uniforms and other school needs under the simple condition that a child work for her dream, that she show a desire and eagerness to learn and the parents support and foster that learning.

We noticed how the children had little Christian companionship, knowledge and teaching. So we have opened our doors and hearts to them. Now, between 20 and 30 children ranging from a few weeks old on up to 19 come to Sunday Eucharist and Sunday school each week. They requested baptism and confirmation and have called themselves the Children of the Cross. In addition to Christian teaching, the Children of the Cross have AIDS education and awareness sessions; they take trips to visit other churches and environmental camps and centres; and they engage in challenging discussions, role-playing and interaction on the current religious, political and local issues of the time. They challenge us as much as we challenge them, and they have become such a significant part

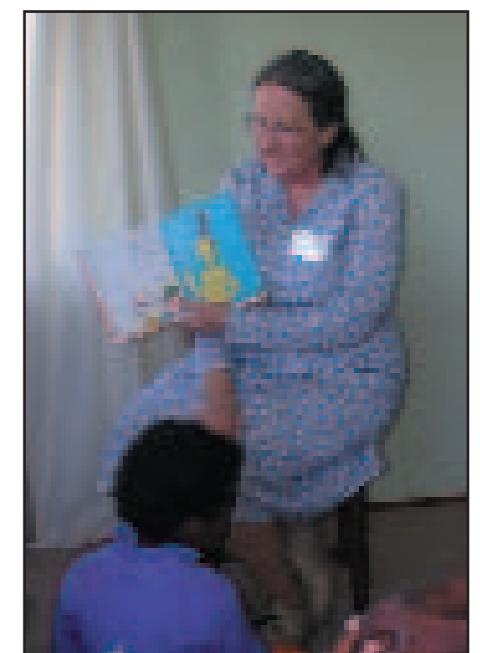
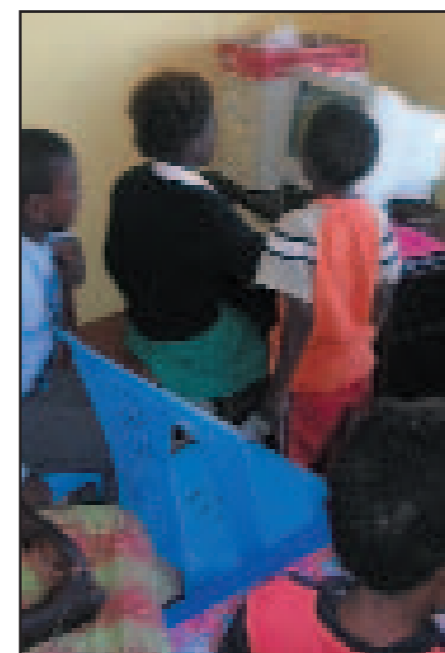
of our worship and life. The worship music on a Sunday morning has Xhosa choruses, drums and various other percussion instruments that they themselves play keeping our liturgy relevant and alive.

The demands on the Scholarship Fund began to increase and diversify quickly. We watched the children walk about three hours to school and back each day in all kinds of weather, often being late for school and coming home late in the evening. So we are transporting between 20 and 30 children five days a week. Nine adults wanted to attend night classes. The Scholarship Fund supported them. We have identified more promising children and they are entering even better schools. Some people then expressed an interest in driving. The Scholarship Fund helps them to get licenses. We then began to see many of the children struggling with their schoolwork. As space opened up in our staff house, a skilled retired teacher and another skilled parent and housekeeper were looking for some extra work while a volunteer sponsored by the Episcopal Church office in New York was looking for a way to teach children in South Africa. The Holy Cross After School Programme was born paid for again by the Scholarship Fund. The house is small, but allows for three classrooms and a kitchenette. The children are fed, are read to in English and taught maths and computer skills. Other people in Grahamstown, especially educators, have caught on to the excitement of the idea and donated computers, books and other supplies. The children are gaining much needed confidence in their schoolwork as well as getting better grades.

And even now, a young man of whom we are very proud has worked hard to prepare for university. He will be attending Rhodes University, one of the best universities in South Africa, next year. We are making sure that the money will be there for him as he pursues his dream of being a journalist.

Even though the children and education have become a large part of our life here, other needs have voiced themselves sometimes just as forcefully. These needs range from helping women and children protect themselves from abuse to helping people know what rights and access to grants they have under the new laws and Constitution. There is a local Alcoholics Anonymous meeting on the monastery property providing those struggling with alcoholism an important support network.

In the last seven years, our hearts have not only been opened but also broken many times. We have driven through the township of Grahamstown enough to know that eradicating all poverty, illiteracy, abuse, addictions and self-destructiveness in South Africa is beyond our resources. This acknowledgement could either paralyse us or prepare us to see how God is offering an excellent opportunity to feed the hungry person right in front of us. To show compassion is to act, and to act is conversion.



Service of Thanksgiving to Celebrate 150 Years of The Mission to Seafarers

by Suminder Duggal ACNS



Photo: Picture Partnership - Andrew Dunsmore

On March the 28th 2006 a Thanksgiving Service took place in Westminster Abbey to mark the 150th anniversary of The Mission to Seafarers. Thanks was given to those who inspired its foundation in 1856 and those who have carried out its ministry over the last century and a half with their dedication and commitment.

The Mission to Seafarers (formerly The Missions to Seamen) is a missionary society of the Anglican Church, which cares for the welfare of all seafarers regardless of their nationality or faith. Founded in the 1830s by a young Anglican clergyman John Ashley who had concerns about the terrible conditions in which seafarers lived in, he decided to devote his life to their care by giving up a secure parish appointment. In years to come many individuals became involved in similar work and in 1856 it was decided that these ministries be grouped together under one name: The Missions to Seaman.

The society adopted a flying angel sign that was inspired by a verse from the Book of Revelation:

‘Then I saw an angel flying in mid-heaven with an eternal gospel to proclaim to those on earth, to every nation and tribe, language and people.’

The United Kingdom became the first place to begin the work of the society then dispersed to ports around the world, where

the main aim was to take care of seafarers’ spiritual welfare. Throughout history the Mission’s chaplains, staff and volunteers have made a profound difference to the lives of seafarers. Even today The Mission to Seafarers proclaim: “Through our network of chaplains, staff and volunteers in 300 ports world-wide, we reach out to them by visiting them on their ships, offering a welcome and whatever help may be needed. In over 100 ports we run centres where seafarers can relax away from their ships, get local information, find help with problems, share worship and telephone or email home.”

Celebrating the work of the society 150 years after it began, shows how much has been achieved and succeeded by the society. Present at the celebrations marking the 150th Anniversary at Westminster Abbey were the President of The Mission to Seafarers Her Royal Highness The Princess Royal, and the Most Revd John Sentamu, Archbishop of York. Also present were members of the Council of The Mission to Seafarers including the Chairman of the Council - DK Newbigging, Chairman of the Executive Committee FM - Everard CBE and Secretary General - the Revd Canon Bill Christianson. Others included chaplains, staff and hundreds of supporters throughout the UK and overseas to launch a year of events celebrating the anniversary.

The Princess Royal has been President of the society since 1984 and read one of the lessons (Revelation 21: 1-7). After the service the Princess Royal met Mission staff and volunteers who carried the society’s flag at the service.

The Reverend Robert Wright, Sub Dean of Westminster offered this prayer; “Lord God, Creator of land and sea, bless those who work at sea. Be with them in fair weather and foul, in danger or distress, strengthen them when weary, lift them up when down and comfort them when far from their loved ones. In this life, bring them safely to shore and, in the life to come welcome them to your kingdom. For Jesus Christ’s sake. Amen.”

The Address was given by the Archbishop of York. The Archbishop’s text was: “Hashem, the Lord then responded to Job from out of the whirlwind, and said: ‘Who is this who gives murky counsel, with words without knowledge? Gird up thy loins like a warrior, and I will ask you and you will inform me.’” (JOB 38: 1-11, 16-18).

He said, “Job is one of the world’s greatest dramas. Its poetry brings hurtfully to one’s consciousness the reality of human suffering and the difficulty of maintaining one’s faith in God. Yet in the end, Job discovers that it is in his God that his troubled heart can find peace. Job responds by recognising that God’s ways are best. During difficult times, with too must

humbly remember, our petition and position before the eternal, holy and gracious God.”

He continued, “Remembering especially as Psalm 8 reminded us, “What are human beings that God is mindful of us, mortals that he cares for us? Yet he has made us a little lower than the angels and crowned us with glory and honour. He gave us rule over the works of his hands. He put everything under our feet.” Yes its true humanity’s failure, treachery and cruelty, and the suffering of God’s creation abounds, obscuring God’s glory throughout the earth. And yet, amidst all the failure of human responsibility come glimpses of what can and will be. Crowned with honour, close to the angels, the human race made new in Christ will love those under their rule as they themselves are loved by God. And this I believe is the vocation of the chaplains and The Mission to Seafarers: putting love where love isn’t, amidst the often raging seas. Always magnanimous and willing to meet seafarers halfway.”

The vision for the future of The Mission to Seafarers (An Act of Rededication) was led by the Secretary General of the Society: “Brothers and Sisters; as we give thanks today for the work of The Mission to Seafarers throughout the years, I ask you to renew your dedication to those vocations to which God has called each one of you. Will you, in times favourable and unfavourable, proclaim the good news of the Kingdom of God to all people; will you give of your time and dedication to all those in every kind of need or danger; and will you pray for patience and vigilance in all that you do.”

As is noted by the The Mission of Seafarers: ‘Ships and ports may have changed since these early years, but many of the difficulties that seafarers face remain the same, such as isolation, separation from home and family, danger and, in some instances, exploitation and poor conditions. This means that the welcome, friendship and practical and spiritual support offered to seafarers by The Mission to Seafarers is needed as much as ever.’

Further information on the Mission to Seafarers can be found at: www.missiontoseafarers.org/menu_index.php



The Princess Royal, President of the Society since 1984, reads one of the lessons.
Photo: Picture Partnership - Andrew Dunsmore

Communiqué from the Global South Primates Steering Committee meeting

We are gathered on the occasion of the 10th Anniversary of the formation of Province of South East Asia to give thanks for the ministry of Archbishop Yong Ping Chung and to rejoice in the installation of Bishop John Chew as the Third Archbishop.

We give thanks to God for the dedication and vision of this remarkable Province that not only includes the Dioceses of Kuching, Sabah, Singapore and West Malaysia but also has ecclesiastical jurisdiction in Brunei, Indonesia, Thailand, Laos, Cambodia, Vietnam and Nepal. Altogether these have a population of 450 million consisting of many races, languages, cultures, religions and customs.

We have come with 10 Anglican Primates (Archbishops or their representatives) and 20 Bishops from countries of ASEAN and Asia, Africa, Melanesia, England, USA, Canada, Australia and New Zealand. Together we represent over 50 million Anglican members in the world.

We valued the special opportunity to make acquaintance and build friendship with Mr Ye Xiaowen, Director General, State Administration for Religious Affairs, People’s Republic of China and Dr Jason Lase, Director General of the Dept of Religions, Indonesia. In addition, we were also very encouraged to be introduced to senior church leaders from ASEAN countries and particularly with Presbyter Ji Jianhong, Chairman of the Three Self Patriotic Movement of Protestant Churches of China and Revd Cao Shengjie, President of the China Christian Council. A major highlight of our gathering was when we were welcomed by The President of Singapore, Mr S. R. Nathan, at the Istana where the two Chinese church leaders presented a commemorative Bible of the printing of the 40th million copy of the Bible in China.

We have met as the Global South Primates Steering Committee to implement the decisions reached during the third South South Encounter held in October 2005 in Ein al Sukhna by the Red Sea, Egypt. In particular, working committees have been formed to plan and organize the proposed Consultations on Economic Empowerment and Theological thinking and training.

We have noted with great appreciation proposals for an Anglican Covenant from a number of provinces and we have established a Committee to analyze each proposal and identify common themes as well as those contributions that are unique. The goal will be to develop a coherent proposal for an Anglican Covenant that represents the core convictions of the Global South Provinces as our contribution towards the

development of an Anglican Covenant as requested in the Windsor Report.

We are very much aware of the crisis that confronts our beloved Communion. We continue to pray and hope that at the General Convention of ECUSA in June 2006 and the General Synod of the Anglican Church of Canada in June 2007 there will be a positive response to the Windsor recommendations otherwise we fear this conflict will only worsen. In light of that we are concerned that the current design proposals for the Lambeth Conference in 2008 do not appear to fully recognize the seriousness of the crisis.

We are concerned about the continuing disarray within the Church of England regarding the Civil Partnership Act that we believe to be an act of confusion. We have addressed our concerns to Archbishop Rowan Williams. We are encouraged by those bishops, especially the Rt Rev’d Michael Nazir Ali, the Rt Rev’d Peter Forster and the Rt Rev’d Wallace Benn, who have taken a stand against this deliberate departure from scriptural teaching and practice regarding Holy Matrimony.

We have noted with regret the continuing efforts of those within Episcopal Churches of the USA to portray the Provinces of the Global South as of divided opinion regarding their actions. While we do minister in a wide variety of situations and cultures we are united in our commitment to the ‘faith once delivered to the Saints’ and will continue to oppose those who would seek to subvert it.

We are gathered here mindful of the many serious challenges confronting our world and particularly aware of the needs of those who are still struggling to rebuild their lives and communities after the devastation brought by the Tsunami, the earthquakes in Pakistan, the hurricanes in the USA. We will continue our active support for works of redevelopment. We are grateful for all those who have reached out to help and given practical expression to God’s abiding love.

Finally, we are encouraged that the future of the Province of South East Asia and its enormous range of ministries is very bright. We promise our prayers and enthusiastic support for the new Primate, the Bishops, clergy and all of the laity. We are confident that God who has begun a great work will bring it to completion at the day of Jesus Christ! (Philippians 1:6)

Primates present:

- The Most Rev’d Peter J. Akinola (Church of Nigeria) – Chairman
- The Most Rev’d Elect John Chew (Diocese of Singapore) – Hon. Secretary
- The Most Rev’d Bernard Malango (Central Africa)
- The Most Rev’d Emmanuel Kolini (Rwanda)
- The Most Rev’d Yong Ping Chung (South East Asia)

Burmese Refugee Anglicans in Thailand

by Bishop Ian George, Refugee Network

Imagine living in a sleepy rural village, many kilometres from any major town. Suddenly one morning you are awakened by gunshots, screaming and loud cries. A military unit drags everybody out of their fragile houses, beats them with their rifles, sets fire to the houses, shoots many of the men and drags the women and young girls away to rape them.

This is a common experience for hundreds of thousands of Burmese people, especially ancient tribes in the far north and east of the country. Consequently up to a million Karen ethnic people from Burma are displaced in their own land, eking out a miserable existence in the forests far from their former agricultural lands. Men, women and children are forced into labour camps where even small children are required to carry heavy burdens for road works and other construction projects. Many have been so brutalized that they flee to the Thai border.

At the moment some 150,000 are surviving in 13 camps in Thailand. Some have been there since the early 1980's when the military government of Burma began its repressive activities. The Thai government has been generous allowing them to stay but has not been able to provide for their subsistence.

The refugees are kept alive by several NGO's like the Thai Burma Border Consortium (TBBC) which was begun by a Baptist pastor, became ecumenical and is now a worldwide organization (recently registered as a charity in the UK) with a budget of over \$US25,000,000 per annum. It supplies refugees with a kit to build a rudimentary house, a weekly supply of rice and fishpaste, a

fortnightly issue of cooking charcoal (to safeguard the environment) and a six-monthly issue of blankets.

The biggest camp is Mae La with about 50,000 people. It has three Anglican congregations with three Anglican priests trained in Burma. In 1984 the parish of Christ Church, Bangkok, was asked by the ACC to look after the Anglican refugees in the camps (predominantly Karen tribal people who were evangelized by Anglican clergy when Burma was administered by the British).

The Rev'd Yee Ching Wah, Senior Cleric of the Anglican Church in Thailand, says that Christ Church, Bangkok, does its best to help but has had little or no support from the Anglican Communion. They support three nursery schools in the Mae La parishes and an orphanage for 45 young people (up to age 15) in Mae Sot (near Mae La camp). They have provided sewing machines for Mothers' Union members to make garments for themselves and some for sale. They try to give the camp clergy ongoing training with short courses.

The senior priest in Mae La, the Rev'd Luther, is an outstanding evangelist and planted no less than seven congregations on his journey east to Thailand. Another priest I met was arrested with Karen National Union documents in his possession and so endured six months' forced labour before making his way to the border. The youngest priest, among them has acquired five computers recently through the generosity of a Melbourne priest, the Rev'd Ron Browning. This young priest is trying to teach the young people some skills because there is no education available to them beyond year ten.

To worship with the three congregations is an uplifting experience. The vigour of the singing and the presence of an enormous number of children is an inspiration. It makes a healthy comparison with many ageing congregations in so-called 'developed' countries.

But the clergy speak of their concerns. While being grateful for the security of worship and living they have in the camps, they know that many of their people are traumatized by the human rights abuses they have suffered. 'These people are without hope and have no clear future', they say.

How can we help, I asked. 'Pray', they said, 'for a change of government in Burma so that we may go home'. That, however, does not seem very likely in the near future.

Meanwhile, they are without work and are not allowed by the Thai government to go outside the camps seeking casual work. It means taking jobs from the Thais. The clergy are worried about the lack of opportunities for the young and the very few opportunities for resettlement overseas.

The United Nations High Commissioner for Refugees is mindful of the plight of the young and recently the US, Canada, Australia and New Zealand have expressed a willingness to resettle some of the young people.

International support for the TBBC becomes increasingly urgent. Inflation is at least 4% yet Christian Aid (UK) and USPG have significantly reduced their support in recent years. By contrast the EC Uprooted Peoples' Fund has doubled its support in the past year.

Refugees continue to pour in, over 10,000 in the past year. The international community needs to do more to pressure an increasingly brutal, insular and oppressive military government in Burma. Anglicans need more energetic advocacy with governments and to seek ways to assist in resettlement of Burmese refugees.

It is possible to arrange day visits to the camps by church groups (through Christ Church, Bangkok).

Particular needs in the Mae La congregations are new tin roofs for the three bamboo church buildings, a new schoolroom at Emmanuel Church (at a cost of approximately 1000), more computers (and a generator) and counsellors for trauma work. Assistance with the vocational training of young and old is necessary because most people with an agricultural background will need to seek other forms of occupation when and if they are able to return.

Contact for Christ Church, Bangkok: Mr John Cooper, Ministries Coordinator.



The camp at Mae La. Photo: Marsha Woody

Tanzania vision for new University

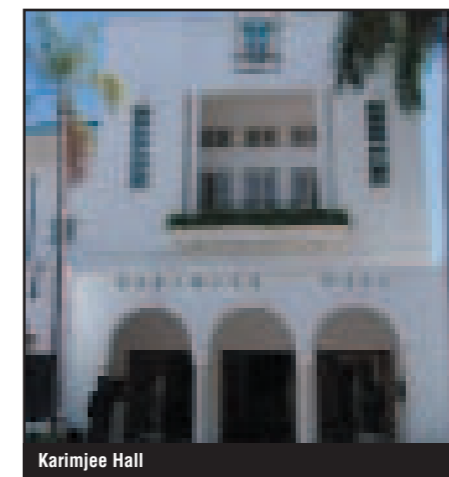
The Anglican Church of Tanzania has launched a fundraising campaign for the proposed St. John's University in Dodoma. The University is expected to become operational in September 2006.

The launch of the fundraising campaign took place on December 17th, 2005 at Karimjee Hall, Dar es Salaam. We are attaching two photographs, one of Karimjee Hall where the event took place and one of Archbishop Mtetemela with President Mkapa.

The then President of the United Republic of Tanzania, His Excellency Benjamin William Mkapa was the Guest of Honour. The Anglican Church of Tanzania is now looking forward to working on the University project with the new President, His Excellency Jakaya Kikwete, who was sworn in on 21 December 2005.

A total of \$278,600 was raised at the event and interest has been shown by several other individuals and organizations in Tanzanian in assisting with the starting of the University. We hope our overseas partners will also be able to continue to support the Anglican Church of Tanzania in this endeavor, through financial assistance, as well as prayer support.

The Anglican Church of Tanzania needs to raise \$2,000,000 by September 2006 to fund the costs of preparations and initial running costs for the first few years. As you may have read in the brochures about the proposed University, there is still a lot of work to be done in both fundraising and academic preparations and we ask that you please continue to pray for us.



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Cyclone Larry - Separates and Unites

Excerpts from a story by Ramon Williams RMA

The world read reports and saw graphic pictures when Cyclone Larry struck Innisfail, (1629km north of Brisbane - 88 km south of Cairns - with a population of 9,000), early Monday morning, March 20.

Power poles leaning at 75 degrees; smashed banana plantations and bruised cane fields indicate something of the velocity of the Cyclone that has separated buildings but drawn people together. Teams of road workers - working together even though from different locations - assisted by members of the Defence Forces, contributing manual assistance, are obvious everywhere. Not so obvious is the unity and combined resources of the churches as they too work together in this aftermath.

Businesses have been devastated with the loss of their roofs and water-soaked inventory. Some small businesses are slowly but surely cleaning up, while some of the bigger firms are thinking of closing their Innisfail branches.

There has been an appeal for people to stop sending food parcels, as this will only stop people from buying their food supplies locally - thus supporting local businesses.

The Rev. Christopher Wright, Area Dean of the Northern Deanery of the Diocese of North Queensland, commonly called the Cairns Deanery, described his area of

responsibility as "larger than Tasmania" - stretching from Cardwell in the South to Cooktown in the North and from the Great Barrier Reef in the East, across to the Northern Territory Border in the West.

Dr Wright said that earliest reports indicated that St Alban's Anglican Church in Innisfail was the worst hit as it had lost its Church Hall, but as access to the Palmerston Highway opened up, going up the Atherton Mountains, it was revealed that the Anglican Church in Millaa Millaa - a small rural settlement of 180 people - had lost 90 per cent of the roof. In Tully, 52km South of Innisfail, the Anglican Church was spared, although some trees on the property had to be cut down.

Holy Cross Anglican Church was not seriously affected, so opened its doors as a drop-in centre for relief supplies. The trees on the property are stark and shattered at their tops, yet in the midst of this scene the Anglican Church is giving hope, care and concern for people in need.

In Innisfail, Father Ray Fishwick of St Alban's, described the "pool table" underneath the main Hall area, as "a pool on a table"! Upstairs, the hall has no outer walls - the Besser concrete blocks have been scattered far and wide. The roof was torn off and part of it



St Alban's Hall's. Photo: Ramon Williams

hit a neighbour's house, taking its roof with it! During the eye of the Storm, Fr Fishwick ran to see if the neighbours were injured, but they came out to greet him assuring him they were OK - then went back into their roofless house!

The rest of the hall's roof is intact, upside down, in the area behind the church.

Inside the water-soaked hall, the piano is lying upside down, at an angle, but it is not safe to walk across the water soaked wooden floor to attend to it.

As a former engineer, Fr Fishwick can tell that the wooden church building is still twisting and warping, so now to decide how to strengthen and brace it.

Now is the time for prayer and concern for those who survived the forces of nature, in their time of need for fellowship and support.

Stations of the Cross

These icons of the traditional Via Dolorosa are the work of Teresa Harrison, St John's Cathedral, Jacksonville, Florida

The following text is from Old St Paul's Episcopal Church, Edinburgh, Scotland.

The term "Stations of the Cross" refers both to a series of fourteen representations of events on Christ's journey to the Cross and the popular devotion of passing before them in meditation on Christ's sacrifice.

The devotion reflects the practice of pilgrims to Jerusalem who, from earliest times to the current day, have followed the way of the Cross from the house of Pilate to Calvary and wished to re-enact this journey on their return home.

The traditional pilgrimage route in Jerusalem starts at the site of Pilate's Judgement Hall in the Antonia and follows the Via Dolorosa through the narrow streets of Old Jerusalem to come to the Basilica of the Holy Sepulchre on Calvary Hill.

When the Franciscans received custody of the holy places in medieval times, they encouraged the erection of tableaux in their own churches depicting the sacrificial journey. The custom spread widely to other churches.

The content and number of the stations has varied widely throughout the ages, but the number was settled as fourteen under Clement XII in the 18th century. Eight of the stations directly reflect incidents recorded in the Gospels; the remaining six are based on inferences from the Gospel or from pious legend.

With the recovered theology of the paschal mystery stressing the integral unity of Christ's death and resurrection, a fifteenth station representing the resurrection has frequently been added to the series.

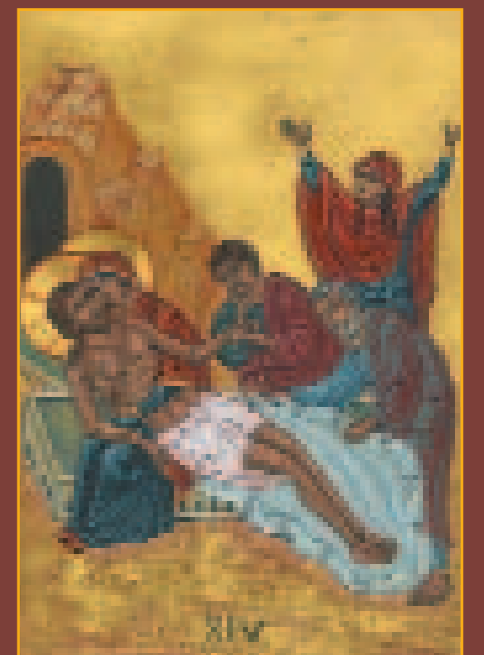
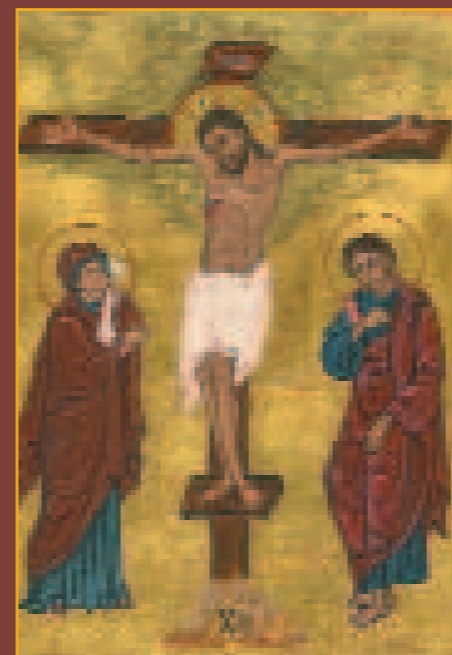
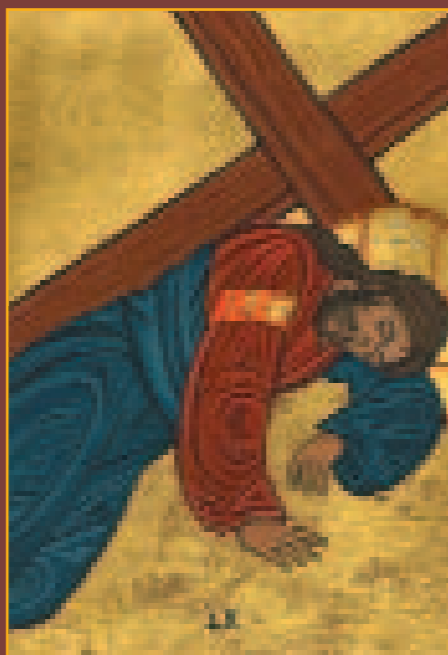
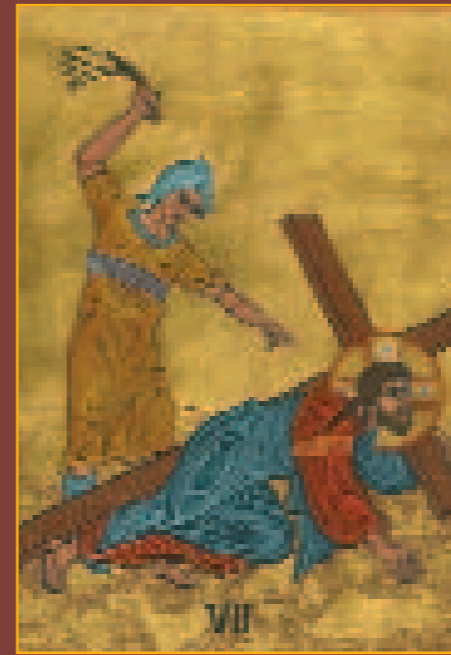
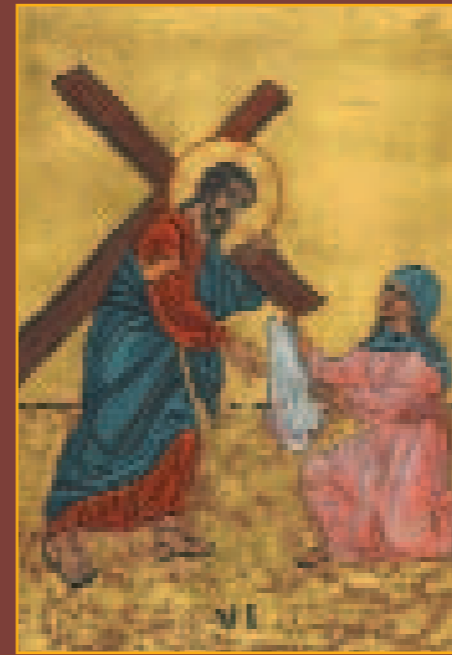
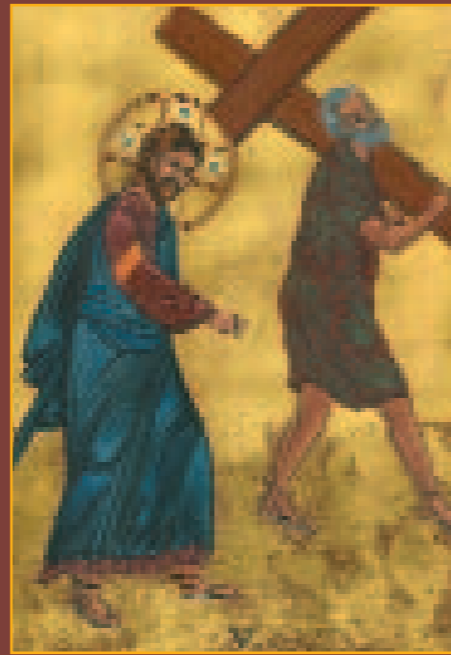
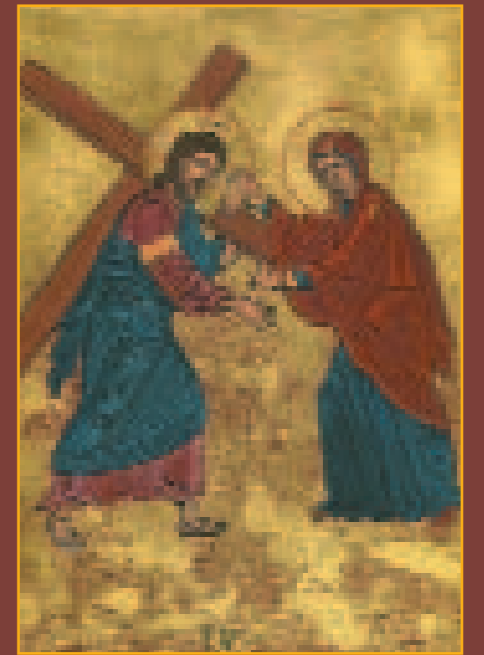
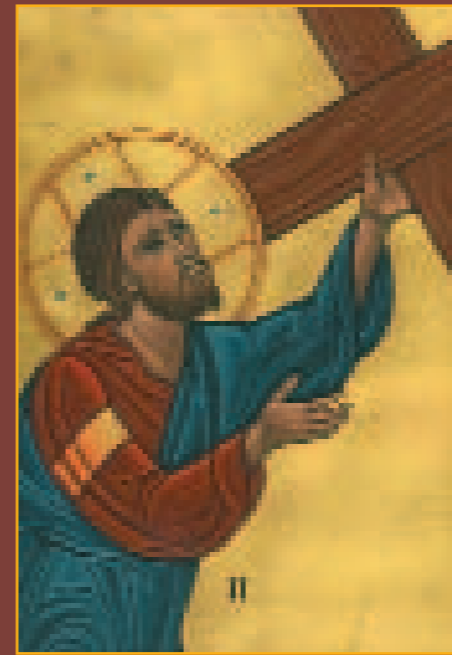
We adore you, O Christ, and we bless you: Because by your holy cross you have redeemed the world.

We will glory in the cross of our Lord Jesus Christ: In whom is our salvation, our life and resurrection. Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of his cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

Teresa Harrison lives in Jacksonville, Florida and teaches Icon Workshops throughout the U.S. She has studied with iconographer's Philip Zimmerman and Kzenia Pokrovsky. Teresa has a passion for sharing the joy of writing the word of God in line and color and allowing God to be the creator in us. She attends St John's Episcopal Cathedral, Jacksonville, Florida, where her husband is the Dean. The cathedral is affiliated with the Compass Rose Society.

By number, these icons depict

- I Christ condemned to death;
- II the cross is laid upon him;
- III His first fall;
- IV He meets His Blessed Mother;
- V Simon of Cyrene is made to bear the cross;
- VI Christ's face is wiped by Veronica;
- VII His second fall;
- VIII He meets the women of Jerusalem;
- IX His third fall;
- X He is stripped of His clothes (not pictured)
- XI His crucifixion;
- XII His death on the cross;
- XIII His body is taken down from the cross;
- XIV and laid in the tomb.



Mt Kilimanjaro provides the backdrop for the new Anglican-Lutheran International Commission



The snow-capped peaks of Mt Kilimanjaro provided the backdrop for the inaugural meeting of the new Anglican-Lutheran International Commission which met early in January. New friendships were made and fresh dialogue, building purposefully on past work and achievement, thrived in the welcoming environment provided by the Lutheran Uhuru Hostel in Moshi, Tanzania. A diversity of nationality and experience meant that the Commission's twenty members and consultants were able to offer tremendous insights into the different contemporary contexts of the world-wide Anglican and Lutheran traditions. Some members had travelled long distances to be present. Anglican archdeacon Dr Cathy Thomson from Adelaide, Australia, had one of the longest journeys but soon after her arrival was ready to attend the crowded 7.00am and mid-morning Sunday Services in the Lutheran cathedral in Moshi, preaching the Gospel at both alongside a Kiswahili interpreter.

Since the Commission was meeting on African soil it was natural that African Anglican-Lutheran relations should be an important topic of discussion. The Church in Africa is dynamic and growing fast, not least among the young. But alongside this vibrancy, the basic issues of human survival remain. As East Africa's worst drought in years threatens 11 million people with starvation and power cuts the churches have every reason to ask, 'what presently are we doing separately that we could be doing together but are not?'. As the meeting drew to a close and work was formulated for the year ahead, the Commission was able to reflect that progress in Anglican-Lutheran relations across the world has been substantial. Agreements already achieved and being worked out at grass roots in a number of regions hold out to other regions the promise of what is possible, and the Commission knows that it can work with some confidence towards that 'ecumenism of life' which will promote the flourishing of the two traditions.

Communiqué

The Anglican - Lutheran International Commission
Moshi, Tanzania, 13-19 January 2006

The Third Anglican - Lutheran International Commission (ALIC) held its first meeting at the Lutheran Uhuru Hostel in Moshi, Tanzania, between 13th and 19th January, 2006, under the chairmanship of the Rt Revd Fred Hiltz, Anglican Bishop of Nova Scotia and Prince Edward Island, and the Revd Dr Thomas Nyiwe, President of the Evangelical Lutheran Church of Cameroon.

The Commission has been established by the Anglican Consultative Council and the Lutheran World Federation to continue the dialogue between Anglicans and Lutherans on the worldwide level which has

been in progress since 1970. ALIC intends to build upon the work reflected in The Niagara Report (1987), focusing on the mission of the church and the role of the ordained ministry, The Diaconate as an Ecumenical Opportunity (1995), and most recently Growth in Communion (2002), the report of the Anglican - Lutheran International Working Group (ALIWG), which reviewed the extensive regional agreements which have established close relations between Anglican and Lutheran churches in several parts of the world.¹

The Commission identified the key issues on which it would have to focus in order to advance Anglican - Lutheran relations around the globe, including questions such as the place of the historic episcopate within the apostolicity of the Church, life and work in the service of the Gospel and theological education and formation. ALIC will also pay special attention to the regional and contextual aspects of Anglican -

Lutheran relations, and the way in which regional agreements may be encouraged, and assisted to come into relationship with one another.

The Commission were pleased to have the presence of both co-chairs of the All Africa Anglican - Lutheran Commission (AAALC) at the meeting. As a consequence of hearing about the nature of co-operation between Anglicans and Lutherans in Africa, ALIC encourages AAALC to move forward to its next meeting at the earliest opportunity. Whilst both Communion have expressed full visible unity as an ultimate goal in the ecumenical quest, the time would nevertheless seem ripe for Anglicans and Lutherans throughout Africa to discern a realizable first step in that direction. ALIC offers its support in this task.

The meeting was hosted by the Lutheran World Federation (LWF) in cooperation with the Evangelical Lutheran Church in Tanzania. The Commission was welcomed by the Revd Fredrick Shoo, Assistant to the Lutheran Bishop of Moshi, and worshipped with the Lutheran cathedral congregation on Sunday 15th January. The Commission also visited the Anglican Cathedral in Arusha, and were welcomed by the Rt Revd Simon Makundi, Anglican Bishop of Mount Kilimanjaro, and members of his team. The Commission would like to express its thanks to the management and staff of the Uhuru Hostel, to the members of the Anglican Diocese of Mount Kilimanjaro, and especially members of the Lutheran congregation at Moshi Cathedral, for their welcome and hospitality in the course of the meeting.

The Commission is planning to meet next year (2007) in Niagara Falls, Canada. ALIC gives thanks to God for all that has been achieved in Anglican - Lutheran dialogue and co-operation, and asks that all Christian people pray for the work of the Commission as it seeks to carry forward the search for the full visible unity of the Church which is God's will for his people.

¹ These include the Meissen Common Statement (1988) between the Church of England and the Evangelical Church of Germany, the Porvoo Common Statement (1996) between the British and Irish Anglican Churches and the majority of the Nordic and Baltic Lutheran churches, the Reuilly Common Statement (1999) between the British and Irish Anglican Churches and the French Lutheran and Reformed Churches, Called to Common Mission between The Episcopal Church (USA) and the Evangelical Lutheran Church in America, the Waterloo Declaration between The Anglican Church of Canada and the Evangelical Lutheran Church in Canada and Common Ground (2001) between the Anglican Church of Australia and the Evangelical Lutheran Church of Australia.

Anglican Doctrinal Consultation

The Inter-Anglican Theological and Doctrinal Commission (IATDC) has initiated a new round of consultation across the Anglican Communion on the relationship between the Anglican churches in preparation for its next meeting in Limuru, Kenya, in September 2006.

The Chair of IATDC, the Rt Revd Professor Stephen Sykes, Principal of Saint John's College, Durham, is writing to all bishops and theological education centres in the Anglican Communion to ask them to co-operate with the Commission's work by offering their answers to some of the key questions troubling the Anglican Communion. The text of the letter can be found at www.anglicancommunion.org/ecumenical/commissions/iatdc/iatdc_circular.cfm.

IATDC was formed in 2001 to develop a theology of 'communion' and especially to describe the nature of the communion which exists between Anglican churches around the world. Its work has been suspended over the last two years in order to release funds for the work of the Lambeth Commission on Communion, which produced the Windsor Report in October 2004 in response to controversy in the Anglican Communion following developments in North America concerning ministry in the context of same-sex relationships.

At its meeting in June 2005, the Anglican Consultative Council (ACC) requested IATDC to resume its work, recognising the need for further work on the wider theological framework of Anglican identity.

The Rt Revd Professor Stephen Sykes, Chair of IATDC, commented: "Although it is understandable, given the circumstances, why our



Anglicans and Lutherans share many similarities in worship and liturgy

Those present at the meeting at Moshi were:

Anglicans:

The Rt Revd Fred Hiltz, Anglican Church of Canada (co-chair),
The Revd Dr Charlotte Methuen, Church of England,
The Rt Revd Musonda T S Mwamba, Anglican Church of Central Africa,
The Very Revd Prof William H. Petersen, The Episcopal Church (USA),
The Ven Dr Cathy Thomson, Anglican Church of Australia,
The Revd Canon Gregory K Cameron, the Anglican Communion Office (co-secretary).

Consultants:

The Revd Canon Dr Alyson Barnett-Cowan, Anglican Church of Canada,
The Revd Dr Günther Esser, the Old Catholic Churches of the Union of Utrecht.

Guests:

The Rt Revd Dr Sebastian Bakare, Anglican Co-Chair of AAALC,
The Rt Revd Dr David Tustin, former Co-Chair of ALIWG.

Lutherans:

The Revd Dr Thomas Nyiwe, Cameroon (co-chair),
Prof Dr Kirsten Busch Nielsen, Denmark,
The Revd Dr Cameron R Harder, Canada,
Landesbischof Jürgen Johannesdotter, Germany (replacing the Revd Dr Hartmut Hövelmann),
The Revd Dr Päivi Jussila, Finland (replacing the Revd. Helene Tärneberg Steed, Sweden),
The Revd Sven Oppegaard, The Lutheran World Federation (co-secretary).

Consultants:

Prof Dr Kenneth G Appold, Institute for Ecumenical Research, Strasbourg, France,
The Revd Thomas Bruch, The Lutheran Council of Great Britain

Guests:

The Revd N P Phaswana, the Lutheran Co-chair of AAALC

Administrative support was provided by Ms Sybille Graumann, of the LWF and the Revd Terrie Robinson, of the Anglican Communion Office.

theological work on 'communion' was interrupted, we resume it with fresh energy and commitment, convinced that its exploration is vital to the mission of Anglican churches throughout the world."

The Commission began its work by adopting a methodology of active conversation with Anglican dioceses and centres of theological education throughout the world, identifying key issues (*Four Key questions*, www.aco.org/documents/iatdc/fourquestions.html) and debates, (*Six Propositions*, www.aco.org/ecumenical/commissions/iatdc/six-propositions/index.html) which underlie the more public and prominent differences challenging Anglican identity. The ACC also requested that IATDC should include responses to the Windsor Report in its thinking, as it reviews the way in which ideas of authority and subsidiarity have developed among Anglicans in recent decades.

It is hoped that the responses elicited by Professor Sykes' letter will be collated in time for the meeting of the Commission in September. The Commission intends to produce a report for the Conference of Anglican Bishops, the Lambeth Conference, which will be held in Canterbury, UK, in June 2008.

For further information, contact the Commission's Secretary:

The Revd Canon Gregory K Cameron, Secretary to IATDC
Anglican Communion Office, St Andrew's House
16 Tavistock Crescent, London W111AP. UK
Email: gregory.cameron@anglicancommunion.org

Charity abseiling at Canterbury Cathedral



Six intrepid people abseiled down the west face of Canterbury Cathedral on Saturday, 11th February to raise money for Odyssey, the charity that is being supported this year by the Lady Mayoress of Canterbury. The brave participants were: Cllr Lewis Norris, the Lord Mayor of Canterbury; Julian Brazier, MP for Canterbury; Colin Carmichael, the Chief Executive of Canterbury City Council; Richard Cooke, the conductor of Canterbury Choral Society; Heather Newton, one of the Cathedral's stone conservators; and John Meardon, the Receiver General of the Cathedral. Supporters hope that over £9,000 will be raised for the charity. Odyssey draws on the majesty of the environment and on art and music to help people with cancer combat the emotional and psychological devastation caused by the illness. It uses the stimulation of uncertainty and surprise to help participants aged 18 to 84 rebuild confidence and regain their zest for life.

"I was very nervous" said Heather Newton after finishing her descent, "but the lads from Odyssey are so professional and inspire confidence. I felt completely safe and very privileged to be able to do something like this. The response in sponsorship from all my colleagues at the Cathedral has been fantastic. What a wonderful day!" Photos: Brian Brown

Waikato Anglicans take a lead on pioneering Youth Justice programme

Anglican Action – the community development agency of the Anglican Diocese of Waikato – welcomes the Minister of Justice's decision to set up the first Te Hurihanga residence at Te Ara Hou village in Hamilton.

Te Hurihanga (literally: "the turning point") is a new residential programme for teenage boys who've been before the courts. A maximum of eight youngsters will live in a home, under close, skilled supervision, as they take part in an intensive therapeutic programme designed to head them away from future trouble.

Bishop David Moxon, the Anglican Bishop of Waikato, said the aims of the Te Hurihanga programme were closely aligned with what Anglican Action, the Church's justice through service agency in Hamilton, is trying to

achieve – and therefore the Diocese had no hesitation in offering to host Te Hurihanga at the Te Ara Hou village.

A cluster of social service agencies, including Anglican Action, Catholic Social Services and The James Family operate programmes from Te Ara Hou (tr: "the new way"). The property is owned by the Anglican Diocese of Waikato.

"From our involvement in other similar programmes," says Bishop Moxon, "we know that the approach being used by Te Hurihanga has real potential to benefit local young people who haven't had a good start in life."

"There is a real need for this type of programme in Hamilton, and we welcome the news that the Minister of Justice has agreed to establish Te Hurihanga here. Like the Minister

and the site selection committee, we believe the village site is a positive location for the youth residence."

Bishop Moxon said Anglican Action had received a good measure of community support for establishing Te Hurihanga at Te Ara Hou village, while acknowledging that there had been significant concern and opposition to the idea.

"We acknowledge supporters may not have been as prominent as opponents, but it has been made very clear to us that many local people believe this is a good site for the residence," Bishop Moxon said.

"We believe that the residence's operating procedures and the strict measures that will always be in place can help to address any concerns that local people have around safety and property".



Above: The Archbishop of Sydney, the Most Rev Peter Jensen, farewells Her Majesty and the Duke of Edinburgh. Photo by Ramon Williams

Far Right: Book launch of William Taylor's important new work on church relations with Syria at the Syrian Embassy. Photo: ACNS Rosenthal

Right: The Secretary General of the Anglican Communion, Canon Kenneth Kearon, recently preached at Westminster Abbey in London. Here Canon Kearon, 3rd from left, is seen with many of abbey clergy. Photo: ACNS Rosenthal

Below: The Archbishop of Canterbury welcomed the Advisory Council for the Anglican Observer to the United Nations to Lambeth Palace last month. The group is looking at the ministry of the AO, especially as Archdeacon Tai has announced her retirement. Photo: ACNS Rosenthal



Archbishop of Canterbury to visit Rome

The Archbishop of Canterbury, Dr Rowan Williams, is to visit Pope Benedict XVI in Rome later this year. The visit will mark the fortieth anniversary of the Archbishop Michael Ramsey's meeting with Pope Paul VI in 1966 and the founding of the Anglican Centre in Rome in the same year.

Dr Williams met the Pope's predecessor, Pope John Paul II, in the autumn of 2003; he travelled to Rome in April 2005 for the funeral of Pope John Paul II and returned for the Inaugural Mass of his successor. Dr Williams and Pope Benedict met briefly the following day.

As well as the Papal Audience, Dr Williams will also join in celebrations commemorating the 40th anniversary of the establishment of the Anglican Centre in Rome, and will hold meetings with officials of the Pontifical Council for Promoting Christian Unity. The visit is expected to take place in the autumn; further details from the programme will be announced later in the year.



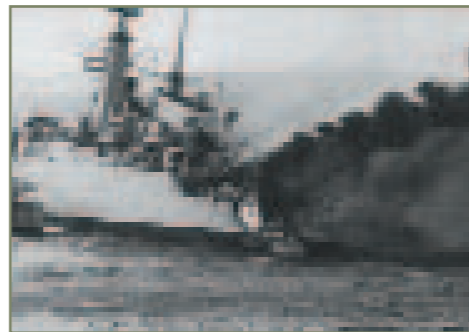
Archbishop preaches at Bonhoeffer Service



THE CENTENARY OF THE BIRTH OF DIETRICH BONHOEFFER PASTOR, THEOLOGIAN, RESISTER from the address by the Archbishop of Canterbury at the opening of the International Bonhoeffer Congress, University of Wrocław, Poland 2006, statue of the theologian is found at the west front of Westminster Abbey with other 20th century martyrs.

"Dietrich Bonhoeffer was a man immersed in a specific cultural heritage, and untroubled by the fact; he was a person of profound and rigorous (and very traditional) personal spirituality; he was someone committed to the ecumenical perspective from very early on in his adult life. But his witness involved him in raising some very stark questions about the value of a culture when it became part of a tyrannous and racist ideology; in challenging the ways in which traditional piety could be allowed to become a protected and private territory, absolving us from the need to act, or rather to let God to act in us; and in insisting that the search for visible unity as an ideal independent of truth and integrity could only produce a pseudo-church. He stands as an example of just that 'yes and no' to his environment which St Paul sketches in 1 Corinthians, and it is why his example is both so widely effective and so little bound to any one programme in the Church, why he does not easily let himself be claimed by any party." See ACNS archive at www.anglicancommunion.org for full text.

Bishop Stephen Venner makes visit to Falkland Islands



Far left: Naming my boys - Sir Alan West, First Sea Lord, remembers "his boys" of the crew of HMS Ardent (he was the Captain) which was sunk during the Conflict (left).

Below: Kathy Biles was ordained priest by Bishop Stephen. Paul Sweating is the Rector and Dean of the Falklands



A delegation including the Primate and clergy from the Anglican Church of Korea, recently met Archbishop Rowan Williams at Lambeth Palace. The conversation sought ways to take forward the resolution on peace in Korea that came from the ACC 13 meeting. Included in the meeting were ACC Chair, Bishop John Paterson and the Anglican Observer at the United Nations and Clare Amos of the ACCO.

Bishop conducts Mozart at Cadogan Hall



Alistair Wilson, pianist from New Zealand and Bishop Michael Marshall, Holy Trinity Slaone Street, London, performed a Mozart Piano Concerto Sunday at Cadogan Hall, London to benefit the Trinity Foundation for Christianity and Culture. A full house included Michael Portillo as MC and Imperial College Orchestra and local musicians from the church's professional choir. Supporters Patricia Rutledge, Mrs Jane Williams, Lord Cadogan, Canon Nicholas Sagovsky, Jonathan Aitken, and Canon Kenneth Kearon. See www.theticc.com/ for information on the work of the Trinity Foundation and contact the Revd Nadin Nassar for details. Photo: ACNS/Nassar

The hope that lives within us

In August this year, the Archbishop of Canterbury will be travelling to Freiburg in Germany as a special guest of the 29th International Old Catholic Congress. He will lecture alongside the Archbishop of Utrecht, Dr Joris Vercammen, and take part in a shared Eucharist during the programme. The Congress, themed 'The hope that lives within us', will be celebrating the 75th anniversary of the Bonn Agreement which brought Anglicans and the Old Catholics of the Union of Utrecht into full communion. "The celebration of our achievements and thanks for our mutual journey will certainly be a highlight of the Congress", writes Joachim Vobbe, Bishop of the Old Catholic Church of Germany, "We shall give much thought to the task that faces Old Catholics and Anglicans in Europe today".

The Bonn Agreement of 1931 has three clauses:

1. Each Communion recognises the catholicity and independence of the other, and maintains its own.
2. Each Communion agrees to admit members of the other Communion to participate in the Sacraments.
3. Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

In practice, the Agreement means that members of both churches are able to share in each other's pastoral, congregational and sacramental life. Since the orders of each church are mutually recognised, priests and deacons of Anglican and Old Catholic churches can participate fully in each other's ministries. The third paragraph affirms that intercommunion does not affect the independent lives of the churches, but rather it acknowledges their unity in the fullness of Christ. Representation from the Union of Utrecht is regularly welcomed to meetings of the Anglican Consultative Council and the Lambeth Conference, just as the Anglican Communion is represented at meetings of the Old Catholic International Bishops' Conference.

More information about the August Congress is on-line at www.alt-katholisch.de/aktuell/kongress2006/Einladung_GB.pdf

Packed Minster explores sacred space

The role and significance of Mary in public and private worship and in journeying on pilgrimage has a long and varied history - Professor Eamon Duffy, who is based at Cambridge University, said in a lecture held in Preston.

Preston Minster was packed for the start of a series of four national study days organised as part of the 75th anniversary celebrations of the renovation of the Holy House of the Anglican Shrine of our Lady of Walsingham.

Professor Duffy spoke in depth about the importance of art, worship and buildings in the emergence of devotion to the Virgin Mary over the centuries.

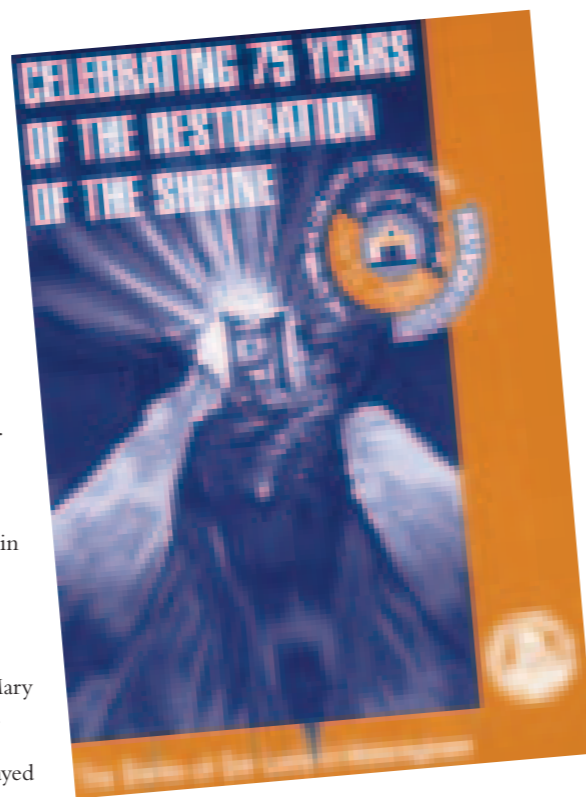
Using a series of slides and musical extracts, Professor Duffy explained how so many of the liturgical strands associated with Mary throughout history had developed.

He stressed that in the Middle Ages, anyone who prayed at all prayed to Mary. "Lady Chapels were always sacred space," he said.

He added: "Strings of beads or knots had been used in prayer for centuries but it wasn't until late in the Middle Ages that such prayer became known as the Rosary.

"The Hail Mary prayer didn't emerge until the late 15th century. At the start it was a greeting - a salutation. So it wasn't used in a Rosary context until 1568," he explained.

Professor Duffy reminded his audience that pilgrimages to places associated with Our Lady had a long and colourful history.



He said: "15th century pilgrimage was more complicated than you might think. Travelling on pilgrimage to places associated with Mary was extremely popular and people flocked to these places," he said.

"Prayer was very varied and appealed to a wide spectrum of people. People prayed to Mary using illuminated books, or lighting a candle or by saying Hail Mary's," he said.

Delegates enjoyed lunch after questions and a debate. Similar Study days will follow in Cardiff, London and Durham.

MARY Grace and Hope in Christ

Mary, Grace and Hope in Christ. Commentary and Study Guide, on the Seattle Statement of the Anglican-Roman Catholic International Commission by Timothy Bradshaw. Tim Bradshaw's careful analysis and comments will help readers of ARCIC agreed statements to find their way through the document. As well as being stimulated to reflect further on their own Christian faith, they will be guided in their consideration of the proposals for mutual understanding that ARCIC now sets before both Anglican and Roman Catholic.

UK, Anglican Communion Office, 2005. ISBN 6-00000005-9/ £2.95



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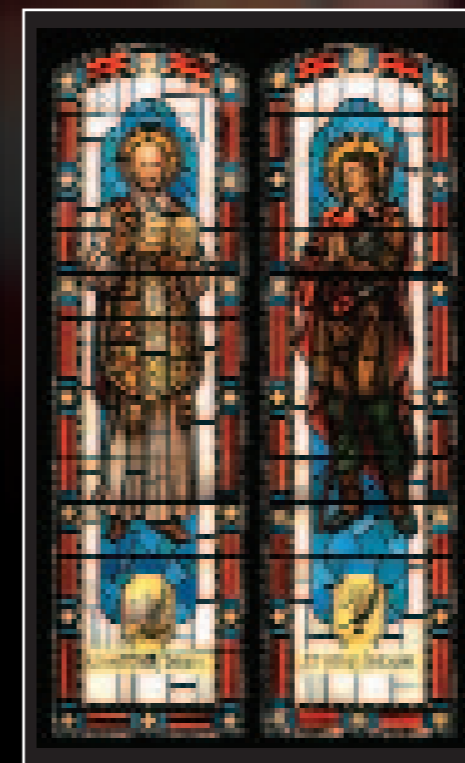
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Confidence for the Challenges Ahead

The Province of Southeast Asia celebrates the Installation of her Third Archbishop on 5th February 2006

Resounding cheers and shouts of joy filled the ground of the St. Andrew's Cathedral in Singapore, as Anglican Primates, bishops and clergy with raised hands, singing 'Christ triumphant, ever reigning,' gathered to pray and bless the new Archbishop, Dr John Chew, towards the end of the Installation Service for the Third Archbishop of the Province of the Anglican Church in Southeast Asia.

On Sunday 5th February, the 2-hour long installation ceremony held at St Andrew's Cathedral, right in the heart of the city of Singapore, was indeed a celebration of the work of God in this young Province. There were 1,600 guests in attendance, some overflowing into the new and modern 900-seater basement Sanctuary. Primates, Bishops and senior church leaders from all over the world joined in the celebration. There were moments of joy as the body of Christ came together ecumenically. As we scanned the packed sanctuary, there were also local government leaders, heads of other denominations such as the Methodist Bishop Solomon, heads of Anglican agencies, Christian organizations and most importantly, Christians from all walks of life.

"It is wonderful to see the Anglican liturgy done so beautifully; singing the hymns of the church, praying for the new Archbishop and his family, blessing him at the door of the Cathedral with hands raised. It was a wonderful experience of integrity in worship." remarked Canon Chris Sugden, Executive Secretary of the Anglican Mainstream International.

There were moments of thought provoking spiritual significance especially when John Chew stated unequivocally in his sermon that our confidence to fulfill our responsibilities and speak to the world rest in the truth of Christ which through the Cross has set us free from sin and our self-centered human condition.

The Bishop of Kuching and Brunei, Datuk Made Katib, remarked that the new Archbishop will provide leadership and inspiration for all the clergy and parishes in our Province. Dr Mouneer Anis, Bishop of Egypt made this observation, "Today we heard a prophetic voice – the truth will set us free. Not "a" truth but THE truth in Christ, in Scripture, in Gospel. He is a strong voice, a Primate who is so committed to the goals of the Gospel and the work of the Lord."

Amongst this august audience, were also 3 key Chinese leaders; Mr Ye Xiaowen, Director General, State Administration for Religious Affairs, Presbyterian Ji Jianhong, Chairman of the Three Self Patriotic Movement of Protestant Churches of China and Revvd Cao Shengjie, President of the China Christian Council. This is a testimony to the deep friendship that John Chew has developed with them and his desire to help the emerging Church contribute to

nation-building in China. "His good relationship with politicians and church leaders in China has been cultivated through the years. Consistently, he has come across as a intellectual with deep, mature insights and long-term vision for the Church and society. And as a person, he is warm, sincere, humble, trustworthy and committed to the Christian faith," observed a bishop.

Archbishop John Chew is now keeper of the flame that was first ignited 10 years ago with the birth of the Province, with the Bishop of Singapore then, Rt Revd Dr Moses Tay, as her first Pimate. The Diocese of Singapore is now privileged to serve the Province once again through her current bishop. Since its birth in 1996, the Province, consisting of the Dioceses of Kuching, Sabah, Singapore and West Malaysia, has grown from strength to strength, overcoming challenges of the complexities for Gospel mission in countries with ancient Asian civilizations and faiths in the midst of relentless economically driven globalization, secularism and extremists threats.

In 2000, the Most Revd Datuk Yong Ping Chung, the Bishop of Sabah, took on the mantle of leadership. He reflected as on the handover of his responsibility, "I can retire with confidence because the Province is in the good hands of a servant who will continue the vision we had when we first started. And I am looking forward to my next appointment – as a fulltime grandparent!"

Bishop Solomon from the Methodist Church noted, "John Chew plays an important role in the Anglican Communion. He is able to contribute the Asian voice and perspective. So the issues in the Anglican Communion are of interest to all. We (Methodists worldwide) do not live in a vacuum. What happens in one denomination has impact in others. John can make significant contributions to the Church worldwide."

As The Bishop of Lichfield, the Rt Revd Jonathan Gledhill, the Archbishop of Canterbury's representative had this to say, "There are lots of healthy signs of community despite the differences. The Dioceses of Singapore and Malaysia are wonderful



The festive gathering of pontifical friends in Southeast Asia installation



examples of how different ethnicities and religions can come together and the Anglo-Saxon world can learn so much from them."

As the guests spilled into the grounds after the ceremony, it was a time of heartfelt camaraderie as the new Archbishop met many well-wishers including the Roman Catholic Archbishop of Singapore, Nicholas Chia.

The gathering of such a diverse group of leaders from so many nations best testimony to the mission and prophetic role of this Province, which many in events of these past few days have termed as 'small but influential.'

And as the evening fades, and the guests start dispersing, the new Archbishop, tired but grateful to all who has helped, was overheard saying, "What a week it has been. The events may be all over. But actually, the work is only just beginning."

In view of the challenges ahead, these can only be words of confidence and commitment from a person of deep faith in the Christian tradition.

Article from: *News@Global South Anglican 2006*

The Anglican Church of Canada has its first bishop of Asian descent - Canon Bishop-elect Patrick Yu.

Patrick Yu, the Hong Kong-born incumbent of St. Timothy's Anglican church in Agincourt, Ont, who was elected suffragan bishop in the diocese of Toronto January 7.

Bishop-elect Yu, 54, elected at St. James' Cathedral in Toronto, will become the area bishop of York-Scarborough, east of Toronto, which has about 70 parishes. His consecration has been scheduled for March 25. The diocese has a total of four areas overseen by four suffragan bishops and a diocesan bishop.

"It's a significant event, but I also believe that it is important for everyone in the church, particularly its leaders, to be able to go outside of their own cultural envelope and stand beside a person of another culture," he said after the election. "I believe that having been an immigrant and an outsider may give me an advantage in doing that."

He added: "I'm aware that York-Scarborough in particular is an area where the demographics have shifted and that has led to some difficult times, so I think we have to look very carefully at how we put our resources in place so that we encourage healthy and strong churches. There will be many other things to do like supporting youth ministry, but at this stage I think it's better to listen first and then determine what needs to be done."

Bishop-elect Yu earned a bachelor of arts degree at McMaster University in Hamilton, Ont, in 1974, graduating summa cum laude. He received a master of divinity at Wycliffe College in Toronto in 1981, and a doctor of ministry at Toronto School of Theology in 1997.

Ordained a priest in 1982, he began his ministry as assistant curate of Scarborough's Church of the Epiphany. He later worked as an incumbent of the parish of Coldwater-Medonte, Ontario (1983 to 1990); secretary of the advisory committee for postulants for ordination in northern and western Ontario (1984 to 1988); incumbent of North York's St. Theodore of Canterbury (1990 to 1997); and incumbent of St. Timothy's Anglican church in Agincourt in 1997.

A member of Toronto's diocesan council, Bishop-elect Yu has also been liturgical officer for the York-Scarborough area, a member of General Synod, and a member of a sexuality dialogue group.

In response to written questions posed by the nominating committee, Bishop-elect Yu said that the 'first and most important task of a bishop is to support the work of parishes.' His priority, he said, would be to 'find ways to maximize my time spent with clergy and parish leaders, first to listen, then offer support and encouragement.'

He also said that a bishop must be a 'symbol of unity.' He added: 'In the present climate, the church needs leaders who are theologically articulate as well as being good and respectful listeners.' He cited 'inter-faith

and cross-cultural relations' as an area of interest.

A Christian from a Buddhist background, Bishop-elect Yu said that while attending Anglican schools in Hong Kong, 'the stories and ethos of the Christian faith slowly influenced my thinking' and became clear around his father's death when he was 13.

Bishop-elect Yu and his wife, Kathy, have three grown children - Christina, Teresa and Joseph.

Canon Yu will join the five-person College of Bishops, which has episcopal oversight of

the diocese. Bishop Colin Johnson, the diocesan bishop, said Canon Yu will be a strong addition to the College.

"I think the church has made a very good choice," Bishop Johnson said after the election. "Patrick is an extraordinarily able priest and will make a great bishop. I think it would be hard for the church to lose in today's balloting because whoever was chosen would have been exceptional. We had a very good slate of nominees."

Article From: *Anglican Journal*: <http://www.anglicanjournal.com/>

New Bishop of Sherwood is welcomed at York and Nottingham

Hundreds of friends, colleagues and church members from Nottinghamshire joined in welcoming the new Bishop of Sherwood the Rt Revd Anthony Porter, who was consecrated at York Minster

The consecration was a first for the new Archbishop of York, the Most Reverend & Right Honorable Dr John Sentamu, who gave a warm welcome to Bishop Tony and his family.

During his address, Bishop Tony focused on faith in the city, when he says: "A nation is made up of great cities, of which Nottingham is one. There are positives in our cities, and negatives: it has always been the same... My prayer and my passion is that Nottingham will continue to be changed, as the Christian gospel transforms the lives of a glorious mixture of ordinary people, who then live out their lives positively for Jesus Christ in Nottingham."

The Bishop of Sherwood is the suffragan

bishop in the Diocese of Southwell & Nottingham, where he assists the Bishop of Southwell & Nottingham in his ministry across the county. Bishop Tony will be the first bishop for many years to live in Nottingham and he also has a particular brief to focus on how the Church can play a significant part in the life of the city. He has come directly from being the vicar of a large church in Manchester's Moss Side, where he has also been the chaplain to Manchester City Football club.



Canons honoured at Canterbury



Canon Kenneth Kearon, Secretary General of the Anglican Communion, standing right, and Canon Andrew Norman, Lambeth Palace, stand before the Dean of Canterbury, the Very Revd Robert Willis, as they conclude the ceremony of their installation as honorary provincial canons of Canterbury Cathedral in St Stephen's Chapel. They are surrounded by the Cathedral Chapter and the Archbishop of Canterbury as well as the Bishops of Dover and Maidstone. Photo: ACNS/Rosenthal

Archbishop Ian Ernest Installed as New Primate for the Indian Ocean

In a colourful ceremony shown live on national television, the Most Revd Gerald James Ian Ernest, was installed as 5th Archbishop of the Indian Ocean, in the presence of an overflow international, ecumenical and interfaith congregation. The service took place on Sunday, 19 February in the historic Cathedral of St James, Port Louis, Mauritius. Portions of the service were in English, French, Creole and Ny Baiboly.

Visiting bishops in colourful vestments walked in procession with the new Primate into the stately cathedral as the two-hour service began, with extra seating outside. Government leaders, including the Prime Minister and President attending, along with the clergy of the diocese and from throughout the Province were present. The cathedral was at one time an ammunition storage house.

Music included traditional Anglican anthems and hymns, Taize prayer chants, with dancers from Madagascar. The new archbishop's vestments were designed by his wife Kamla. His son Julian was present, coming from Canterbury, where he is studying at the University of Kent and works at the cathedral.

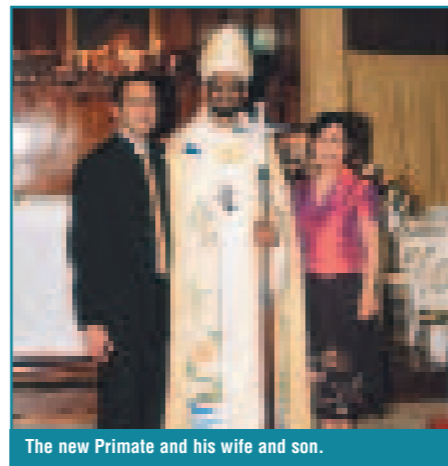
Visiting bishops from the USA, Southern Africa, Central Africa, West Malaysia were present but some bishops from Nigeria were unable to obtain visas. Canon James Rosenthal, representing the Anglican Communion, read a letter from the Archbishop of Canterbury, the Most Revd Rowan Williams and brought greetings from the Secretary General, Canon Kenneth Kearon. He presented the new primate with a silver plaque with the Compass Rose, identifying symbol of the Anglican Communion. The Rt Revd Andrew Smith, Bishop of Connecticut read a greeting from the Primate of the Episcopal Church, the Most Revd Frank Griswold, and the Rt Revd Elijah Twala, Suffragan Bishop of Natal, brought greetings from the Archbishop of Cape Town, the Most Revd Ngongonkulu Ndungane. The Bishop of West Malaysia, the Rt Revd Elisha Ponniah, and the Rt Revd

James Tengatenga, Southern Malawi were also present.

In his installation sermon, delivered in French, the new primate spoke of the mission of the church. He said, "In the Scriptures, Jesus' mission in inscribed in the sharing of the Good News with the sick, the marginalised and the poor. As missionaries of our times, and despite our frailty, our weaknesses and our imperfections, we need to make Christ's action our action. The challenges are numerous, the enterprise is huge, yet the responsibility is ours. If we want to ensure the continuity of God's mission, we cannot run away from the suffering of the Cross. However, if we affirm what we are and what we believe, if Archbishop, Bishops, clergy and laity, we all work together to live our faith and accomplish our mission, then we shall become a revitalised Church, capable of becoming salt to this earth and light to the world."

Speaking of his new ministry, Archbishop Ian told the assembly, "To serve Christ and to serve you is a privilege which I take on in spite of all the inherent difficulties and suffering. Yesterday, during the Bishops' retreat, my brother in Christ, Mgr Maurice Piat encouraged us to live our mission with confidence and joy despite the obstacles that, every now and then, encumber our way. He reminded us that Christ is within the Church. As Christians, we rest our faith in the One who died and rose again for our salvation. I am proud of the vision of my predecessors and of the work they have accomplished in spite of the many difficulties, amongst which, the linguistic and culture challenges and the economic disparities present in the three constitutive countries of the Province."

The archbishop told the congregation that in Madagascar, in spite of certain constraints imposed by poor communications and the unavailability of basic elements, the population living in the out-back is getting access to health services through dispensaries; schools are working towards the emancipation of human beings. He continued, "In the



The new Primate and his wife and son.

Seychelles, the Church, for a long time now, has been a mouth-piece for the weakest and, of late, tries to promote a spirit of reconciliation to ensure more justice. Speaking of his own diocese, he said that the Church participates actively in the life of Mauritian society: He said, "In the Diocese, training is of paramount importance so that every Anglican becomes a vector for transformation to ensure that the family, the work-place and the area where he lives generate respect, "joie de vivre" and civic responsibility."

Archbishop Ian said, "For us, the disciples of Jesus, Christ is present within everyone of our suffering brothers and sisters. He is present within the one who is hungry, who is naked, who is poor and homeless; He is inside the one who is dying of Alzheimer's or AIDS; He lies within the prisoner: every one of them deserves our love. Through the Scriptures which we bear and the Sacraments we give, the Church has the capacity and the power to change human mentality and to ensure the coming of a civilisation based on love. The work of the Church is to lead to Salvation, to make visible the Kingdom of God and to prepare us for life everlasting."

Following the service a diocesan reception was held at Bishop's House Phoenix. The Ven J Wong Yin Song, and the members of the Board of Commissioners, hosted the gathering and were responsible for the entire programme.

On Saturday the bishops of the Province invited the visiting bishops to join them in part of their retreat, led by Roman Catholic Bishop Maurice Piat in the excellent new diocesan learning facility, the Training Centre for Ministries and Community Development. The centre is awaiting the arrival of a world-class theological library from the estate of the late Fr John Slater of the Diocese of London, St Johns Wood Parish, sent from the Anglican Communion Office several weeks ago.

The delegation called on government officials on Monday with a reception at the State House in the evening.

The Province of the Indian Ocean, covering Madagascar, Mauritius, and Seychelles, was founded in 1973, combining two bishoprics. The Anglican mission began in Mauritius in

1810, after the capture of the island from the French. Missionaries were then sent to the other islands.

The dioceses are: Antananarivo, Antsiranana, Fianarantsoa, Mahajanga, Mauritius, Seychelles, and Toamasina.

Short Biography

The Most Revd Ian Ernest was born in Mauritius on 30 August 1954. Married to Kamla, they have a son, Julian.

Bishop Ernest has been exposed to a wide spectrum of tertiary education in India, Mauritius, the United Kingdom and, of late, the USA. His field of study have covered an eclectic array of subjects ranging from marketing and commerce, communications and counselling to the obvious theology and pastoral care.

A Commissioner of the Mauritius Diocesan Board, then a member of the Provincial Synod, this former Rotarian is fully engaged in national inter-faith, ecumenical and spiritual movements. He also takes an active part in any action that aims at improving social and family relations.

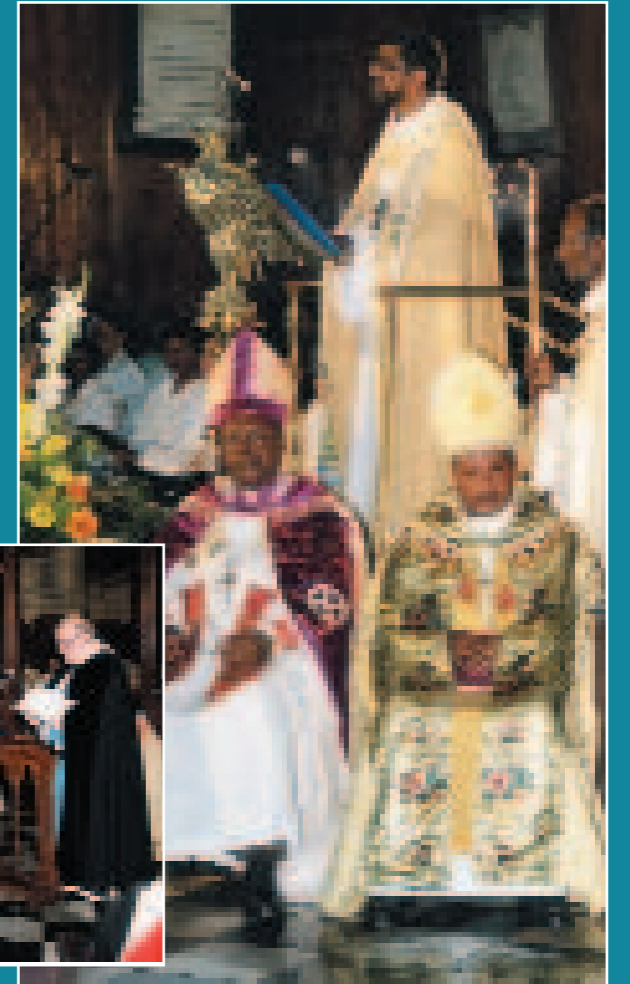
Since 2003, he has been appointed by the Archbishop of Canterbury to the Committee responsible for the organisation of the 2008 Lambeth Conference. He is also the Convenor of Target Group for Bishops' Training.

Ian Ernest was priested in June 1985 and elevated as 15th Bishop of Mauritius in July 2001. On 24th January 2006, he has been elected Archbishop of the Province of the Indian Ocean.

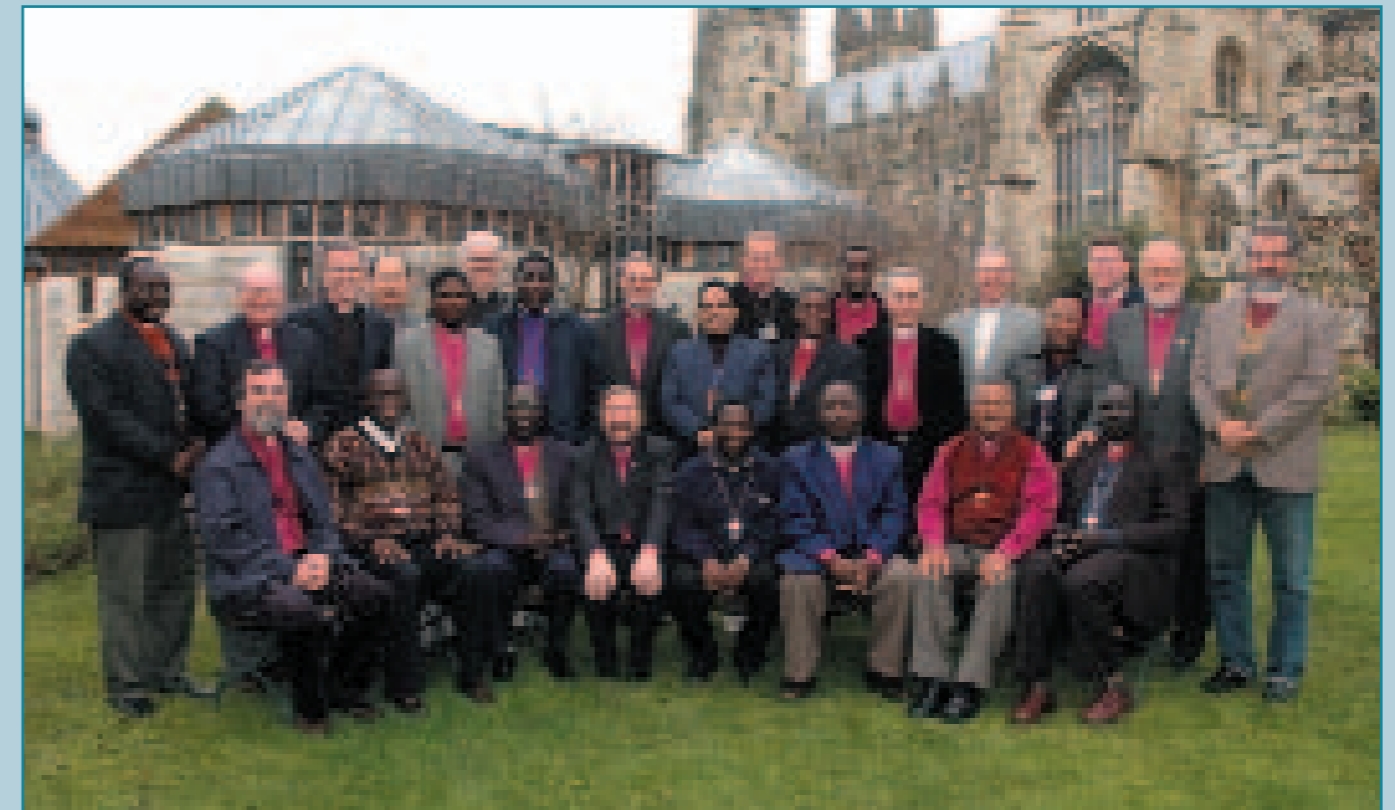
Installation of new Primate of the Indian Ocean

Right: The new primate of the Indian Ocean speaks in St James Cathedral.

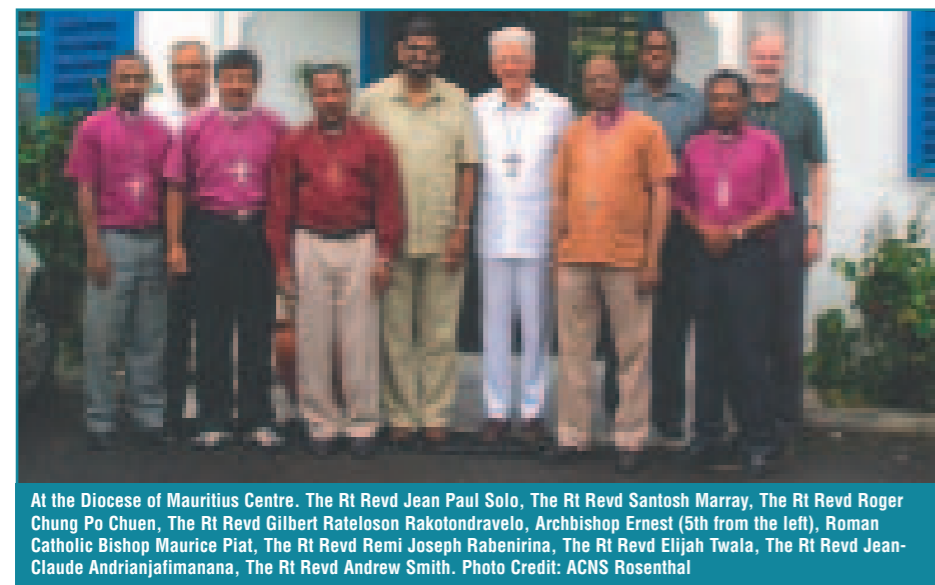
Below: Canon James Rosenthal represented the Anglican Communion Office at the installation in Mauritius and here reads a greeting from the Archbishop of Canterbury as well as from the Secretary General.



Bishops' course held in Canterbury

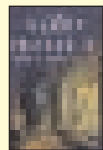


The new bishops school, now a regular Anglican Communion programme at Canterbury Cathedral's International Study Centre, pauses in their work to face the camera. In the middle, seated, is Bishop of Maidstone (UK) Graham Cray, who addressed the bishops, assisted by Canon Ed Condry, fifth from left, in the back row. Photo: David Manners



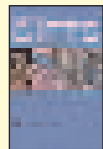
At the Diocese of Mauritius Centre. The Rt Revd Jean Paul Solo, The Rt Revd Santosh Marray, The Rt Revd Roger Chung Po Chuen, The Rt Revd Gilbert Ratelosen Rakotondravelo, Archbishop Ernest (5th from the left), Roman Catholic Bishop Maurice Piat, The Rt Revd Remi Joseph Rabenirina, The Rt Revd Elijah Twala, The Rt Revd Jean-Claude Andrianjafimanana, The Rt Revd Andrew Smith. Photo Credit: ACNS Rosenthal

Anglican • Episcopal World welcomes hearing from publishers in different parts of the Communion. Please send us press releases and copies of your latest publications and we will try to include mention of them in future issues. **Compiled by Huda Nassar.**



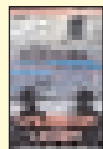
The Story of the Bible, How It Came To Us by Henry Wansbrough OSB. The author tells why some writings came to be accepted as part of the Bible, while others were not. He puts it in a balanced and entertaining introduction to the controversial story of how the Bible 'arrived'.

Great Britain, DARTON.LONGMAN+TODD, 2006. ISBN 0-232-52641-9/ £10.95



Diverse Gifts, Varieties Of Lay And Ordained Ministries In The Church And Community by Malcolm Torry. The book reflects on the complementary aspects of the life and work of men and women in their local churches. Diverse Gifts will be an invaluable and wise guide for anyone considering any form of Christian ministry.

Great Britain, Canterbury Press, 2006. ISBN 1-85311-696-3/ £14.99



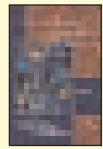
Sparrow Story, The Gospel for Today by David Rhodes. Sparrow Story is a fast-moving and challenging retelling of the greatest story of all times-for people in our own age. It is powerful and brilliant on all sorts of different levels.

Great Britain, SPCK, 2006. ISBN 0-281-05790-7



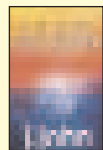
Sanctuary, Unexpected Places Where God Found Me by Becca Stevens. Sanctuary is about some unlikely and unexpected places where the author has encountered God. It is a direct and moving set of meditations.

United States of America, Dimensions For Living, 2005. ISBN 0-687-49420-6



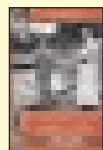
Contemplative Youth ministry, Practising the Presence of Jesus with Young People by Mark Yaconelli. The author reflects on his experiences of co-directing the acclaimed Youth Ministry and Spirituality Project. The result have been transformative and provides refreshment and new ways of thinking for who work with and caring for young people.

Great Britain, SPCK, 2006. ISBN 0-281-05782-6



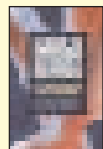
God's Priorities, Living The Lord's Prayer In The 21st Century by J. John. The Archbishop of Canterbury says 'Living the Lord Prayer is a characteristically challenging, clear and practical guide to what it means to live as if we meant what we said when we pray'.

USA, KINGSWAY Publications Eastbourne, 2001. ISBN 1-84291-269-0



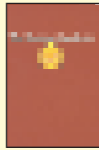
Lesslie Newbigin, Missionary Theologian, A Reader by Paul Weston. It is an opening biographical section which gives an absorbing overview of a long and rich life. The book has two main parts the first explores the theological foundation for mission and the second concentrates on missionary theology in practice.

Great Britain, SPCK, 2006. ISBN 0-281-05793-1



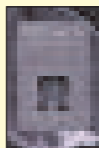
A Guide To Studying And Living In Britain, Up-to-date information and advice for international students in the UK by Kris Rao. It is an indispensable guide which tells students all what they need to know about Britain's higher education system.

Glasgow, howtobooks, 2005. ISBN 1-84528-045-8/ £10.99



The Christian Handbook. It is the indispensable companion for anyone trying to live a committed Christian life and have a chuckle now and then.

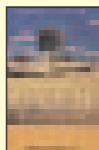
USA, Augsburg Books, 2005. ISBN 0-8066-5259-4



The Divine Embrace, Discovering the Reality Of God's Love by Christina Rees. The concept of love is troublesome and we still find it ultimately impossible to accept that we are beloved before God. Christina Rees argues that

the only way we can know God is through our own experience. Through that recognition we may begin to see the world, each other and ourselves the way God sees us.

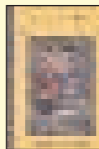
Great Britain, DARTON.LONGMAN+TODD, 2006. ISBN 0-232-52623-0/ £10.95



Where God Happens, Discovering Christ In One Another, Archbishop Rowan Williams foreword by Archbishop Desmond Tutu. This book is a marvelous introduction to the first Christian monks and the Desert Fathers.

Archbishop Williams combines roles by examining the ancient wisdom and interpreting the relevance of their teaching for Christian spirituality today.

United States of America, New Seeds, 2005. ISBN 1-59030-231-1



The Psalms for our Living, Finer than Gold Sweeter than Honey by Herbert O'Oriscoll. The author dips into the sacred depth of the psalms and draws up sparkling insight to refresh the soul. The reader will find rewarding insights

and suggestions for personal reflection, daily journaling, group discussion, or sermon preparation.

Canada, Path Books, 2006. ISBN 1-55126-449-8



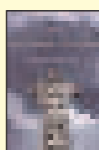
The First Easter, Bible Story Time by Sophie Piper and Estelle Corke. Bible stories retold simply and respectfully with bright and appealing illustrations to delight young children.

China, Lion, 2006. ISBN13: 978-0-7459-4872-0, ISBN-10: 0-7459-4872-3/ UK £2.99



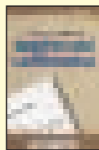
Approaching Easter by Jane Williams. There are some things worse than fear for our own safety. Fear of being without love. We are very much afraid of what might be asked of us in defence of these things, but that fear pales into insignificance beside the fear of being without them. That's what Peter discovers, when he has denied Jesus for the third time.

China, Lion, 2006. ISBN-13: 978-0-7459-5199-7, ISBN-10: 0-7459-5199-6



Believing We Pray, Daily Prayer for Lent and Easter, Year B by Brian Mayne. This book contains convenient, compact and constructive ways of praying in harmony with the church.

Ireland, The Columba Press, 2006. ISBN 1-85607-524-9



A User's Guide to Baptism and Confirmation, A User's Guide to the Book of Common Prayer by Christopher L. Webber. The meaning of Baptism and Confirmation is far more radical than a ceremonies marking church membership. This guide will help to understand and appreciate Baptism and Confirmation in

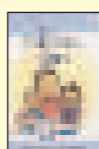
lives of Christians.

United State of America, Morehouse Publishing, 2006. ISBN 0-8192-2214-3



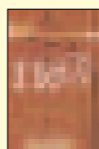
The Jealousy of Jonah by Richard Henderson. The text of Jonah is written after such crisis and shows us that the 'Love of God is broader than the measure of man's mind'. It is a book for our times.

Ireland, The Columba Press, 2006. ISBN 1-85607-522-2



My Baptism Book, A Child's Guide to Baptism by Diana Murrie. This book helps children to understand what does Baptism mean. It is a beautiful personal reminder not just for children but also for adults.

Harmondsworth and Ebbw Vale, Church House Publishing, 2006. ISBN 0-7151-4091-4 (paperback)/ £4.99 ISBN 0-7151-4076-0 (hardback)



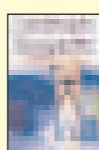
Make All Things New, stories of healing, reconciliation, & peace by Caroline A. Westerhoff. The book is written with grace and sensitivity. It is a collection of fourteen essays that focus on the themes of healing, peace, and reconciliation.

United State of America, Morehouse Publishing, 2006. ISBN 0-8192-2187-2



The Time Has Come, A Lenten Journey with St Mark by Peter Sils. Mark's message is about new life. The Time Has Come lets the message of St Mark speak out clearly. It offers a Lenten journey that relates the faith of Jesus to our everyday concerns and to the problems of the modern world.

Ireland, The Columba Press, 2006. ISBN 1-85607-528-1



Christianity in 10 Minutes by Brian Mountford. Christianity in 10 minutes starts with gospel story, it moves on to the intuitive response to God, the desire for meaning, and how the story can change your life.

Great Britain, Books, 2005. ISBN 1-905047-09-6/ UK£4.99/ US\$8.95



The Nation's Favourite Prayers by David Winter. Often we struggle to express our fears and longing. The Nation's Favourite Prayers helps us express our deepest emotions, from sorrow and searching to joy and thanksgiving.

Great Britain, Lion, 2006. ISBN-13: 978-0-7459-5211-6, ISBN-10: 0-7459-5211-9

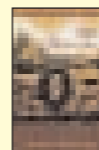


Conviction and Conflict, Islam, Christianity and World Order by Michael Nazir-Ali. From a Christian and Muslim back ground, the author explores the role of religion in society and especially in the relationship of religion to conflict. The bishop goes on to suggest ways for religion traditions to contribute positively to world order.

Cornwall, continuum, 2006. ISBN 0-8264-8615-0



Sewanee Theological Review by Christina Dissidents. An Anglican journal of theological reflection. Volume 49-No2 Easter 2006. Sewanee, 2006. For information write or call: Cheri Peters, Conference Administrator, Sewanee Writers' Conference, 123J Gailor Hall- 735 University Avenue, Sewanee, TN 37383-1000. TL: (931) 598-1141. www.sewaneewriters.org



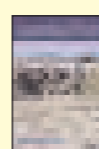
Soul Moments, Times when Heaven touches Earth by Isabel Anders. Isabel Anders describes the many everyday ways that the sacred and secular overlap in daily life. The readers will recognise the reality of their own soul moments, past and present, and will be made newly aware of such moments that have yet to come.

United States of America, Cowley Publications, 2006. ISBN-13: 978-1-56101-245-9, ISBN-10: 1-56101-245-9, US \$14.95



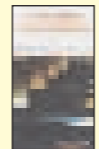
The New Testament, King James version.

United States of America, Hendrickson Bible, 2005. ISBN 1-56563-697-x



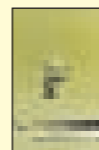
Communion in Mission & Travelling Together in God's Mission. The Report of the Inter Anglican Standing Commission on Mission and Evangelism 2001-2005 on the 13th Meeting of the Anglican Consultative Council in Nottingham, including the interim report to ACC-12, Travelling Together in God's Mission. This book has monitored development in mission around the Communion since the Decade of Evangelism. It calls Anglicans to renewed commitment to working together in mission and it calls for a development of covenants in mission across the Communion.

Great Britain, The Anglican Communion Office. ISBN 6-00000006-1/ £9.95 Available from the Anglican Communion Office, St Andrew's House, 16 Tavistock Crescent, London, England, W11 1AP.



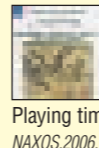
Tract: A New Rector; A New Congregation, Realistic Expectations for Each by Francis H. Wade.

Forward Movement, 300 West Fourth Street, CINCINNATI, OH 45202-2666 USA, 800.543.1813/ www.forwardmovement.org



Expression: the DVD 1: Stories of church for a changing culture presented by Diane Louise Jordan. The DVD tells 14 stories of fresh expressions and describes some of the lessons learned so far.

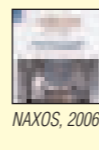
Church House Publishing. ISBN 0-7151-4095-7/ £12.99



CD: From Byzantium to Andalusia, Medieval Music and Poetry by Peter Rabanser, Belinda Sykes, Jeremy Avis and Oni Wytars Ensemble.

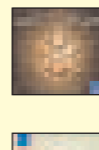
Playing time 60:25

NAXOS, 2006. ISBN 7-47313-26372-1. www.naxos.com

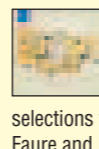


Alexandre Guilment (1837-1911) Organ Music Lamentation in Minor Scherzo Symphonique by Robert Delcamp. Playing time 70:24

NAXOS, 2006. ISBN 7-47313-26142-0. www.naxos.com



Lament For Jerusalem, John Tavener, choir of London, Jeremy Summery. ISBN 7-47313-28262-3 www.naxos.com

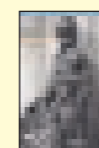


AN EASTER ALBUM This 2 CD collection features a variety of music inspired by Easter, from early Georgian Chant to Bach's majestic Passion settings, to selections from the popular Requiems by Mozart, Faure and Rutter. Altogether a timeless selection of Easter classics.

Naxos, 8.570175-76.

PUBLICATIONS AVAILABLE FROM THE ANGLICAN COMMUNION OFFICE

A number of books gathering together the work and achievements of recent international Anglican dialogue with other churches are available from the Anglican Communion Office. Contact Terrie Robinson for further details and order forms: email terrie.robinson@anglicancommunion.org or fax +44 (0)207 313 3999.



Mary: Grace and Hope in Christ, the agreed statement of the second phase of the Anglican-Roman Catholic International Commission (ARCIC II) sets out an agreed framework for the theological and devotional understanding of Mary in the Christian faith. £7.99 plus p&p. Text also available on-line at www.aco.org/ecumenical/dialogues/rc/arcic/index.cfm.

Readers of the Mary statement will benefit from the careful analysis offered by Timothy Bradshaw in his Commentary and Study Guide. As well as commenting on the text of Mary: Grace and Hope in Christ, he poses a number of questions to ponder and stimulate further reflection. £2.95 plus p&p.

Milestones on the Christian journey

Landmark rites for confession join worship resources to celebrate baptism at the heart of Christian life.

The latest publication in the Church of England's *Common Worship* series represents a pioneering resource for marking important occasions in the life of the Church - and the lives of individual Christian worshippers. The publication means that, for the first time outside the Book of Common Prayer, the entire journey leading to and beyond baptism is reflected in one volume.

Founded on the principle that baptism lies at the very heart of the Church's life and mission, **Christian Initiation** places the services to celebrate Baptism and Confirmation at its core, incorporating all the minor changes made to these liturgies since their interim publication in 1998.

In addition to these popular services, the volume also presents brand new **Rites on the Way**, a menu of resources which - reflecting the mission-shaped agenda of the Church of England today - can be used creatively alongside evangelism and nurture courses such as Emmaus and Alpha. These short texts are intended to enable local churches to support and encourage those exploring the Christian faith, and actively affirm them on their journey towards baptism and confirmation.

Christian Initiation also includes another set of fresh services, **Reconciliation and Restoration**, which include rites for the reconciliation of a penitent (commonly known as 'confession'), and a corporate service of penitence. The latter offers the opportunity for a congregation or other church community to conduct a collective act of individual penitence, primarily designed for use during Advent and Lent, or in preparation for significant church events such as a parish mission or pilgrimage. The rites - the first official services for general use with a primary focus on confession to be issued since the Reformation - fulfill a pastoral need that has been expressed within the Church, and provide an emphasis on penitence that is commended to parishes to help create a rich, balanced diet of worship reflecting the breadth and depth of Anglican identity.

Peter Moger, National Worship Development Officer for the Church of England, describes the publication as "a resource for the Christian journey: a collection that not only includes the key public ceremonies we associate with growth in faith but also elements that acknowledge the confession of sin as part of that journey".

In addition to the award-winning *Common Worship* design and layout, solid hardback covers and special binding enable the book to lie flat, whilst four coloured ribbons enable easy navigation. As well as a detailed introduction, the volume also includes a comprehensive commentary by the Church's Liturgical Commission that provides background information to the initiation services.

Common Worship: Christian Initiation is published by Church House Publishing, priced £25.00, and is available from all Christian bookshops and Church House Bookshop, 31 Great Smith Street, London SW1P 3BN. Tel. 020-7898 1300, e-mail bookshop@c-of-e.org.uk or on the web at: www.chbookshop.co.uk (mail order available).

My Experience with a Risen Saviour

The Revd Dr Andrew MacBeth of Calvary Church, Memphis, USA, reflects on the the Queen of Feasts, the Resurrection of our Lord Jesus Christ.

Alleluia! Christ is risen! (The Lord is risen indeed!)

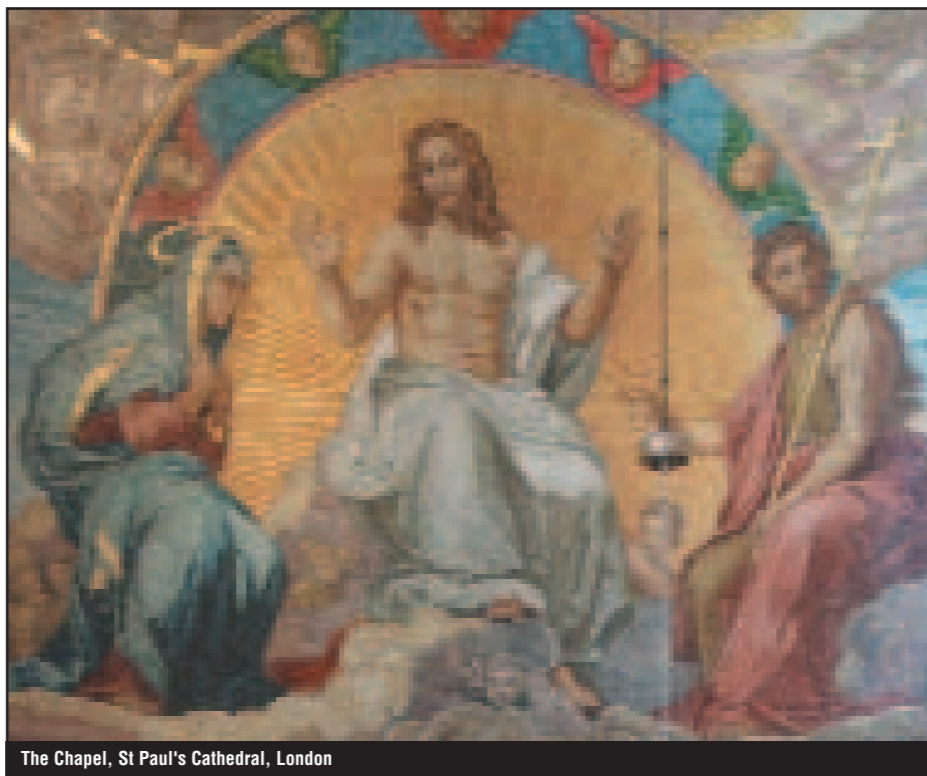
One thing I cannot do today is give a full account of what the Church of Jesus Christ has meant by singing, "He is risen, the Lord is risen indeed." Even in the early centuries of our life as a people, it took the whole fifty days from Easter to Pentecost to put flesh on this phrase. While it may fall easily from our mouths, it points to a whole complex of experiences shared by the friends of Jesus in the days and weeks after his death. Beware of anyone who can explain to you too quickly and easily what it means that Jesus has died and is now alive in a whole new way. Here is what we can say with some certainty.

There are two parts to John's gospel account. In the first, Peter and the Beloved Disciple race to the Tomb at Mary Magdalene's urging. What they find there is very disturbing and confusing. Not only is the Tomb empty, but the grave clothes are there, carefully folded, not at all the way in which grave robbers might have been expected to leave them. The two disciples are simply not prepared to make sense of this. There were no valuables in this tomb and there is no reason why anyone would have taken the body and left the grave clothes behind. John's gospel gives a funny, diffident priority to Peter, so, even though the Beloved Disciple gets there first, he waits for Peter to go into the tomb. Then, the Beloved Disciple goes in too and sees that Jesus' body is gone. We read that the Beloved Disciple "saw and believed," even though, "as yet they did not understand the Scripture that he must rise from the dead." Put simply, he becomes convinced that something is up, something beyond his comprehension, and the two comrades stumble out of the tomb and head back to their homes reeling with questions. What is going on?

Next, we see Mary Magdalene outside the tomb. She was the first one to notice that the Tomb had been disturbed, and now she stands outside the Tomb, reeling with the impact on this new blow, how, on top of everything else she and Jesus' other friends have had to bear, now his grave has been disturbed. And as she stands there shaking her head, Jesus walks up and says: "Woman, why are you weeping?"

She cannot quite comprehend that this is Jesus speaking to her. So she starts to explain what she is doing there: "They have taken away my Lord, and I do not know where they have laid him!"

After yet another exchange between Mary and this strange man, he speaks her name: "Mary!" and she knows who he is. Her first instinct is to run and throw her arms around him. But Jesus says, "Wait!" and Mary, not even stopping to think about how strange this



The Chapel, St Paul's Cathedral, London

will sound to everyone else, starts running to tell the rest of the disciples: "I have seen the Lord!"

These two different scenes are paradigms for two different parts of Christian experience.

The first is the insistent, inexplicable knowledge that something extraordinary is under way here—that something is up! The second is the personal encounter with Jesus that, while it does not bring full understanding, does bring an experiential certainty that Jesus is alive in a whole new way, and that because of this, we are alive too.

Many of us have at least shared the first of these experiences. If Jesus did not at least have our attention, our curiosity, then we could have found better things to do this morning than come to church. But SOMETHING happened in this man's life and death that is important and extraordinary. We know that. But what this is and what it means to us we may be not so sure.

How have you come to know that the tomb is empty?

For me, a big part of this, since my youth, has been life in the church, where despite all the silly, ridiculous things we get caught up in, people have loved and cared about me in ways far beyond the human. Where did this love come from? I have often sensed that there is something extraordinary going on here.

In seminary, I thought those who claimed to have seen the risen Jesus were just a little crazy – or dishonest. However, I began to

meet people who were Christian social activists and smart theologians but also claimed to live in relationship with a living Jesus!

My experience of a RISEN SAVIOUR has come not from my active effort to understand but from my effort to be quiet enough long enough that Jesus could make himself present to me. During my senior year in seminary, I began the journey of contemplative prayer, and discovered a few years later that it no longer felt odd to say, "I KNOW Christ is alive." It may be that I was not ready for this until I was in my twenties, but I wonder what would have happened if someone had tried to teach me contemplative prayer, the art of quiet, earlier in my life.

If we look at the resurrection experiences of the first Christians, we will find that, like us, they did not always understand what was happening to them. But, one by one, they became convinced that their relationship with this Jesus, who they loved and who had loved them, this relationship had somehow not ended but been translated into a whole new key. I invite you to share in this journey. Because their experience is not limited to the "long ago." Rather, Christians are still discovering that Christ is alive; and finding that this reality brings new life to them too.

We Christians have this ancient way of acknowledging that something extraordinary is going on in our lives and in our world: Alleluia, Christ is risen. (The Lord is risen indeed.)

The Last Word



ART WORLD SHARES SACRED TRUST

Michelangelo has opened at the British Museum with already record-breaking ticket sales and hype that the exhibition well deserves.

It is almost like entering the holy of holies as one discovers the early thinking of the man whose masterpieces grace chapels and hearts in their adoration of God and the human body, both male and female. The images are sensual and inviting,

realistic and appeal to the senses.

A mystical silence prevails in the crowded exhibition and opening day proved a challenge to navigate. Many tried valiantly to look up at the replica Sistine Chapel ceiling which is an incredible display.

Of utmost importance and so impressive is the final area that has a chapel-like atmosphere with block benches for the viewer to ponder three drawings of the crucifixion. I sat with two others for about five minutes, meditating in a museum, tranquil, peaceful and full of beauty. I wonder how many will, thanks to this exhibit, be confronted with the man on that cross during this holy season of Lent and into Passiontide. People will have an encounter, the museum exhibition design demands that, for which we as church should be most grateful.

It reminded me of Seeing Salvation at the National Gallery where the Christian message was revealed in art, provocative and compelling, with sincerity and beauty, and witnessed by thousands of people paying to see it!

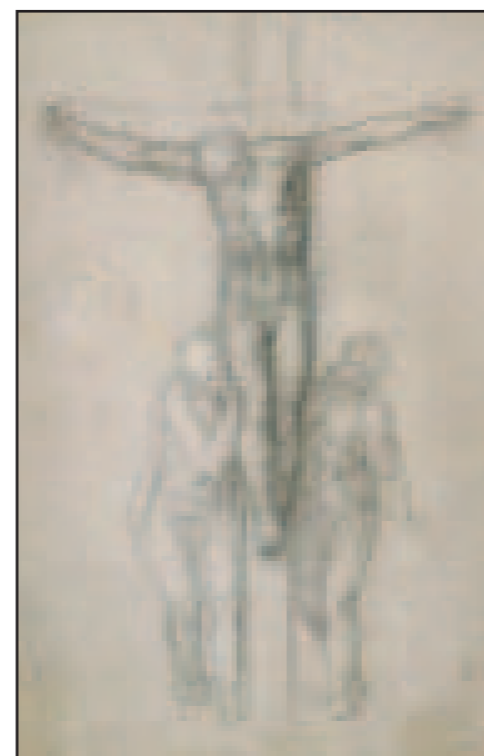
One feels a bit shameful at Michelangelo as tradition has it he destroyed many of his drawings and cartoons and did not want people to see them. Yet the exhibition opens a new world to people who may never see the Sistine Chapel or the Bruges Madonna or other true Michelangelo work.

As an Anglican I am particularly grateful for those who see in art a way to tell the story and honour God. The images of the Virgin Mary alone, found everywhere, help get the message across in a climate where the church itself struggles. Praise art and artist.

If one is not touched by Michelangelo, the British Museum offers yet another chance for Lenten encounter, yes in a museum. At the main entrance a small, quite and sombre space housing the famous Rembrandt crucifixion drawings stands complete with the Gospel account of Good

Friday blazoned on the walls in huge print. One had no choice but to pray.

Thank you British Museum. Art and music last and are reborn, and appreciated. They share the sacred trust of the church, and often do it better for some. Our churches and cathedrals can learn from their own art treasures how to better share the faith that inspired the Michelangelos of the world.



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Crown Him with many crowns, the Lamb upon His throne.
Hark! How the heavenly anthem drowns all music but its own.
Awake, my soul, and sing of Him who died for thee,
And hail Him as thy matchless King through all eternity.

Crown Him the Lord of life, who triumphed over the grave,
And rose victorious in the strife for those He came to save.
His glories now we sing, Who died, and rose on high,
Who died eternal life to bring, and lives that death may die.

Crown Him the virgin's Son, the God incarnate born,
Whose arm those crimson trophies won which now His brow adorn;
Fruit of the mystic rose, as of that rose the stem;
The root whence mercy ever flows, the Babe of Bethlehem.

Crown Him the Lord of peace, Whose power a scepter sways
From pole to pole, that wars may cease, and all be prayer and praise.
His reign shall know no end, and round His piercèd feet
Fair flowers of paradise extend their fragrance ever sweet.

Crown Him the Son of God, before the worlds began,
And ye who tread where He hath trod, crown Him the Son of Man;
Who every grief hath known that wrings the human breast,
And takes and bears them for His own, that all in Him may rest.

Crown Him the Lord of love, behold His hands and side,
Those wounds, yet visible above, in beauty glorified.
No angel in the sky can fully bear that sight,
But downward bends his burning eye at mysteries so bright.

Crown Him the Lord of Heaven, enthroned in worlds above,
Crown Him the King to Whom is given the wondrous name of Love.
Crown Him with many crowns, as thrones before Him fall;
Crown Him, ye kings, with many crowns, for He is King of all.

MATTHEW BRIDGES/GODFREY THRING