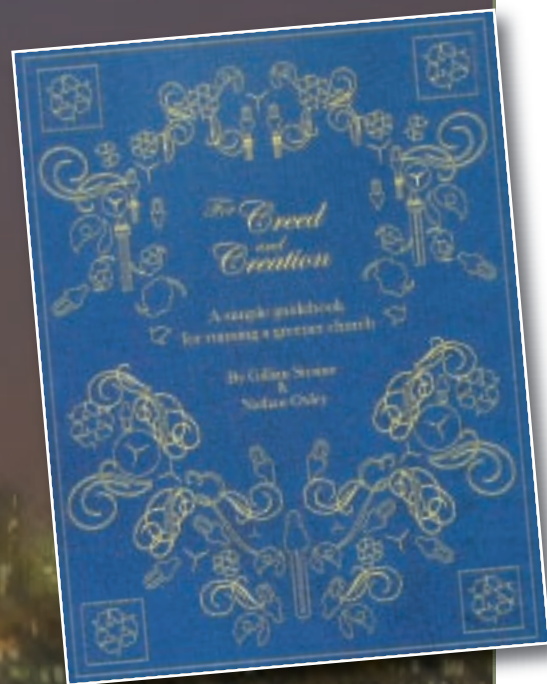


For Creed and Creation

Bishop tells 630,000 worshippers to turn off the lights.
Mayor and London's Church Leaders Unite to Launch Green Church Guide.



London's Church Leaders have joined forces with the Mayor of London, Ken Livingstone, to launch a new environmental guide to help the capital's churches become greener.

The guide, "For Creed and Creation: A simple guidebook for running a greener church" will advise every Christian church across London how to go about contributing to the fight against climate change. It has been written by Dr Gillian Straine, who has a doctorate in climate science, and Nathan Oxley from the consultancy Futerra. Dr Straine has already been involved in running sustainability audits at a number of London's churches and the guide is designed to help all parishes understand and act on cutting their energy use.

The Bishop of London, Dr Richard Chartres, Chair of London's Church Leaders who met this morning at City Hall with the Mayor to launch the guide, said:

"Working together, London's churches have a pivotal role to play in tackling the stark reality of climate change. London's churches reach out to hundreds of thousands of people every week and, according to the last census, 58% of the capital's population is Christian. We should be making our presence felt on the crucial issue of the environment.

A whole host of scientific studies have made it clear that it is no longer possible to find excuses for doing nothing. Equally, it is not enough to point the finger of blame at others and to demand that somebody else should do something. Now is the time for individual and collective action in adapting to climate change and the unsustainable way in which we are exploiting the earth's resources."

Mayor of London Ken Livingstone said: "The Bishop of London and the London churches are showing that they are at the forefront of efforts to tackle climate change. This green guide is a valu-

able tool for churches and their congregations to use to reduce their energy use. As a major world city what happens here can be an example that others follow. The science about climate change is clear, we have to cut our carbon emissions to levels that avert catastrophic climate change."

Environment Secretary David Miliband MP, said: "For the sake of future generations we all need to take action now to reduce our consumption and move to a low carbon economy. Churches have a valuable role to play in leading the way, first by greening themselves and then by greening their communities. This booklet is an important step towards this and I praise the hard work and vision of all those involved."

The guide provides advice on everything from basic ways of reducing heating bills, such as fitting insulation and installing energy efficient lighting, through to introducing car sharing schemes for church services, setting up recycling programmes and encouraging local children to learn about the environment and take an active role in protecting it.

The guide will be distributed free to over 4,000 churches in London. It has the backing of: the Church of England, The Roman Catholic Church, The Orthodox Church, The Evangelical Alliance, The Methodist Church, United Reform Church, The Baptist Church, The Salvation Army, The New Testament Assembly, The Council of African & Afro-Caribbean Churches and London Churches Group for Social Action. It is hoped that the guide will ultimately be adapted to encompass other religions and faiths and supported by a telephone advice line.

Funding for the guide has been provided by The City Bridge Trust as the first part of a three-year grant to The Conservation Foundation to develop and manage an environmental programme for London's faith groups.

> *continued from page 36*

ered sharp messages of warning, reality and challenge.

The first, Salah, born in Jerusalem and raised in a refugee camp in Jordan, spelled out the dangers faced by girl children around the world. They are the last to be fed, the first to be kept home from school. They are at the greatest risk of violence, the greatest risk of HIV/AIDS, she said. Sex selection and too early child bearing will kill thousands of them. Nearly 3 million will suffer genital mutilation. In conflict situations and war, girls are always most at risk. 'They are raped, tortured, forced into prostitution.'

Yet, said Salah, a Ph.D. in cultural anthropology, when she talks to girls about their dreams, she feels hope and a renewed dedication to change the reality. 'We have the means,' she said, naming two United Nations initiatives - CEDAW (The Convention on the Elimination of All Forms of Discrimination against Women, which was adopted in 1979 by the General Assembly) and the Universal Declaration of Human Rights adopted in 1948. 'We need to ensure these are implemented,' she said to applause.

Carol Jenkins, president of the Women's Media Centre and the second speaker, told of travelling in Africa and Asia and seeing girls involved in the sex trade. In Madagascar, when she asked about what was happening, she learned that the children being exploited were ages 4, 5 and 6. 'How can there be so many demented people in the world?'

Part of the blame, she said, belonged to the media and its failure to 'urgently tell these stories.' The media is still sending out distorted messages and women still hold only 3 percent of the top positions, 'the positions with clout,' she said.

She illustrated her point by telling the story of Abeer, age 14, an Iraqi girl gang raped and murdered by US soldiers along with other members of her family. As the Women's Media Center attempted to get journalists to pay attention to the story, they were continually rebuffed. The too-frequent response to their insistence, she said, was 'How important can a 14-year-old be?'

'Go to our website,' she asked. 'Read her story.'

Presiding Bishop Katharine Jefferts Schori, the third speaker of the afternoon, issued a challenge: 'Continue to agitate, nag, pester and challenge the people and systems of this world so that all children, all girl children and all boy children can have an appropriate sense of pride in the way in which they have been created.'

Three teenage delegates invited to ask questions of the speakers followed. Anne Wenk, 14, of Brooklyn asked Jenkins what responsibility the media bore for women's difficulties. Jenkins handed the responsibility right back to her: 'Write those letters, pick up that phone, send e-mails and say 'I am expecting to see women in your stories.' The media belongs to you and you have the ultimate responsibility to shape what you see there.'

A delegate raised in foster homes – 20 of them in 10 years, – and a victim of child abuse, asked Presiding Bishop Jefferts Schori how the Christian church could help families. In a soft voice, and while holding her hand, the presiding bishop assured her that the church is made up of people and their job is reconciliation. She told of hunger for a world where such abuse does not occur, where 'your mother would have known that she was loved and wouldn't have taken her frustrations out on you.'

Deepti Steffi from North India, lamenting the inequality of girls' education and the ways in which they are too frequently treated and abused, asked Salah how the injustices could be overcome. 'We have to hold our elected leaders accountable,' she said, explaining how they all came to the United Nations and committed themselves to the Millennium Development Goals.

'I don't understand
about a mother's care.
Is it true that
a mother's hug
is warm?'

As the program drew to a close, Presiding Bishop Jefferts Schori announced the formation of the AWE Global Fund. The fund and its projects around the Communion will enable girls 8 to 18 'to claim a better life.' It will address 'unequal education, family reunification, rape, child marriage, domestic violence and war,' said Presiding Bishop Jefferts Schori. 'Be generous.'

Words of assurance

The day before the celebration at Trinity, a standing-room-only crowd of women packed the chapel at the Episcopal Church Center for a Eucharist celebrated by Presiding Bishop Jefferts Schori. The faces, dress and languages of the women revealed their many nations as their voices blended in hymns from the Americas, Scotland, Ireland and Nigeria.

After a lament from Jeremiah - 'the young girls of Jerusalem have bowed their heads to the ground. My eyes are spent with weeping' - the women sang a lyric by Brigid Pailthorp from Voices Found: 'Strike our binding chains asunder, liberate our cramping ways. May our lives reflect your splendour, in abundance, Lord we ask. God, our guide and our befriender, give new meaning to our task.' Then they listened to Presiding Bishop Jefferts Schori who brought them words of assurance.

'God's vision is stronger than death...His command...is a call to the whole world – get up, expect and demand the kind of healing God envisions for us all, and then go and feed the world.'

Presiding Bishop Jefferts Schori told of

women whose lives had brought healing, had changed the communities around them. 'Somaly Mam was sold into slavery as a young girl. When she finally emerged from her chains and found some healing herself, she went back into those dungeons and brought other girls out of their bondage. She bought them, redeemed them for life, and took them to a refuge where they might begin to heal. She continues that work today, one girl at a time.'

She told of a woman she met last fall who aids women in Afghani villages. 'Connie Duckworth, through an enterprise called Arzu, has helped women weavers to improve their product, and pays them 150 percent of the going rate for their rugs, but only if they agree to send their daughters to school.'

The presiding bishop concluded her sermon by reaffirming that one can indeed change the world.

'Together women can lead this world into the vision God has for us all. Bless your labours, that there may come a time when children do not die in their mothers' arms, when girls everywhere live in freedom and equality, without fear of violence or oppression. May God's reign be known on earth.'

Hesitant hopes

When the delegates arrived at the Episcopal Church Center on their first day they walked into a lobby where the art, poetry and missives of their younger sisters across the Communion had been pinned up in colourful array, reminding them of injustices faced by girl children and of the tender, hesitant hopes many had for futures free of past limits.

'I want to live fearlessly,' wrote 12-year-old Isha George of Christ Church in Guwahati, Diocese of North India, 'but my questions remain unanswered. Is it my parents or society who will provide me safety and let me live free from inequality just because I am a girl?'

George's letter, illustrated with her picture - a smiling girl with good posture in a crisp school uniform - drew stares and sighs. 'When I look around I see girls often become victims of rape, murder, dowry, and what is known as 'bride burning.' Young girls are forced to marry against their choice, parents want to get rid of them because for them girl is a burden...Sometimes parents are ashamed of having baby daughters instead of boys and then the girl babies are killed.'

A 16-year-old from Thailand identified only as Pui had written: 'I don't understand about a mother's care. Is it true that a mother's hug is warm? Eating a family dinner is only a dream for me. I've never heard a mother's lullaby. I've never felt the warmth of someone tucking me into bed. My heart has never been warm even when I'm warm in bed. I always sleep alone.'

The note below Pui's poem reports that Pui's mother, sold into prostitution as a young girl, died of AIDS. The last line of Pui's poem begs: 'Mother, if you are still alive, wherever you are, whoever you are, please send love to me. If you hear me now, please think of me a little bit...I promise. I will be a good child.'

Episcopal News Service – by Nan Cobbey

The Inter-Anglican Standing Commission on Ecumenical Relations (IASCER) met in Beau Vallon, the Seychelles, from Sunday, 3rd to Saturday, 9th December 2006. The Right Reverend Santosh Marray, Bishop of the Seychelles welcomed members, together with a warm welcome from other members of his diocesan team. Several Commission members worshipped or preached in local Anglican Churches on the Sunday. The Commission also had the opportunity to meet His Excellency Joseph Belmont, the Vice-President of the Republic of the Seychelles, and the Roman Catholic Bishop of Port Victoria of Seychelles, the Rt Revd Denis Wiehe, and they shared in the generous hospitality of the island and the diocese.

The Most Revd Drexel Gomez, Primate of the West Indies, chairs the Commission, which is charged with reviewing the present international ecumenical dialogues involving Anglicans, and provincial and regional initiatives towards unity with other Christians. IASCER consists of representatives from each international dialogue involving Anglicans, including the multilateral dialogue of Faith and Order, and of certain other commissions and networks, and consultants who bring particular regional or theological expertise.

Reports were received of all current bilateral theological dialogues of the Anglican Communion, as well as of developments from particular regions of the globe. The Commission undertook a review of forthcoming major ecumenical publications, including the Agreed Statements of the International Anglican – Roman Catholic Commission for Unity and Mission and the International Commission for Anglican – Orthodox Theological Dialogue, which are to be published in early 2007. IASCER regards these reports as two of the most significant contributions in recent times to the ongoing ecumenical conversations about the nature of the Christian Church, which therefore deserve serious study and reflection across the Communion. In the course of reflections on the current life of the Anglican Communion, the Commission also responded positively to the proposals for a Covenant following the Windsor Report 2004 and prepared a contribution to the work of the Covenant Design Group. The Commission also reflected upon the recent publication of the ecclesiological texts, 'The Nature and Mission of the Church' and 'Called to be the One Church', by the World Council of Churches and the Faith and Order Commission, and urged Provinces to engage positively with the process of response.

Present at the meeting in the Seychelles were: the Revd Prebendary Dr Paul Avis, the Revd Canon Dr Alyson Barnett-Cowan, the



Revd Canon Gregory K Cameron (Secretary), the Revd Dr William Crockett, the Rt Revd Christopher Epting, the Revd Canon Dr John Gibaut, the Rt Revd Dr John Gladstone, the Most Revd Drexel W Gomez (Chair), the Revd Canon Jonathan Goodall, the Rt Revd John Hind, the Venerable Jane Namugenyi, the Revd Professor Renta Nishihara, the Revd Canon Luke Pato, the Rt Revd Dr Geoffrey Rowell, the Revd Sarah Rowland Jones, the Rt Revd James Tengatenga and the Revd Canon Professor J Robert Wright. The Revd Professor Harald

Rein also attended the meeting as a representative of the Old Catholic Churches of the Union of Utrecht. The Revd Terrie Robinson and Mrs Gill Harris-Hogarth of the Anglican Communion Office provided administrative and logistical assistance for the meeting.

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Florence Tim-Oi Li

Pioneer & Mentor of the Women Priests Movement

Li Tim-Oi, first-born daughter of Li Gan-Sum & Cheng Cheong-Yau, was born on 5 May 1907 in Aberdeen, Hong Kong. Her father called her Tim-Oi, 'Much Beloved Daughter'. The centenary of her birth will be celebrated at Lambeth, York, Toronto and elsewhere. This is my reflection of Li Tim-Oi not only as a pioneer of the women priests' movement, but in tribute to her as my mentor in forty-five years priesthood.

I first met her in 1941 right after her being made Deacon by Bishop R.O. Hall on 22 May at St John's Cathedral. She was invited to speak at our family thanksgiving service. I was so attracted by her presence that I remember asking my sisters for a long ribbon to wear on my shoulder and stood by her for the whole sermon. Many in our parish, even years later, said Robert Der had a 5-year-old pastor at home. I never thought I would meet her again. Yet from August 1984 she willingly served as my honorary assistant at St Matthew & St John's, Toronto, Canada for the last 8 years of her life. I learned so much of her ordeal and tribulations throughout her life. Together with many others I urged her to write her memoirs, and later her family requested me to edit the Chinese and English editions of *Raindrops of My Life*.

If she had not been called by the Lord, she would have been a simple seamstress with highly skilful embroidery, an elementary school teacher, or, like her father, a principal of a school.

Even when she was recommended to study at Union Theological College in Guangzhou, she never expected to be ordained Priest. Her horizon would have been a Bible woman or an evangelist in some village mission. Furthermore, even after she had been made Deacon, if she had not been in China, a country afflicted by war where the need for priests was desperate, she might never have been ordained to Priesthood. In the Chinese language, the term Deacon is gender-neutral; a woman Deacon was not the same as Deaconess in England, Tim-Oi was fully in the Diaconal ministry. Had Bishop Mok Sau-Tsang and Bishop Hall not considered pastoral care and sacramental nurture essential for refugee Christians, the war-time emergency measure of licensing a Deacon temporarily to celebrate communion for the people would never have happened. Bishop Hall called himself 99% a coward, and hated disapproval of anybody, yet he sought the will of God and, breaking with tradition, made history by ordaining Li Tim-Oi a Priest in the Church of God on 25 January 1944 at Shoaqing, Guandong, China.

I wonder how many women at that time would have dared to accept the challenge and to bear the cross which became heav-

ier as the years went by. Tim-Oi was forced by many political and traditional pressures to resign her Priest's licence in 1946, but, out of loyalty to her calling, she retained her Priestly order continuing a splendid ministry in St Mark's Macau and St. Barnabas, Hepu. I admire how she remained quiet and kept her Priesthood in her heart when she toured around the Episcopal Church in 1948. I marvelled at her courage defending her ordination and the reputation and integrity of Bishop Hall even at pain of further persecution. Unperturbed by all the vicissitudes of the times she persevered in her faith and witnessed boldly for Jesus Christ. She was most generous in forgiving all her persecutors within and without the Church's walls. She was remarkable in always pointing to the best of humanity in adversities and frustrations. She survived in labour farm, factory and Maoist camps, still retaining the solid Biblical foundation of her faith. Working alongside her, I sometimes found her naïve in political judgements, yet later I realized it was her good nature not to be judgmental; after all she had lived through several political systems and endured the worst of calamities. After applying for seven years she was allowed to leave China, and, after a week in Hong Kong, she arrived in Canada. Finally, she was free to serve again.

She worked hard to redeem the lost time of nearly two decades despite her being into her late seventies and eighties. I remembered clearly in subzero degrees, when the evangelistic teams from St John's Parish went out door to door, she insisted on going. Even when she was ill after a fall fracturing some of her lumbar vertebrae, in excruciating pain and bedridden for seven months, she did individual counseling and prayed for the parishioners who came to feed her in bed. Many of our parishioners took turns to nurse her. She was an avid reader and tried to keep abreast of current trends. Writing a journal kept her alert and a clear mind with peaceful and reflective thoughts.

When honours were heaped on her at the height of the movement for the ordination of Women Priests, she remained humble and always considered herself a worm, an unworthy servant of the Lord. Archbishop Ted Scott hailed her as one of the top ten influential figures in the 20th century. He especially appreciated her life and ministry in breaking the barriers of humanity in different cultures and races and also gender bias, a positive life establishing a new community of equality of men and women. Her career, as an evangelist, a Deacon, a Priest, an innovator, a motivator, an empowerment leader, a pastor, a counselor and above all an intercessor will always be my example of a mentor and a



Li Tim-Oi with the late Archbishop Robert Runcie

pioneer for all Priests, male or female. She died in her sleep on 26 February 1992 in her 85th year. May our faith in the communion of saints be strengthened by Li Tim-Oi in the company of St. Mary and others in the heavenly kingdom.

The Rev. Canon Edmund B. Der
Honorary Assistant, St. James' Cathedral, Toronto, Canada

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Above: The Archbishop of Armagh, The Most Revd Alan Harper, Revd Canon Kenneth Kearon, Secretary General ACC and Archbishop Sean Brady, (Roman Catholic Archbishop of Armagh), at the Belfast Cathedrals' Partnership service marking the Week of Prayer for Christian Unity which was held in St Peter's Catholic Cathedral. Canon Kearon was the preacher. Photo: Houston McKelvey

Below: TODD MCGREGOR CONSECRATED BISHOP IN ANTANANARIVO, MADAGASCAR
On December 10th, Todd was consecrated at St. Laurent's Cathedral as Assistant Bishop of Antananarivo and Area Bishop of Tulear. This largest province of Madagascar covers approximately 1,000 miles of coast line in the south and southwest portions of the fourth largest island in the world.



Left: FAITH, VOCATION AND DISCIPLESHIP IN ANGLICAN CHURCH OF CONGO:
Ven Canon BAHATI BALI BUSANE Sylvestre is anointed to be new Bishop of Bukavu
The consecration of Rt Revd BAHATI B.B Sylvestre was celebrated in Saint Peter Cathedral of Bukavu in December 2006.

After the consecration rite, the new Bishop introduced himself to the congregation in these words:
" Brothers and sisters in Christ,... I'm chosen, a humble servant of God and his people to continue the great duty and holy ministry as started by our predecessors. The success of a such ministry depends on how we trust the Lord's promise "... Not by might, nor by power, but by my Spirit." (Zechariah 4:6b). Have courage brothers and sisters as we who believe in the God who will empowering each of us for true love and to sustain the body of Christ to grow up through our ministry spiritually, morally and materially.
Surely, the way in front of me is so long and painful, any kind of assistance from those of good will is more important in order to edify the Church. United the Holly Spirit, will help us according to these words " I can do all things through Christ who strengthens me". (Philippians 4 :13)...

All's well that ends well

The Diocese of Nelson is celebrating its new Bishop, Richard Ellena – ordained in Nelson's Christ Church Cathedral.

But just 24 hours before that there was real doubt that the Bishop-elect would show up. Not because he had cold feet, but because he couldn't get to his feet.

Archdeacon Richard Ellena was, in fact, flat on his back in Christchurch Hospital, battling a serious case of blood poisoning.

He'd scraped his knee lugging furniture into his new Nelson home.

Richard then headed south for his ordination retreat, which was to be conducted by the Bishop of Christchurch, Dr David Coles.

Except on his retreat Richard began to feel unwell. So unwell, in fact, that last Tuesday he had to be admitted to Christchurch Hospital suffering from a rocketing temperature, and raging infection.

He was still in the Christchurch hospital on the Friday, the eve of his ordination, while the other bishops, who were meeting in Nelson prior to the ordination, considered what to do.

They had no doubt about their ultimate benchmark: the wellbeing of their brother bishop-to-be. With this in mind they seriously contemplated postponing the ordination; ordaining Richard at his hospital bedside; or truncating the ordination service from the normal two hours to around 20 minutes.



The Rev Marge Tefft, of Greymouth, congratulates her new bishop.

In the end, Richard flew from Christchurch to Nelson on the Friday afternoon – and was met by doctors and his wife Hilary, in whose hands the decision about his fitness to proceed was laid.

Their verdict? That he was sufficiently recovered to press ahead – provided he stayed in a wheelchair and kept his infected leg elevated at all times.

The service proceeded and it was a particularly cheerful and joyful celebration.

The Revd Mike Hawke, Vicar of St Christopher's Avonhead, and Archdeacon of Selwyn-Tawera in the Diocese of Christchurch, preached the sermon on the theme: "This is the day the Lord has made."

There were contributions from each of the three Tikanga of this church – Maori, Polynesian and Pakeha.

The three Archbishops of the Province,



The moment of ordination. The Rt Rev Peter Sutton, Bishop of the Diocese of Nelson from 1965 to 1990, is at the far left.

The Most Revds Brown Turei, David Moxon and Jabez Bryce, concelebrated the eucharist – and the music, classical, choral and contemporary, was particularly impressive.

Archbishop David Moxon reminded those gathered of the rich precedents for Richard's seated ordination. On the Day of Pentecost, he said, the apostles (the predecessors of the bishops) had gathered in the upper room – and were seated when the Holy Spirit came upon them.

Archbishop Moxon also reminded folk that history shows that those called to decisive ministries had often weathered physical or spiritual affliction before they were released into their calling: Jacob's night-long wrestling with the angel being a case in point.

His consecration service over, the bishop headed to Nelson Hospital – where he's expected to make a complete recovery from his affliction within a few days.

NEW APPOINTMENTS AND RETIREMENTS FROM AROUND THE ANGLICAN COMMUNION



SUDAN

The provincial electorate college of Episcopal Church of the Sudan has elected three priests to the order of Bishops and are to be consecrated on April 22nd 2007 at All Saint Cathedral in Juba

The Revd Bernard Oringa Balmoi, 53 years, as Bishop elect of Torit diocese, replacing Bishop Wilson Arop who retired on December 31st 2006.

The Revd Anthony Pogo as Bishop elect of Kajokeji, replacing Bishop Dawid Manashi of who retired on November 1st 2006

The Revd Canon John Zawo, 38 years, as Bishop elect of Ezo, replacing bishop Benjamin Ruati who retired on December 31st 2006.

NIGERIA

The Primate of Church of Nigeria (Anglican Communion), the Most Rev Peter Akinola, has announced the election of:

Rev. Canon Jonathan Bamaiyi of St. Peter's Church Kwali, Gwagwalada Diocese as Bishop to the vacant See of Katsina Diocese. The Episcopal Synod of the Church, which met on Sunday, March 4, 2007, in the Cathedral Church of the Advent Gwarimpa, Abuja, also elected five other Clergymen as bishops for newly created dioceses in the Church. They are:

The Venerable Evans Ibeagha, of Church of the Pentecost, Ibadan Diocese, elected Bishop for the newly created Diocese of Nike, Enugu State.

The Venerable Blessing Eyinda, of St. Peter's Church Isikopo, Niger Delta North Diocese, elected Bishop for the newly created Diocese of Ikwerre in Rivers State

The Venerable Samuel Ajani, of the Cathedral Church of the Advent, Abuja Diocese, elected Bishop for the newly created Diocese of Egba-West in Ogun State.

The Venerable Owen Azubuike, of St. George's Church, Mbawsi, Aba Diocese, elected Bishop for the newly created Diocese of Isiala-Ngwa, Abia State.

The Venerable John Ezirim, of St. Jude's Church Calabar, Calabar Diocese, elected Bishop for the newly created Diocese of Aba-Ngwa North, Abia State.

Earlier in the month The mission agenda of the Church of Nigeria (Anglican Communion) received a firm boost when 20 Bishops were consecrated at one single service. Nineteen of them are being sent to missionary areas- places considered as largely 'unchurched'.

1. **The Very Revd. Israel Amoo**, New Bussa
2. **The Very Revd. Solomon Amusan**, Oke-Ogun
3. **The Very Revd. Olukemi Oduntan**, Ajayi Crowther
4. **The Ven Christian Ebisike**, Ngbo
5. **The Ven. Kenneth Ifemene**, Ikwo
6. **Canon Paul Uduogu**, Afikpo
7. **The Ven Cornelius Salifu Bello**, Zaria
8. **The Ven Isaac Nwaobia**, Isiala-Ngwa South
9. **The Ven Jonah Ibrahim**, Kontagora
10. **The Ven Joseph Akin Odejide**, Ifo
11. **The Ven Jolly Oyekpen**, Akoko Edo
12. **The Ven. Jacob Bada**, Etsako
13. **The Ven Jwan Zhumbes**, Bukuru
14. **The Ven Olumuyiwa Ajayi**, Pankshin
15. **The Ven Emmanuel Ugwu**, Awgu/Aniniri
16. **The Ven Sosthenes Eze**, Enugu North (Ngwo)
17. **Canon Precious Nwala**, Etche
18. **The Ven Samuel Ezeofor**, Ogbaru
19. **The Ven Philip Adeyemo**, Omu

Also **The Rt. Rev Ugochukwu Ezeoke**, Bishop of Aba as the new Archbishop of the ecclesiastical province of Niger-Delta. And the General Secretary of the Church of Nigeria, the Venerable Oluranti Odubogun was elected for the Vacant See of Ife Diocese.

IRELAND

The Most Reverend Alan Harper was enthroned as Archbishop of Armagh and Primate of All Ireland on Friday, 16th March 2007 at 2.30 p.m. in St Patrick's

Cathedral, Armagh.

CUBA

Members of a Cuban diocesan synod burst into applause and shouts of joy on Sunday when Archbishop Andrew Hutchison announced the appointment of **Revd Canon Nerva Cot Aguilera** as one of two new suffragan bishops for the Cuban Anglican Church.

Cubans also enthusiastically welcomed the appointment of **Archdeacon Ulises Mario Aguilera Prendes** as the second new suffragan bishop. The suffragan bishops were appointed by the Metropolitan Council of Cuba which Archbishop Andrew Hutchison of Canada chairs, at the request of Bishop Miguel Tamayo, the diocesan bishop. The Council, at this meeting, was made up of Archbishop Hutchison and U.S. Presiding Bishop Katharine Jefferts Schori who was also present for the announcement. The third member of the Metropolitan Council, Archbishop Drexel Gomez of the West Indies, did not attend the meeting for health reasons.

HONG KONG

On 3rd February, the Hong Kong Sheng Kung Hui elected the **Rt Revd Paul Kwong**, Diocesan Bishop of Hong Kong Island, to be their next Archbishop, following the retirement of Archbishop Peter Kwong on 31st December 2006. The result of the election was endorsed in a special session of the Third General Synod later the same day.

Jerusalem and the Middle East

Following the Central Synod of the Episcopal Church in Jerusalem and the Middle East which met in Cyprus on 5th February, 2007 they unanimously agreed the following:

We received a request from the Diocese of Iran for the appointment of **Bishop Azad Marshall**, currently Episcopal Vicar General, as the Diocesan Bishop and were happy to endorse this proposal. They also elected **The Most Reverend Mouneer Hanna Anis** Bishop of Egypt as the President Bishop. Bishop Mouneer will be affirmed as Primate in a ceremony in All Saints Cathedral in Cairo on 18th April, 2007.


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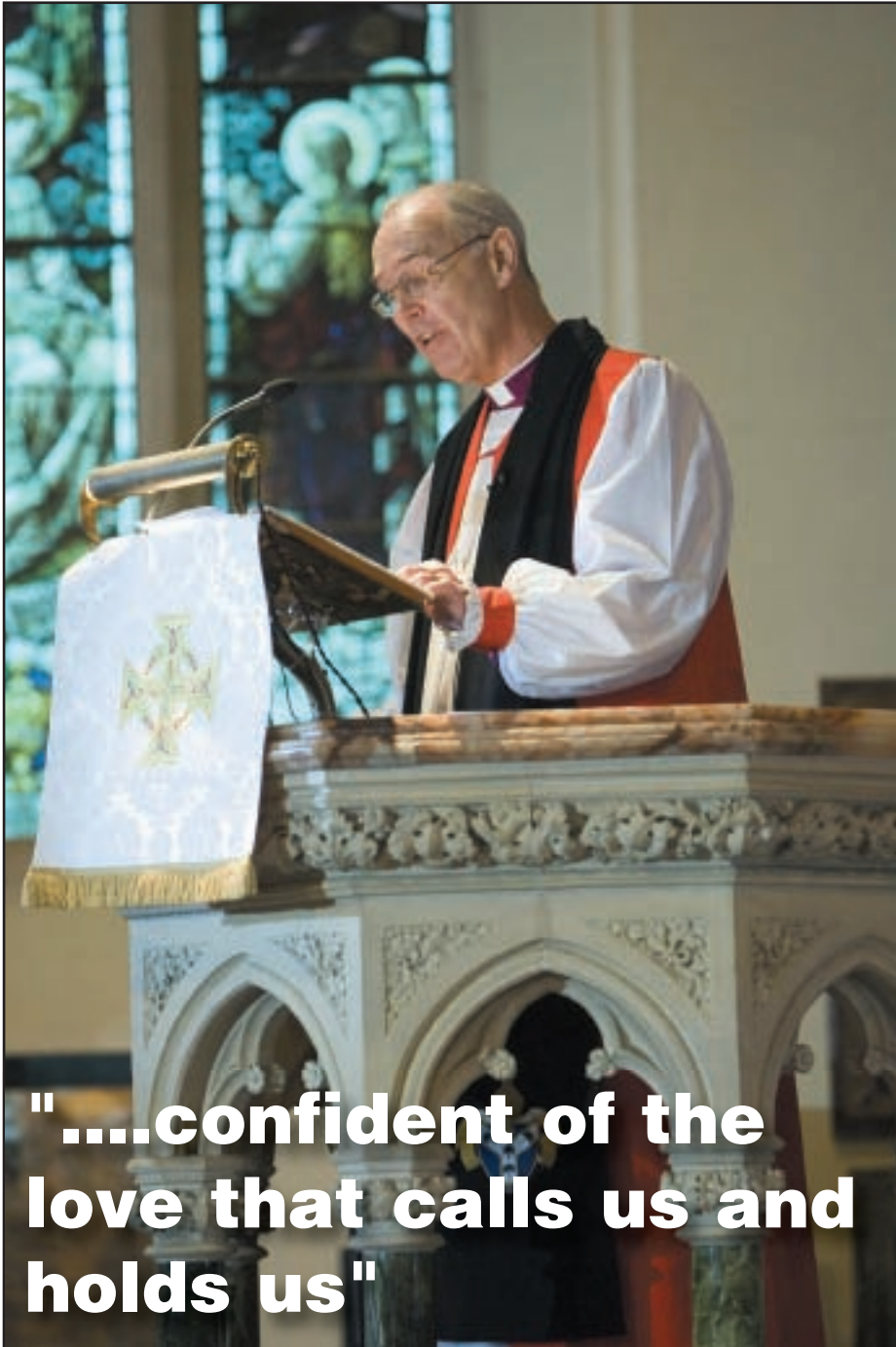
978 1 85311 803 6
198x135mm · 192pp
Illustrated hardback · £9.99
Publishing 29 March 2007

In all good bookshops or direct from the publisher on
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St Mary's Plain, Norwich NR3 3BH.
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"....confident of the love that calls us and holds us"

Archbishop Alan Harper's Enthronement Sermon in St Patrick's Cathedral Armagh Ireland

I want to speak of the single most important issue for all of us here, in this island of Ireland, today. I want to speak of forgiveness and reconciliation

I begin - and I shall end - with these words: I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and for anyone who takes away your coat do not withhold even your shirt. Give to anyone who begs from you; and, if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.

These are the words of Jesus Christ recorded in their most radical, stark and un-worldly form by the healer and evangelist St Luke. They

strike our ears as naïve, unreasonable, impractical, unattainable. They represent, however, the standard against which our individual and corporate living out of the Gospel will be measured.

I doubt if there are any here today who have never suffered hurt and offence at some point in their lives. Similarly, if anyone here has never given hurt or caused offence I should be, frankly, amazed. Any one of us, looking deeply into the mirror of our true selves, will swiftly recognise that not only have we suffered offence we have given offence or stood by while offence was being given. That is part of what it is to be human.

Therefore the ministry of Jesus Christ, and the Gospels that bear witness to that ministry, resound with the themes of reconciliation and forgiveness, culminating in the cross, where Christ enabled the reconciliation of the penitent malefactor and forgave the very persons who

were in the act of perpetrating his judicial murder. Here is the supreme exposition of the unlimited scope of forgiveness and the freedom delivered through reconciliation.

There are other events and stories, however, which explore the theme of forgiveness and reconciliation. One in particular speaks urgently because it resonates precisely with our daily experience: the story we know as the Parable of the Prodigal Son, although it would be better to call it the Parable of the Loving, Forgiving Father. It is the story of the patient forbearance of a parent and the arrogant impetuosity of youth.

The younger of two sons demands that, here and now, he be given that part of the family estate that will properly fall to him only when the old man dies. The depth of the hurt and offence caused by this uncompromising demand is immeasurable. It amounts to a declaration that, as far as the younger son is concerned, his father is as good as dead. He wants his share and he wants it now!

Despite the hurt and offence the father denies his son nothing. But then insult is added to injury as the son turns his back upon the whole family. The fabric of the family is utterly rent, from top to bottom. Henceforth they go their separate ways.

In the madness of youth, the younger son journeys far from home to live a profligate and dissolute life. But it is the outcome of that profligate and dissolute life that really matters. Assailed by the most profound sense of degradation as well as destitution; worse than that, realising that he had no one to blame but himself; the young man longingly thinks of home.

The Gospel does not so much describe the young man as stricken with remorse as desperate to survive. Thus, he turns towards the only destination he knows which offers hope of salvation. He turns towards the home he had abandoned and the father he had dismissed as no more significant than a corpse.

You know the story: the father, still looking and longing for his son, senses him approaching from afar. He rushes to meet him, refusing to compound his son's humiliation by forcing the boy to grovel. He embraces his son, welcomes him, washes, clothes him, feeds him.

What did the young man see as he looked into the smiling face of the father he had counted as dead? Did he see grey hairs placed there by the pain of rejection? Did he see the deep furrows of strain that mark every parent's anxiety over the child that they have lost? Did he see, in other words, the cost of the things that he had done? And did he marvel, at least a little, at the generosity - the fullness - of the father's love, which alone made reconciliation possible and complete?

At a human level this gospel story could be replicated many times in the personal experience of people here today. But, even more significantly, this is a story we must ponder for our community life. The wounds that are the sign of our divisions are deep and stubbornly hard to heal, yet you and I, with the whole Church of God, are charged with that healing. We must declare - yes, even the disobedient, divided and



Archbishop of Armagh, The Most Revd Alan Harper strikes the West Door of the Cathedral three times with his staff

historically quarrelsome Church must declare - that the will of Christ is unity, that the Church is a family with shared DNA, and also that we, the people who share a home here, belong to each other: we are one community, tragically divided but not separate, not competing, not alien, communities.

Our antagonisms, some very ancient, others painfully fresh, have damaged and compromised our family life. For many the hurt is personal, deep and sickeningly painful. As the son looked into the face of his father, there to behold the cost of family division, so we must look into one another's faces, honestly to descry, deeply and permanently etched there, a reminder of the disfigurement our past has wrought, and so be compelled to confront our own part in causing those marks.

The Churches must be the first to confront the sins of the past - the beams in our own eye - to be committed, as much in deed as in word, to modelling the relationships of the Kingdom. What we cannot do is pretend that, like some miracle brand of face cream, the lines of suffering can be instantly erased. What we can do, as a first step, is to turn to one another to embrace a restored way of relating, nourished by a commitment to unconditional love and generous forgiveness. While we wait for the fullness of communion, which is the will of Christ for his Church, let us not neglect the communion of common prayer with and for one another. My personal commitment is to offer that prayer and to enter such an embrace, confident of the love that calls us and holds us.

Just as there is no cheap grace, there is also no such thing as undemanding love. We shall find the exercise of unconditional love and forgiveness immensely demanding. Therefore, when things press hard upon us, we shall need to focus afresh upon the marks of our shared pain, those etched lines, those scars: they are our reminder of the cost of failure to love and forgive.

But this story of a loving father and a reconciled son is not yet complete. There was another son, the elder, and it is this son who

earths our story once more in human experience. The elder son had never disowned his father, never deserted his home or disgraced the family name. He had been loyal and diligent, respectful and caring, but now it is his turn to bring down his father's grey hairs and to further furrow his father's brow. The elder resents his returning brother. He resents the undeserved welcome; he is angry and hurt for all the pain and distress his father has suffered; he desires no swift reconciliation.

Such a reaction roots us in a reality we know well. The indignation of those who have watched the betrayal and injury of others is sometimes sharper and more sustained than that of the victims themselves. And that is where we find ourselves now in Northern Ireland: some exhausted by pain and enmity yet longing to begin anew; others finding old hurts hard to put away, reminded, by the ravages of pain in the faces of the people they love, of a past they find it hard to leave behind. Therein is the challenge confronting us all but, especially, those newly called to elected office.

Lest this all seem impossibly daunting let



Former Moderator of the Presbyterian Church representing the Moderator (Revd Dr Ken Newell), Archbishop of Armagh, The Roman Catholic Archbishop of Armagh (Most Revd Dr Sean Brady), The President of the Methodist Church (Revd Ivan McElhinney)

me reflect finally, on the animating dynamic which thrills through the whole of our parable. I mean the inexhaustible love of the father for both of his sons and the will of the father that both should find a secure home - a shared future - under the benign and reconciling shelter of his loving embrace. That dynamic, that holy energy and unshakeable will, is still at work for us and in us. It still calls, it still enables, it still has the power to shape anew.

Our task is to sew together the rent fabric of our common life, not with invisible mending, (such a thing is neither possible nor desirable,) but with sutures of mutual acceptance, strong enough to secure time for sustained healing to knit us together in love. It is time to turn from truce to peace - to love our neighbours and ourselves in equal measure in the Name and through the power of that one God of Love whom almost all of us claim to worship.

Let me remind you of where we began: Therefore I say to you that listen, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods do not ask for them again. Do to others as you would have them do to you.

This is the Word of the Lord!



The Archbishop of Armagh, The President of Ireland Her Excellency Mrs Mary McAleese, Dr Martin McAleese greet His Royal Highness The Duke of Edinburgh

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.**



In The Steps of Jesus – An Illustrated Guide to the Places of the Holy Land

by Peter Walker. This new book written by an author who is both an experienced leader of Holy Land tours and a New Testament scholar – invites readers to step into the world of 1st century Palestine, whether they are physically able to travel to the Holy Land or not. With colourful photographs, maps, timelines, diagrams and topic boxes to bring to life all the key sites visited by Jesus.

Great Britain, Lion Hudson, 2006. ISBN-13: 978-0-7459-5192-8/£20.00



From Loss to Hope by David. L James. In this book the author identifies that sometimes remembering God's mercy is the only hope we have in a world full of losses. Losses such as broken relationships, loss of beauty, health, financial strain, failing health, death etc.

United States of America, Forward Movement, 2006. ISBN: 0-88028-273-8



The Rhythm of Life – Celtic Daily Prayer by David Adam. The Revd Canon David Adam is one of the best loved figures in Celtic spirituality. He believes in order to survive the darkness and the light we need to have an overriding rhythm of prayer. We

need to know that whatever happens we are loved by God and in him we live and move and have our being. This book is an updated version of David Adam's most popular books with new illustrations.

Great Britain, SPCK, 2007. ISBN: 0-281-058655



Anglicanism Companion by The Revd Olufemi Oyawale. This book is written as a handbook for Anglicans worldwide with particular emphasis on Nigeria. The book is the first of two commemorating The Revd Olufemi Oyawale ten years in the Anglican ordained Ministry.

Nigeria, Foclem Communications, 2006. ISBN: 978-37655-1-5



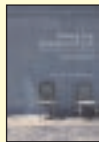
Mirror Images – Seeing Ourselves in Other People by David Adam. In this book the author reflects on human encounters – on how we meet others in their otherness and through them the great 'Other' who is God.

Great Britain, SPCK, 2007. ISBN: 0-281-05774-5



The Road to Emmaus – Companions for the journey through Lent by Helen Julian. This book of Lent readings offers us a chance to reflect, day by day, on the experiences and teaching of some key figures in English spiritual history. From a host of possible subjects, Helen Julian has chosen seven. She shares something of their stories, their historical context and the themes unique to their writing.

Great Britain, The Bible Reading Fellowship, 2006. ISBN 13: 978-1-84101-442-5/£7.99



Making Holy Dreams come true – A book of prayers and mediation by Gareth Hewitt. This book aims to help us deepen our faith as we think through how we relate to God and to the world around us. Offering daily prayers,

prayers that draw our attention to particular situations overseas, seasonal prayers and prayers for special occasions. This book is primarily for personal use, although it may be used in communal settings.

Great Britain, SPCK, 2006. ISBN: 0-281-05857-1



Through Mark's Eyes by Puck Purnell. This book invites the reader into the Jesus story. The dramatic, colourful, moving version of the Gospel of Mark is not a new translation, instead the Author augments the New Revised

Standard Version of Mark with vivid language and descriptions to re-imagine the Gospel story and breathe fresh life into it.

United States of America, Abingdon Press, 2006. ISBN: 0-687-33572-8



Constantine's Bible – Politics and the making of the New Testament

by David L. Dungan. The author re-examines the primary source for this historical debate, the Ecclesiastical History of the fourth-century Bishop Eusebius of Caesarea, and in the light of Hellenistic political thought, he puts forward a convincing and startling new conclusion.

Great Britain, SCM Press, 2006. ISBN: 0-334-04105-8



Mission-Shaped Spirituality – the transforming power of mission by Susan Hope. Combining real-life case studies with vital lessons from her own personal journey, Susan Hope explores what happens to us on the outside

when we simply get moving out of our comfort zones and embark on our apostolic adventures. The book encourages the reader to discover a spirituality that invigorates and revives enthusiasm and personal vision for evangelism and mission.

Great Britain, Church House Publishing, 2006. ISBN: 0-7151-4080-9/£7.99



Grace in Practice – a theology of Everyday Life by Paul F. M. Zahl. This book is a challenging call to live life under grace – a concept most Christians have trouble with.

Con conversationally written and filled with fascinating insights, Grace in Practice will reward any Christian who seeks to understand the full measure of God's grace and total freedom it offers.

United States of America, Wm. B Eerdmans Publishing Co, 2007. ISBN-10: 0-8028-2897-3



Caring for others today by Sylvia Green. This book with its easy pick-up-and-use format, uses 13 examples of the life and teaching of Jesus as a springboard to explore the work of 22 charities. It tells the stories of people

who have dedicated their lives to helping others and the charities that grew out of their concern. It offers the opportunity to discuss and reflect on the issues raised and practical suggestions to help children get involved.

Great Britain, The Bible Reading Fellowship, 2007. ISBN 13: 978-1-84101-462-3/£6.99

Living in Grace – virtue and Christian Living by Claire Disbrey. This book looks at people in real, complex life situations and at specific passages from the New Testament, and demonstrates how the



teaching of both Jesus and the apostle Paul in fact reveals a third way, transcending both legalism and a kind of hedonism. It shows how the ancient, rediscovered notion of Virtue Ethics can help lead us through hard personal

decisions and painful ethical dilemmas. Great Britain, The Bible Reading Fellowship, 2007. ISBN 13: 978-1-84101-403-6/£7.99



Rural children, rural church by Rona Orme. Children make up nearly 20 per cent of the rural population. This short, accessible book offers practical resources and ideas to help churches build an effective children's ministry in a rural setting. The ideas are drawn from churches and communities in rural areas where children's work is starting to grow.

Great Britain, Church Publishing House, 2007. ISBN: 978-0-7151-4126-7/£5.99



Eric Kemp – Shy but not retiring, Memoirs. Eric Waldram Kemp was born in 1915. He was appointed Bishop of Chichester in 1974 and retired in 2001. Previously he had been Chaplain of Exeter College, Dean of Worcester Cathedral and Chaplain to H.M. The Queen. This book is his memoirs.

Great Britain, Continuum, 2006. ISBN: 0-8264-8073-X



Mission as Transformation – welcoming the stranger forwarded by Eleanor Johnson. This book is about God's mission in the world, and the experiences of people who answered God's call to participate in that mission. God has endowed these people with

amazing love and compassion, intelligence and inventiveness, courage and tenacity, faith and hope.

Canada, Anglican Book Centre, 2007. ISBN-13: 978-1-55126-435-6



Liturgies for the young in years by Dorothy McRae-McMahon. This book provides varied selection of original worship material, specially tailored for young people ranging in age from five to eighteen years. All material draws on the author's many years of experience and practice in the Church.

Great Britain, SPCK, 2007. ISBN: 978-0-281-05789-4



Voices from Slavery by Chigor Chike. The book tells the true stories of four Africans who were victims of one of the greatest human rights abuse, the African slave trade. We also hear their personal views and reflections on a range of topics including Christianity, God, humanity and the slave trade itself.

United States of America, Author House, 2007. ISBN: 978-1-4259-8739-8



Better to travel hopefully by David Hope. This is his diary where he shows the enormous variety of Parish life, the irritations and moments of joy and offers funny, warm and insightful portrait of a great and much loved man.

Great Britain, Darton, Longman & Todd, 2007. ISBN-10: 0-232-52704-0



Christianity – A guide for the perplexed by Keith Ward. The author takes a broad sweep from the Big Bang through the Old Testament to the New Testament and beyond, into the history of faith, modern theological thinking and human destiny.

Great Britain, SPCK, 2007. ISBN: 978-0-281-05896-9



A Door for the Word by Timothy Dudley-Smith. This book consists of 36 new Hymns written between 2002 & 2005. The book is the authors sith collection of hymn texts, which began with Lift Every Heart in 1984. Three supplementary collections followed, and in 2003 he saw published his collected edition, including the 285 texts of his hymn writing up to that date, under the title A House of Praise.

United Kingdom, Oxford University Press, 2006.
ISBN: 7-63628-18284-7



Take God to work by Gary L. Moreau. Drawing on his career as a corporate officer, with a solid biblical perspective, the author offers fulfilling solutions to job stress, isolation, overload, injustices, disappointment, prejudice, uncertainty and great advice on recognition, teamwork, and success within a Christian perspective.

United States of America, Cowley Publications, 2006.
ISBN – 13: 978-1-56101-277-0/ \$13.95



Risking Everything – Growing Communities of Love by Robin Greenwood. This book seeks to respond to these questions; how can Christian living be distinctive without becoming too insular? And how can it be respectful and open to all without losing its character? The author focuses on God's call for all Christian communities to indulge in the risky business of vulnerable, loving relationships, to be effective signs and agents of mission in the world.

United Kingdom, SPCK, 2006.
ISBN: 0-281-05769-9



Judas and the Gospel of Jesus by Tom Wright. The author contends that the 'Gospel of Judas' tells us nothing about the real Jesus or the real Judas. Instead, the enthusiasm with which some have received it speaks of a fruitless 'Quest for an alternative Jesus' and for sensational material like that explored in Dan Brown's The Da Vinci Code. The book reveals the compelling and attractive nature of the genuine Christian Faith of the New Testament: the faith for which those who opposed the second Gnostics suffered and died.

United Kingdom, SPCK, 2006.
ISBN: 0-281-05868-7



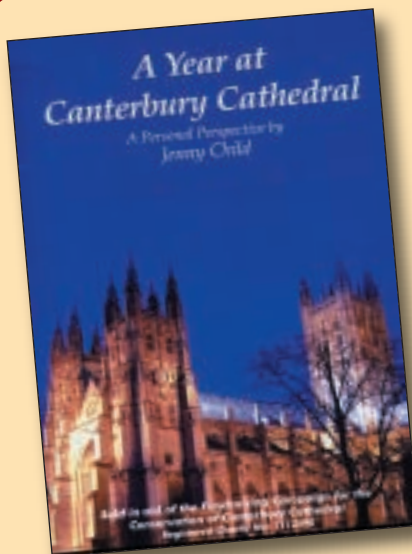
Doubt in Perspective – God is Bigger than you think by Alister McGarth. This book addresses specific doubts that Christians experience, particularly within our post-modern culture. McGarth's perspective account of the origins of doubt will help us understand why doubt continues to trouble so many people. His powerful argument that all world-views, including atheism, ultimately involve unprovable beliefs is of especial importance in understanding doubt as a universal problem, not limited to Christians.

United Kingdom, Inter Varsity Press, 2006.
ISBN: 978-1-84474-137-3/ £6.99



Firmly I believe by Raymond Chapman. This book offers a wide selection of the writings of the Tractarians and other supporters of the Oxford Movement, introduced with a useful commentary and explanation. This unique volume is both an ideal starting point for students and scholars and a rich treasury of Anglo-Catholic devotion and theology.

United Kingdom, Canterbury Press, 2006.
ISBN: 1-85311-722-6/ £16.99



A Year at Canterbury Cathedral – A personal perspective by Jenny Child. Jenny Child was born in Australia and first came to Canterbury as a tourist with her husband. The Cathedral, its building, music and community attracted them both so much that they decided to Canterbury to live and work. A year at the Cathedral is illustrated by words and pictures.

CANTERBURY CATHEDRAL comes alive in this colourful and accesible book by Jenny Child. Experience a year in cathedral life in photos and poetry, prose and verse. All proceeds for the sale of the book supports the new campaign for the cathedral fabric work. An excellent gift, with several photos by Jim Rosenthal, Editor of Anglican Episcopal World. The book is in its 3rd printing. A must for every Anglican bookshelf. Contact the Cathedral Shop to order: £5 per copy. Cathedral Enterprises Website: www.cathedralshop.co.uk Email: mailorder@cathedral-enterprises.co.uk Phone : +44 (0) 1227 865300.

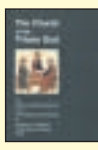


Let the Children come to Communion by Stephen Lake. 'Children are equal members of the Church by virtue of their baptism' writes Lake and therefore should have full access to the sacraments, the signs of God's love, and most importantly the bread and wine of the Eucharist. This valuable resource book will assist all parishes in welcoming children to communion now that the Church of England ha approved new Regulations.

United Kingdom, SPCK, 2006. ISBN: 0-281-05795-8

EDITOR'S NOTE: BOOKS FOR YOU - WE RECOMMEND...

The London office has published several books over the past few months, most especially in areas of theological studies and ecumenical dialogue. Please note the two latest and important books from the ecumenical department. They are: **THE CHURCH OF THE TRIUNE GOD** (our dialogue with the Orthodox) and **GROWING TOGETHER IN UNITY AND MISSION** (40 years of our dialogue with Roman Catholics). Both books are available in single or bulk orders from the Anglican Communion Office in London. Ideal for Study Groups and schools. Contact the Revd Terrie Robinson of the Ecumenical Department for more information or to order copies. terrie.robinson@aco.org or telephone: +44 (0) 207 313 3919.



The Church of the Triune God: The Cyprus Agreed Statement. The Cyprus Agreed Statement is the culmination of 16 years of dialogue. It is a statement of the doctrine of the Church and not only represents a milestone in Anglican – Orthodox dialogue but also stands as a significant marker in modern day ecumenism.

Anglican – Orthodox dialogue began in 1973, when the Anglican – Orthodox Joint Doctrinal Discussions (A/OJDD) held its first meeting in Oxford. The first phase of the dialogue was concluded by the publication of *The Moscow Agreed Statement in 1976*. The publication of *The Dublin Agreed Statement in 1984* brought its second phase to a conclusion. Both statements recorded a measure of agreement on a range of specific topics, while acknowledging continuing divergence on others. The third phase of the dialogue began in 1989, when the commission was re-constituted as The International Commission for Anglican – Orthodox Theological Dialogue (ICAOTD) under the chairmanship of Metropolitan John of Pergamon and Bishop Henry Hill (succeeded in 1990 by Bishop Mark Dyer) and drawing together senior clergy and

theologians from across the Eastern Orthodox Churches and the Anglican Communion. Its task has been to consider the doctrine of the Church in the light of the doctrine of the Trinity, and to examine the doctrine of the ordained ministry of the Church. Particular attention has been given to the question of who may be ordained to the presbyterate and episcopate. This third phase of the dialogue has given further consideration to ecclesiological issues discussed in earlier phases, and to aspects of Trinitarian doctrine.

The publication of **The Church of the Triune God: The Cyprus Agreed Statement** concludes the third phase of the Anglican – Orthodox international theological dialogue, which we mark and celebrate today. The statement sets out significant material on the life of the Church which is timely and pertinent to many of the current debates within Anglicanism. It will be offered for consideration at the next Lambeth Conference in 2008



Growing Together in Unity and Mission - Building on 40 years of Anglican-Roman Catholic Dialogue.

This book is about an agreed statement of the International Anglican-Roman Catholic Commission for Unity and Mission. This is not an authoritative declaration by the Roman Catholic Church or by the Anglican Communion. What is offered by IARCCM here is intended to foster discussion and reflection, and call for action, based upon 'an honest appraisal of what has been achieved in our dialogue.' Despite our present 'imperfect communion,' there is, we feel, enough common ground to take seriously how we work together.

Great Britain, SPCK, 2007. ISBN: 978-0-281-05939-3



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Easter

A Meditation by Bishop Sebastian Bakare, Manicaland, Zimbabwe

Mark 15:9-14 “Do you want me to release to you the king of the Jews?” asked Pilate, knowing it was out of envy that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabas instead. “What shall I do, then with the one you call the king of the Jews?” Pilate asked them. “Crucify him!” they shouted. “Why? What has he committed?” asked Pilate. But they shouted all the louder, “Crucify him”.

The chief priests, Pharisees, lawyers and their followers could not give an answer to Pilate. In the Bible we read about several instances where the authorities want to get rid of Jesus. Soon after his birth Herod attempted to kill him while he was still in the manger. When he started his ministry, Jesus was always followed by those who wanted to stone him to death. The chorus ‘Crucify him’ was therefore a summation of many undeclared reasons which made the ruling party (Sanhedrin) pass the decision to crucify him. He healed the blind and lame persons on the Sabbath – *crucify him*

He raised the dead – *crucify him*

He ate with sinners – *crucify him*

He mixed freely with tax-collectors – *crucify him*

He gave recognition to foreigners – *crucify him*

He healed the sick and dying – *crucify him*

He fed thousands and thousands of hungry people – *crucify him*

He was a friend of the poor in society – *crucify him*

Jesus was a man who was always there for others, but his love could not fit in a world of violence and hatred. There were three parties in Jesus’ community: the Sanhedrin (or: council) consisting of 72 elders, the Pharisees and the Scribes. All these parties tried to control the povo. Jesus did not belong to any of them, hence the cry ‘crucify him’ - because he is not one of us. Jesus was finally violently nailed on the cross.

As we know the same violence that nailed Jesus to the cross is still prevalent in our world even today. It has many forms and can be physical as well as verbal, i.e. use of abusive language also known as character assassination. Both forms have been and are being used to destroy life.

HIV and AIDS is claiming lots of lives in Zimbabwe today. Should anyone be stoned to death because of helping the infected or affected, for instance the orphans? Should anyone be harassed or beaten up because she/he has offered food to a hungry family? Indeed we have heard voices saying time and again: Do not love or care for them because they are not “one of us”.

Whenever an act of violence is committed, the perpetrators appear to be victorious.



But history has shown us again and again that perpetrators of violence always become the losers in the end. Jesus appeared to be a victim but today we celebrate his victory of

the resurrection, which is the corner stone of our faith. We recite this in our creed: “He was crucified, died and buried, and on the third day he rose again...”

Without Easter, without the Resurrection of our Lord Jesus Christ from the dead, there would be no Christian church. All that we do, all that we are, as Christians springs from this stupendous event in which the love of God in Christ leaps from the grave to the heights of heaven and draws us into the hope and joy and eternal life of a new creation. In a powerful phrase the great seventeenth-century Anglican bishop, Lancelot Andrewes, writes that ‘his resurrection was a second birth, Easter a second Christmas.’ Our baptism is our Easter, our being born again to this new life which Christ shares with us. As we live out our baptismal life our prayer must be that Christ will indeed Easter in us.

The Rt Revd Geoffrey Rowell, Gibraltar

The Last Word



Arriving in a new country for a first-time visit can be daunting. I had pre-conceived notions of Angola and the challenges it might bring me, especially arriving alone as the Archbishop was arriving later in the day 'by a different way'.

The long queues, no sounds of English (and why should there be in a Portuguese-speaking country) – the sign on exit said "Canon Jim Rosenthal" – relief and joy for one weary traveller – soon to be exhilarated, as is always the case on pastoral visits I have been privileged to be a part of as your Communications Director for the ACO.

A greater revelation came when I asked the name of the driver – Jésus – incredible! (The young man was our driver throughout the visit and a great companion on the way. "Thank you Jesus!").

Angola and its growing Anglican Church, the visit almost immediately following the Primates Meeting in Tanzania, was one more sacramental and practical sign of "why" we are a Communion of Churches – not casual friends, but mutual friends, interdependent and responsible to each other, as our Common Prayer and Christ's gospel can help us overcome that which divides us. Angola has close and substantial links with the Diocese of London. But its 250+ congregations need more global parish links to ensure a strong Anglican Christian witness in the post-trauma environment – 41 years of war and ruin. The exchange of grace and inspirational is a two-way opportunity – just attend one Eucharist and hear the sounds of praise - and be ready to be inspired, moved emotionally and grateful for being brothers and sisters of such incredible people of God. The Office of Development at Lambeth Palace can assist in identifying what can be and what needs can be addressed. God bless Angola. God bless us all.

I close with these lines from Archbishop Roger Herft, as we contemplate our risen life in Christ, together, as a global family. He says:

Christlikeness is not us creating people into our image but God through the power of the cross forming us into "a new creation".

Easter joy to you all.

ANGLICAN · EPISCOPAL WORLD

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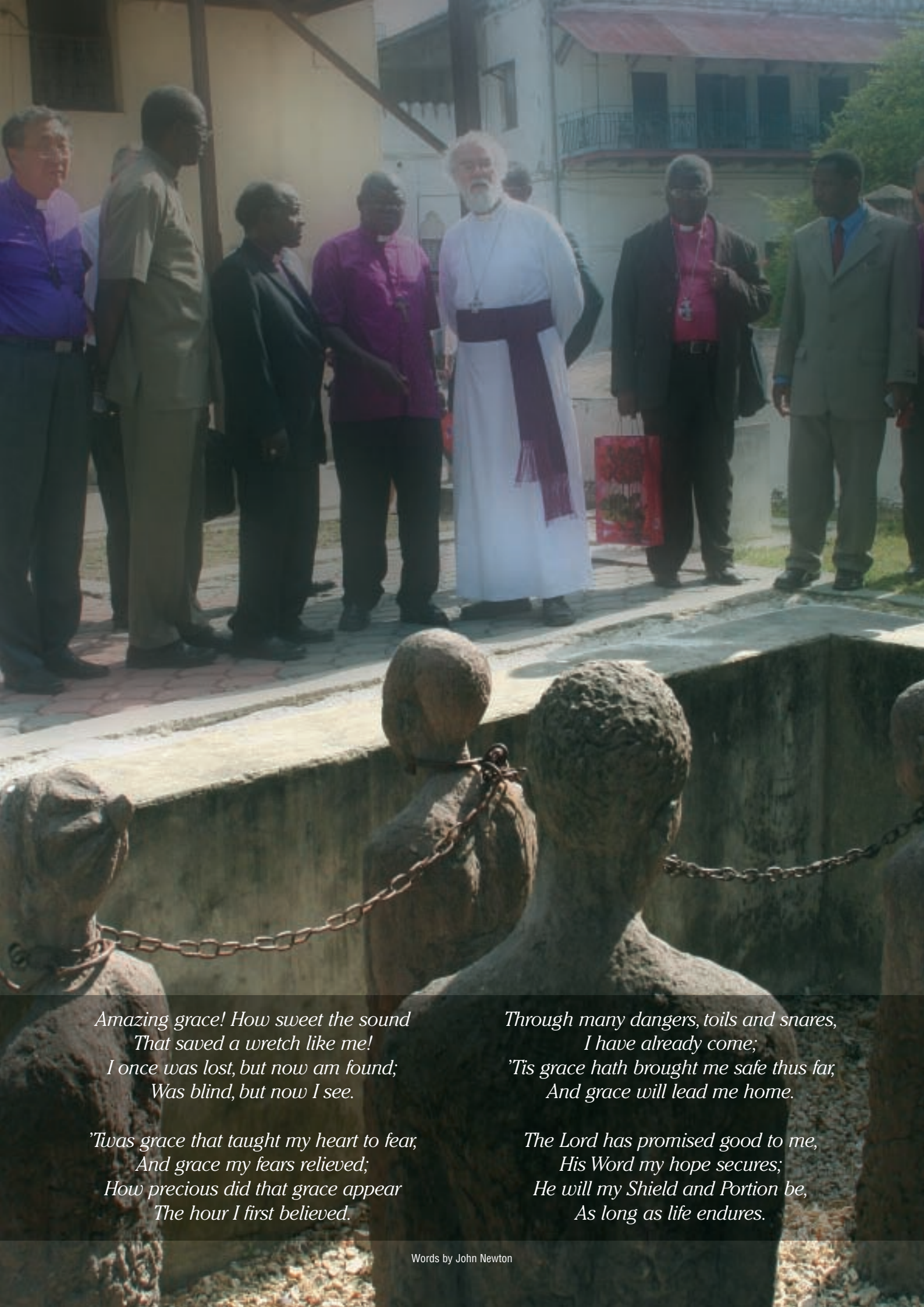
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*Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

*'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.*

*Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.*

*The Lord has promised good to me,
His Word my hope secures;
He will my Shield and Portion be,
As long as life endures.*