

Anglicans name their first Black Archbishop

LONDON (AP) - With drums beating time to a favorite African hymn, Uganda-born John Sentamu was enthroned Wednesday as the first Black archbishop in the Church of England.

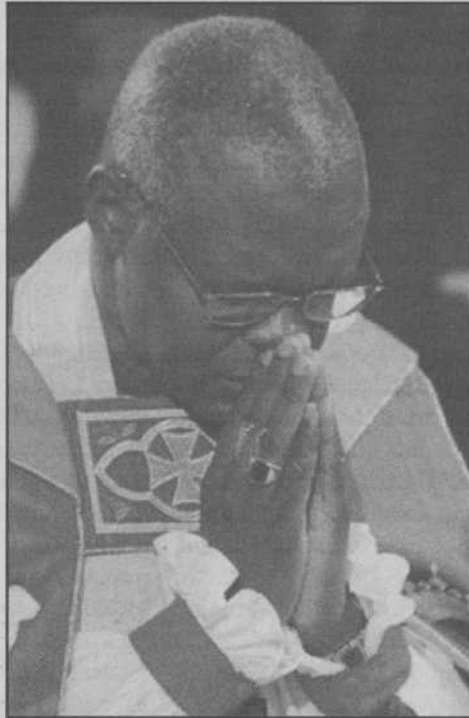
The drums resounded as Sentamu traveled by boat along the River Ouse from his official residence to the ceremony celebrating his becoming the 97th archbishop of York, the church's second-highest cleric after the archbishop of Canterbury.

Inside York Minster, 20 dancers in leopard-print outfits, their heads covered in feathers of red, white and black, performed a dance of rejoicing and thanksgiving in front of a 3,500-strong congregation.

Clad in a bright blue and yellow cope and mitre, the 56-year-old Sentamu joined the drummers at one point in the ceremony.

Sentamu on Oct. 10 became the first Black archbishop in the nearly 500-year history of the state Church of England, founded when King Henry VIII broke with the Vatican over his desire to divorce his first wife, Katherine of Aragon.

His elevation makes him a candidate to



John Sentamu, the new Archbishop of York, prays during his enthronement service in York Minster, York, England yesterday.

one day become archbishop of Canterbury, spiritual leader of the Church of England and the worldwide Anglican communion. The last archbishop of York to move into the church's highest position was Donald Coggan, archbishop of Canterbury from 1974 to 1980.

In his sermon, Sentamu quoted Michael Ramsey, a former archbishop of York and Canterbury, by asking: "Why have we in England turned this glorious gospel of life in the Spirit into a cumbersome organization that repels, and whose people are dull and complacent?"

He encouraged outreach to the disadvantaged, and followers of other religions.

"I would urge people who are judgmental and moralizing as followers of the Prince of Peace, the friend of the poor, the marginalized, the vulnerable — I bid you, by the mercies of God, to go and find friends among them," Sentamu said.

"Christians, go and find friends among Buddhists, Hindus, Jews, Muslims, Sikhs, agnostics, atheists," he continued.

"Not for the purpose of converting them to your beliefs, but for friendship, understand-

ing, listening, hearing."

Sentamu took his oath on a 1,000-year-old decorated copy of the Gospels and was presented with a silver pastoral staff that has been used in the minster since 1688.

He washed the feet of three children as a sign of his desire to serve.

Sentamu has shown a willingness to tackle difficult issues. He said in a newspaper interview he would be happy to ordain women as bishops if the Church of England changed its rules to allow them.

He also has been part of a committee attempting to mend an international rift in the church opened by the appointment of an openly homosexual bishop in the U.S. Episcopal Church. He has urged more conservative African primates not to break with the Anglican Communion and called for reconciliation.

Sentamu moved to Britain in 1974 after clashing with the regime of former Ugandan dictator Idi Amin. In 2002 he became bishop of Birmingham, Britain's second-largest city, and in June the government announced his appointment to York.

Domino's

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Legal Momentum (formerly known as the National Organization of Women's Legal Defense and Education Fund) and the National Asian Pacific American Legal Consortium have all filed a friend-of-the-court brief in McDonald's behalf.

"Recognizing that victims of intentional racial discrimination have a cause of action for their personal injuries under the circumstances presented in this case is consistent with Congress' intention that [existing federal law] foster minority participation in the marketplace," stated the brief, which was also signed by the Lawyers' Committee for Civil Rights Under Law, the Minority Business Enterprise Legal Defense and Education Fund and the National Minority Supplier Development Council, Inc.

It continues: "It would be more than unfortunate if millions of minority business owners like McDonald were forced to choose between the advantages of the corporate form and the availability of remedies for personal injuries resulting from violations of their civil rights. Minority business owners should not be forced to check their race at the door."

Other briefs in support of McDonald are being filed by several states and territories, including: New York, Illinois, Iowa, Massachusetts, Montana, Vermont, the United States Virgin Islands and Wisconsin.

McDonald's problems with Domino's began in

2000, when JWM, a tiny real estate company, entered into four 20-year leases with the huge Michigan-based chain to build and operate four Nevada restaurants. McDonald's company completed the first two restaurants, but zoning and financing problems initiated by Domino's plagued the third and fourth pizza parlors.

Domino's abruptly changed its terms with McDonald one week after meeting him for the first time. The meeting was a gathering of Domino's 6,000 American franchisees, of which McDonald was the only African-American. After the gathering, Domino's demanded that McDonald change the length of the four 20-year leases to 30-day agreements.

When McDonald refused, Domino's moved in to cancel the leases, using the excuse that the delays they had caused were unacceptable.

During this period, a Domino's senior official, Deborah Pear Phillips, not only threatened McDonald's financial standing, but told him at one point during the dispute that, "I don't like dealing with you people anyway."

The corporate giant has said that Pear's remark was only directed to the company, not to the race of its owner.

With more than 6,000 American franchises and more than 2,000 additional stores around the world, Domino's has had to deal with several public racial and cultural flare-ups over the last decade.

In several American cities, including St. Louis, New York, Seattle, San Francisco, several towns and cities in Florida and in Washington, D.C., local franchisees have caused controversy by creating and enforcing a policy of refusing to deliver in certain sections. These areas are always heavily populated by working-class people of color.

In Tarpon Springs, Fla., the local franchise refused to deliver to Black parts of town in 2002, and then reversed its decision after strong community outrage.

Five years ago in Washington, D.C., the Superior Court dismissed a \$30 million lawsuit against the pizza giant, affirming its right to stipulate that Southwest Washington patrons pay for and pick up their orders in the street instead of at the door.

A deal that same year between Domino's and the U.S. Justice Department's Civil Rights Division insured that, by law, Domino's would make delivery decisions only based on its employees' safety, not on race. But the pizza giant's negative reputation in some Black communities has continued because of its delivery policies.

Also in 2000, Domino's dropped its ban requiring its employees to shave their beards. This followed a 12-year legal fight in which a Singh man charged the corporate giant with employment discrimination due to religion.

In 1998, Domino's had to apologize to a Haitian man in St. Petersburg, Fla., after he

found the words "Dirty Haitian" on the computer label on the box marking his pie.

Domino's main office and 21 of its Atlanta franchises were the targets of a 1992 racial discrimination lawsuit by nine former and then-current employees in that city.

They charged then that they had not gotten deserved raises and promotions — or the opportunity to buy franchises.

Domino's has held the racial makeup of its franchisees a close secret. However, after McDonald filed his suit in

2000, a single African-American franchise owner from Houston, Texas, called him to announce that Domino's had quickly recruited the Houston man as an owner.

Doris Lester writes for the Westside Gazette.

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