



Northern Ireland

Archbishop Eames pleads for sanity and reason

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TODAY'S KEY EVENTS

9.00 am - 6.00 pm Registration
 12.00 pm - 2.30 pm Lunch, in colleges
 6.00 pm - 8.00 pm Dinner, in colleges
 8.30 pm - 9.30 pm Opening Event: 'Lambeth 1998 gathers'

Living Stones

10 modern martyrs honoured at Westminster Abbey

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Pakistan's agony: debt, persecution

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Mozambique's Bishop Dinis Sengulane of Lebombo preaches on July 12 in St Paul's Cathedral, London. Photo: Anglican World/JRosenthal

'Soul' link for Angola, Mozambique, London

LONDON
by Bob Williams

Alma, the Portuguese word for "soul," is the name chosen to identify the new covenant linking Mozambique's dioceses of Lebombo and Niassa, the Archdeaconry of Angola, and the Diocese of London — a companion relationship launched last Sunday with festive rites in St Paul's Cathedral.

Some 12 bishops from around

the world shared in the liturgy and joined in prayers for the Lambeth Conference. The rites featured drumming and dance traditional in the Mozambique-area dioceses a region which could soon become the Anglican Communion's next member province if divided from the Province of the Church in Southern Africa, a Communion official said.

London's Bishop Richard Chartres joined Lebombo Bishop

Dinis Sengulane and Niassa Bishop Paulino Manhique in signing the *Alma* agreement. Bishop Manhique read the new covenant aloud in Portuguese, official language of Mozambique.

The agreement calls for "sharing our efforts in response to the opportunities created by the Decade of Evangelism"; "preparing with specific tasks our mission in the new millennium, mindful of

Please see [Link](#) page 4

Prince Charles to attend opening service

Kenyan liturgy reflects Church of diversity

by Brian Thomas

His Royal Highness, the Prince of Wales, will join bishops and their spouses in Canterbury Cathedral tomorrow morning for a stunning celebration of Anglican diversity.

The opening service of the Lambeth Conference begins at 10.30am and will take the form of a multilingual Eucharist, presided over by the Archbishop of Canterbury.

He will be joined by the Primate of all 37 Anglican provinces and more than 750 bishops and 600 spouses from around the world, along with members of the Diplomatic Corps and other church leaders.

Before the service the bishops will be greeted with banners in the precincts of the 900-year-old cathedral by local schoolchildren who are acting as stewards at the Conference.

The chaplain of the Conference, Bishop Roger Herft (Newcastle, Australia), says the opening service follows a Kenyan text and is designed to reflect the Anglican Church's huge diversity.

"The Kenyan liturgy has this wonderful flavour of being on a journey," Bishop Herft said. "It is amazingly powerful and anticipatory, and contains some very poignant moments."

The language of the service alternates between Swahili and English, and features an Afro-American spiritual sung by baritone Garry Sutcliffe as an introduction to the Ministry of the Word.

The Epistle, 2 Corinthians 4:7-11, will be read in Portuguese by Mrs Jubal Neves, from South Western Brazil.

A spectacular dance precedes the Gospel, Luke 6: 27-36, which will be read in Arabic by Bishop Ghais Malik, Primate of the Episcopal Church in Jerusalem and the Middle East.

The preacher is Bishop Simon Chiwanga (Mpwawpa, Tanzania),

Please see [Liturgy](#) page 4

Village venue set for Spouses

The spouses' service of welcome and worship will take place in the "home tent" at the spouses' village tomorrow at 5pm.

The tent is sited on the green between Eliot and Rutherford colleges, overlooking the city.

Before the worship begins there will be a welcome led by Mrs Eileen Carey, wife of the Archbishop of Canterbury.

The worship will give an insight into the truly international dimension of the gathering.

The prayer "God our beloved whose precious word we alone love to hear" will be said in seven languages: French, Japanese, Spanish, Portuguese, Swahili, Arabic and English.

There will be a reading in Swahili from John 4 of Jesus'

meeting with the woman at the well.

Benita Rumalshah from the Diocese of Peshawar, Pakistan, will sing a solo, "Life Burnt for Jesus," which was composed and first sung by the then Bishop of Assam, Dr Nirode K. Biswa, for the 1948 Lambeth Conference.

Prayers will be led by Cynthia Tay of South East Asia, Olga Lindsay of the West Indies, and Phoebe Griswold of the United States.

The congregation will say the Lord's Prayer, each in their own language, before Iris Heinze de Axt sings an Argentinian solo in English and Spanish.

"We are excited about the Conference," Mrs Carey said. "We are praying that God will richly bless us."



Welcome to Canterbury: Mrs Eileen Carey greets Mr Joseph Bain-Doodoo of Ghana, volunteer steward for Conference proceedings. Photo: Anglican World/Harriet Long

Hello, two places to gather today

Lambeth "gathers" in two venues today from 8.30pm: the halls of St Augustine and St Columba. Bishops may go to either hall.

"This gathering will be an informal and creative way of saying hello," says Bishop Roger Herft.

Conference leaders and officials will be introduced to the bishops, and music for Sunday's opening service will be rehearsed along with parts of the liturgy.

The bishops will then view the first Bible study on video, and the Archbishop of Canterbury will lead a closing meditation.

Bishop Herft advises all bishops to wear their name-badges at all times.



Photo: Anglican World / Rosenthal

Living Stones: Ten statues of modern martyrs now grace the west front of Westminster Abbey (from left): Maximilian Kolbe (Poland), Franciscan killed by the Nazis; Manche Masemola (South Africa), killed by her animist parents at age 16; Janani Luwum (Uganda), archbishop assassinated during the rule of Idi Amin; Grand Duchess Elizabeth of Russia, killed by the Bolsheviks; Martin Luther King (USA), civil rights campaigner; Oscar Romero (El Salvador), assassinated by a political faction; Dietrich Bonhoeffer (Germany), theologian killed by the Nazis;

Esther John (Pakistan), allegedly killed by a Muslim fanatic; Lucian Tapiedi (Papua New Guinea), killed during the Japanese invasion; and Wang Zhiming (China), killed in the cultural revolution. The limestone statues were unveiled last week by the Archbishop of Canterbury in the presence of the Queen and the Duke of Edinburgh, relatives and friends of the martyrs. A 40-minute celebration took place on July 9 in the Abbey just before the unveiling. The statues occupy niches which have been vacant since the Middle Ages.

Daily Voices

Let us hear your voice

The Lambeth Daily desires to give voice to many voices, to be an inviting forum for the exchange of news and ideas around the Anglican Communion and within the Lambeth Conference. In this regard, The Daily welcomes letters from its readers, as well as ideas for news stories or featured commentary. The Daily also carries advice of meetings and movements directly involved in the Conference.

How to reach us

Notices may be dropped into marked boxes in the dining halls or sent directly to The Lambeth Daily office (Business School, Room 210) in the Conference Communication Centre.

The Lambeth Conference 1998

Meeting in residence at The University of Kent Canterbury, England

PRESIDENT

The Most Revd and Rt Hon George Carey Archbishop of Canterbury

EPISCOPAL COORDINATOR OF COMMUNICATION

The Most Revd Robin Eames Archbishop of Armagh and Primate of All Ireland

DIRECTOR OF COMMUNICATIONS

Canon James Rosenthal Anglican Communion Office

DIRECTOR OF TELECOMMUNICATIONS

The Revd Kris Lee, New York

DIRECTOR OF NEWS TEAM

James Thrall, North Carolina

DIRECTOR OF PHOTOGRAPHY

Lyn Ross, Toronto

The LambethDaily

Tel 82 8091 Fax 82 8092

EDITOR

Robert Williams, Los Angeles

ASSOCIATE EDITOR

Brian Thomas Christ Church, New Zealand

CREATIVE DIRECTOR

Marla Murphy, Los Angeles

ART DIRECTOR

Andy Day, Canterbury

SENIOR CORRESPONDENT

Carol Barnwell, Texas

STAFF WRITERS

David Duprey • Vincente Echerrri Bob Libby • Renato Raatz

STAFF PHOTOGRAPHERS

William Killough • Harriet Long Anne Wetzel

Visit the conference at www.lambethconference.org

Stories that last for eternity

Excerpt from a sermon by the Chaplain to the Conference, Bishop Roger Herft, given at St Matthew's, Westminster, last Sunday. His text was St Luke 10:30-37, the Parable of the Good Samaritan.

At the heart of the Lambeth Conference are stories — of individuals, groups, dioceses, provinces. Some stories will be told stridently; others may be too painful to voice.

Some stories will identify with the robber in Jesus' Parable of the Good Samaritan those who travel the road of life exploiting others, using brute force and violence to take what they want; those committed to a form of economic and material philosophy that provides for the survival of the fittest and the impoverishment of four fifths of the world's population.

A common story of Lambeth 1998 will be one that seeks to redress the robbery that takes place in the name of free-market economy and economic rationalism.

Some stories will identify with the man in the parable who lost all his marks of human identity by the violence he suffered. Clothes are an essential identifying mark — and he stripped of his. He is unable to speak — no giveaway accent, no dialect to indicate his origins or his present context.

Blood and wounds make him unclean, excluding him from care. He has become a statistic. Such numbers fill the refugee camps of our world — those cannibalised by ethnic cleansing, or whose identity is submerged in drug and alcohol abuse.

Some stories will raise concerns about the identity of Jesus being marred by a dismissive attitude to the witness of the scriptures.

Some stories will identify with a religious orthodoxy and belief that expresses itself in callous indifference, arrogance, bigotry, prejudice, inertia and compassion fatigue.

The priest and the Levite have good reasons. Scriptural texts are clear about contamination. Their revered tradition gives no other option but to respond in this way. It is too risky to touch blood, a corpse, a gentile, an outsider. Getting close to the wounded one would compromise the priority code.

These are stories that seek a higher ground of religious truth and which see faith as a carefully constructed proposition — touch one block and all is destroyed.

The parable of Jesus draws to a close with "a certain Samaritan came that way."

Will there be a story that surprises or inspires us enough to hear a samaritan, an outcast, a person on the margin, bringing the sacrament of healing, oil and wine for our wounds?

In preparing for Lambeth 1998, I was invited to be in retreat at the Hillfield Franciscan Friary in Dorset. This is a unique place, for alongside the rhythm of prayer and worship the Brothers offer hospitality to anyone and everyone. These are mostly young people seeking a bed for a night. Often they are folk on the edges of society.

On the second night I found myself next to a young man who was running away from a violent and hostile group of friends. He asked about my reason for being there, and



I said I was preparing for the 'mother of all frays'.

He was silent for a while and then he said, 'It's a meeting of bishops isn't it?' 'Yes' I replied. 'Surely God is going to be there,' he responded. I felt rightly put in my place.

Yes, Lambeth 1998 will have its quota of personalities, contentious issues, and the cynical media — but beyond it all are the stories of the 'little ones of God' who give us a different perspective.

Perhaps all the stories of Lambeth need to be placed in the context of the story of the innkeeper who was invited to share in the healing of the wounded man

Kenneth Bailey, the great New Testament scholar, suggests that the challenge of the Good Samaritan is that he takes the wounded back to the inn.

It is an inconceivably foolish act. It is like an American Indian carrying the wounded body of a young soldier who had been scalped back into the garrison, or a white car driver who had run over a black child in Brixton seeking to offer help and assistance.

It is a story of a God who plays the gauntlet, who expresses love on the cross and invites us to share in that story.

Eames deplures Northern Ireland crisis

Archbishop Robin Eames of Ireland has intervened in the crisis surrounding the annual Drumcree Orange Order march by calling on all sides "to draw back, allow space and recognize that unless there is some solution we face a disaster in which everyone will be the loser."

In a press statement Archbishop Eames said: "Once more Northern Ireland has been plunged into confrontation, anger, despair and fear... Angry words and threats fill the air. Our economy, tourist industry and employment prospects have taken a definite step backwards.

"Any Christian may well ask, 'Where is Christ in all this?'"

"As genuine efforts continue round the clock to find some way out of our crisis, I utterly condemn all attacks on homes of Roman Catholics... all attacks and intimidation of Protestants... all attacks on the Police and Army.

"In God's name, let us find reason before it is too late."

Meanwhile, Archbishop Walton Empey of Dublin has urged Christians everywhere to redouble their prayers for a lasting peace.

"The extremists on both sides are much in evidence," Archbishop Empey said, "and it is easy to forget those who work constantly to build bridges of understanding at all levels of society.

"Amongst them are clergy and laity of all denominations, politicians and church leaders."

Archbishop Empey called for prayerful support of all who are striving for reconciliation.

Daily Question

What was one highlight of your journey to Canterbury?



Bishop Carlos Lopez-Lozano of Spain,
"Certainly, preaching several times in the Diocese of Ripon before my arrival at Lambeth."



Bishop Prudence Ngarambe of Rwanda,
"Meeting the many people who are praying that a spirit of unity may prevail."



Kim Hannah of Carlisle,
"Arriving and meeting the other stewards and realizing the wide range of people we are from all over the world."

Text and Photos by Carol Barnwell

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Daily Lives

Trials of daily life: debilitating debt, grip of Islamic law

In his ministry in Pakistan's Diocese of Peshawar, Anglican Bishop Munawar (Mano) Rumlshah daily encounters the effects of both international debt and Islamic relations, two issues central to the agenda of this Lambeth Conference. A key adviser to the planning of this Conference, Bishop Mano comes to Canterbury even as Pakistan's econ-

omy is reportedly reeling from economic sanctions imposed by the United States and the other G8 industrialised nations following Pakistan's completion of nuclear test explosions six weeks ago.

Bishop Mano also brings to Canterbury the memory of a Roman Catholic Bishop John Joseph, a close friend and colleague, whose early-

May suicide was an act of protest against the severity of persecution of fellow Christians under the expanding reaches of Islamic law.

Concern for these pressures was at the heart of Bishop Mano's remarks last month to members of the US Senate Foreign Relations Committee. (See article below.)



Bishop Mano before US Senate committee.

Silence no option in Pakistan, Mano declares

FROM EPISCOPAL NEWS SERVICE
by James Solheim

Under the glare of lights in a United States Senate hearing room, Anglican Bishop Munawar (Mano) Rumlshah offered graphic testimony of the dangers faced by Christians "who suffer dehumanisation and torture simply because they want to have the freedom to practice the faith of their choice."

Bishop Mano described for members of the US Senate Foreign Relations Committee the political, economic and religious strangulation of Pakistan's Christians under increasing emphasis on Islamic law. He said that misuse of a blasphemy law "has often been used by private citizens to settle old scores and take out vendettas."

US Senator Jesse Helms of North Carolina welcomed the bishop to the June 17 hearing, pointing out that "Pakistan has

taken centre stage" on the issue of religious persecution, "an issue that is near and dear to my heart personally."

The most dramatic protest to the blasphemy law was the suicide of Roman Catholic Bishop John Joseph in May whose "ultimate

'You need to hear the cry of people around the world who suffer for their faith'

despair was that he could not find a competent lawyer to appeal the death sentence of his parishioner" under the law, according to Bishop Mano.

In his opening remarks, Bishop Mano quoted "a few words of a martyr and a dear friend of mine who gave his life for the cause of freedom to be a Christian in Pak-

istan." In his last recorded words, Bishop Joseph said that in protest to the blasphemy law and "other black laws and in the name of my oppressed Christian people, secularism and democracy, I am taking my life."

The suicide triggered a chain reaction where the majority Muslim community is tightening the noose on Christians in the most public fashion—by physical harassment and creating an atmosphere of fear and insecurity," Bishop Mano said.

Victims of persecution

In paying tribute to the "sacrificial act" of his colleague, Bishop Mano offered several examples of his own "to show how our small community is being brutalised and victimised in the name of religion under this law."

• A young Christian convert from Islam, bound to his wheel-

chair, was "brutally murdered by a frenzied mob because he was said to have at least inadvertently insulted the Prophet of Islam due to his conversion."

• A teenage girl was accused of blasphemy at school and had to convert to Islam in order to save her life because 225 local religious leaders signed an oath to kill her.

"For me and for many of my Christian brothers and sisters in Pakistan silence is not an option any longer," Bishop Mano said. Reminding the senators that "religious freedom has been a cornerstone of your country's history and culture," he argued that "the United States should not stand by today in silence in the face of religious persecution worldwide. You need to hear the cry of people around the world who suffer for their faith, who are denied the basic right to believe, which you so naturally take for granted."

Economic panic grips Pakistan amid sanctions

Pakistanis have besieged banks, withdrawing funds amid economic panic sparked by the onset of G8 sanctions after the Islamabad government's test explosions of nuclear weapons, The Times of London reported on July 13.

In heavy sales by international and local investors, the Karachi stock exchange plunged by 6.69 percent on July 10 to a record low, as Pakistan "moved close to default" on its £20 billion debt, according to The Times.

"Pakistani officials fear that the country may not be able to fulfil its foreign debt repayment commitment beyond next week without a bail-out from the International Monetary Fund and other world agencies," The Times reported.

Conference Managers

Facing up to a mammoth task: Conference manager David Long and his deputy, Elizabeth Gordon Clark, whose shared mission is to make the Conference run like clockwork.



Photos by Harriet Long

Electronic mail centre a first for Lambeth Conference

by Carol Barnwell

Lambeth Conference participants will have unprecedented access to one another and to personal electronic mail systems throughout the world thanks to strides in telecommunications made since the last Conference in 1988 and a grant from Trinity Parish, New York.

Two-hundred computers have been set up at the Templemann Library so Conference participants can communicate with one another, access personal e-mail and learn about technologies that will help Communion members following the Lambeth Conference.

Modem hookups for personal laptop computers are available in the Giles Lane Annex as is a learning centre for those who wish to know more about the possibilities for their province and diocese.

"Life is impossible without it," said the Rev. Martin Minns, a member of the Compass Rose Society, as he read through the

dozen messages he had just received daily on his laptop computer. He stays in touch with home in Virginia (USA) and can respond to parish situations immediately with this instant access. "Life without e-mail is no longer thinkable," he said.

According to the Rev. Kris Lee, director of telecommunications for the Episcopal Church in the United States and the Lambeth Conference, team members have worked for more than two years to bring this level of technology to Lambeth. The team is also handling the on campus networking arrangements for other parts of the Lambeth Conference including the news operations, administration and the Lambeth Palace conference office. "People have been working from all corners of the Communion," he said, stressing the relative low cost of electronics as a tool in bringing the Church closer together. "It's still seen as an extra but in fact, it's just the opposite," he said.

Accidents, emergencies – need a doctor?

The University Medical Centre, Giles Lane, is open to conference participants (subject to the international rules for National Health Service). Minor treatment is free but charges will be made for prescriptions. Hours are Monday through Friday, 8.30am - 6pm, and Saturday for emergencies only, from 10am until noon.

Phone 765 682 during office hours. Emergencies, phone 3333. The emergency number for a doctor when the clinic is closed is 0860 518 859.

Chaplains at the ready in Eliot

Fourteen chaplains stand ready to help ease the stress for more than 300 persons staffing the Lambeth Conference. Situated in the left corridor of Eliot College, chaplains for the entire conference and staff are chaired by Bishop Roger Herft (Newcastle, Australia) and include members of several religious orders.

Bishop Ted Jones (Indianapolis, retired) and his wife, Anne, are among the chaplains for the staff and mark this their third Lambeth Conference. Recently retired, Jones says he is looking forward to "listening" this time around.

Daily Events Tomorrow

Conference Sections set to open

The Lambeth Conference Sections will meet for introductions and tea on Sunday, July 19, beginning at 5pm around the university campus.

Section One: "Called to Full Humanity," chaired by Archbishop Njongonkulu Ndungane of Cape Town - Rutherford Junior Common Room.

Section Two: "Called to Live and Proclaim the Good News," chaired by Bishop Rowan Williams of Wales - Grimond Foyer.

Section Three: "Called to Be a Faithful Church in a Plural World," chaired by Bishop Frederick Borsch of Los Angeles - Eliot Junior Common Room (Possums).

Section Four: "Called to Be One," chaired by Bishop Jabez Bryce of Polynesia - Drama Building, studios A and B.

Sunday 19 July

7.15 am	Breakfast
8.30 am	Coaches depart from University campus for Canterbury Cathedral
10.30 am	Opening Service - Sung Eucharist
12.15 pm	Embark on coaches and return to the campus
12.45 - 2.30 pm	Lunch - Free Time
2.30 - 4.00 pm	Spouses: Group Leaders and Bible Study Leaders: Preparation
5.00 pm	Section Gatherings and Introductions Spouses: Welcome and Worship
7.00 - 8.30 pm	Dinner - Free Evening

Monday 20 July

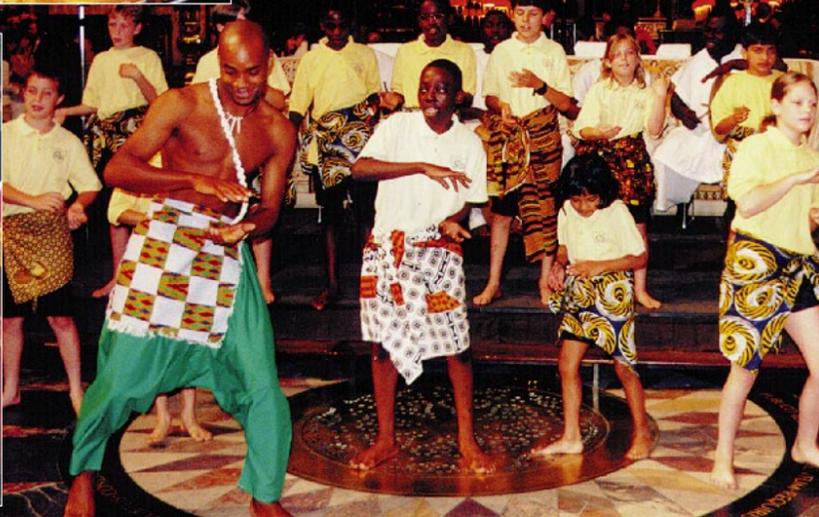
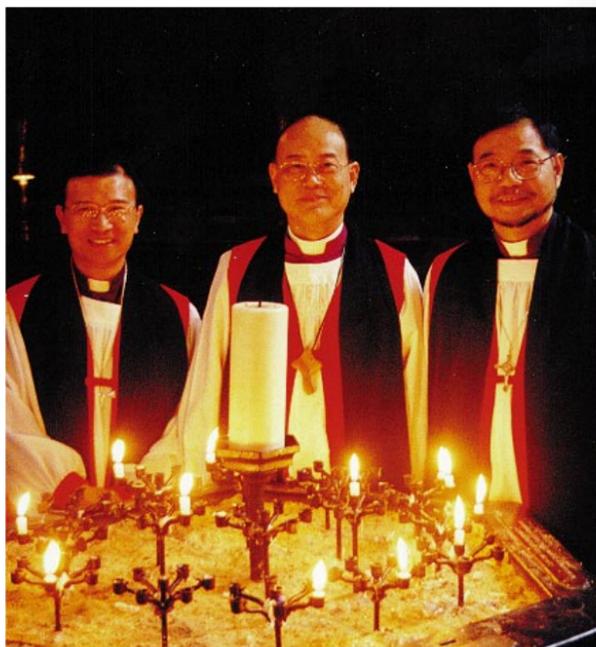
7.15 am	Eucharist
8.20 - 9.15 am	Breakfast
9.30 - 11.00 am	Morning Prayer and Bible Studies
11.00 - 11.15 am	Coffee
1.00 - 2.30 pm	Lunch - Free Time
3.00 - 3.15 pm	Tea
3.00 - 5.00 pm	Spouses: Presentation 1: 'For Better, For Worse' The Role of the Bishop's Spouse
3.30 - 5.30 pm	Sections
5.45 pm	Evening Prayer
6.30 - 8.00 pm	Dinner
8.15 - 9.00 pm	Ecumenical Evening

You saw the sun
 rising from the sea,
 I saw the sun
 rising from the mountains.
 We argued for a long time.
 You say it's summer,
 I say it's winter.
 We argued for a long time.
 Then you visited me in the south,
 Then I visited you in the north.
 We saw new worlds.
 You saw the black forests
 in my country,
 I saw eternal snow
 on your mountain peaks.
 We agreed that the beauty of white
 is in its clear brightness,
 and the beauty of black
 is in its mysterious darkness.
 Sharing—face to face—friends
 we shall become.
 And peace we will create,
 you and me.

—exert from liturgy

'Friends we shall become'

New link unites Anglicans from
 Angola, Mozambique, London



Highlights from "Feast of the Kingdom" service on July 12 at St Paul's Cathedral (clockwise from top left): Bishop Peter Kwong, Hong Kong (centre) with Bishop Louis Tsui, Kowloon East and Bishop Thomas Yee-po Soo, Kowloon West.

Participants share bounty, presented as symbols of Communion's richness and variety, as they depart from Sunday's service. Ghanaian percussion group Brekete and steel band from the St. Michael's Music Project, Stonebridge, join diocesan singers and instrumentalists directed by Paul Joslin to enrich the service with their offerings. Deaf Choir members (far right) join chorus.

Bishops from Hong Kong, Mozambique, Canada, Australia, Germany and New Guinea stand with host, Bishop Richard Chartres (centre, back row) of London, on steps of St Paul's. Photos: Anglican World/J Rosenthal

Link: Dioceses celebrate as new companions

Continued from page 1

the fact that it is a Christian event"; and "equipping our ministry for the tasks relevant to today's world such as evangelism in a pluralistic context, the international debt, land mines, poverty and family life."

In his homily for the service, Mozambique's Bishop Dinis Sengulane of Lebombo preached of signs of God's "unfailing glory" as omnipotent over "things that try to drown out God's glory."

One such adversity is international debt, for which "each citizen is paying from before birth and beyond death," Sengulane said. "But there is hope in the year 2000, which God has given us... to declare the biblical concept of the Jubilee," an ancient Hebrew tradition of forgiving debts.

As the congregation departed the cathedral's Great West Doors, representatives of the organisation Christian Aid circulated petitions in support of the Jubilee 2000 Coalition aimed at achieving forgiveness of international debt owed by developing world nations. Christian Aid literature pictures a newborn infant under the headline "He already owes you £120. Cancel the debt; give him a new start." The Christian Aid motto is "We believe in life before death."

Sengulane identified other problematic realities as "material poverty and misery" around the



Liturgy: Kenyan text set for Opening Eucharist

Continued from page 1

Chairman of the Anglican Consultative Council.

Taize music will accompany the intercessions – led in English by Bishop Chilton Knudsen (Maine, USA), and in French by Bishop French Chang Him (Seychelles). The penitential prayers are being led by the Primate of Tanzania, Archbishop Donald Mtemela, with closing affirmations from the Primate of the Central Region of America, Bishop Cornelius Joshua Wilson (Costa Rica).

Bishop Herft says the Kenyan liturgy draws together the evangelical emphasis on the redemptive work of Christ and the Catholic sense that we are surrounded by our ancestors as we journey on in faith: "The end of the service is a series of sweeping arm movements signifying freedom, liberation, redemption!"

Feast of music for openers

Music for the opening service in Canterbury Cathedral includes voluntaries by Gibbons, Brahms, Harris, Monteverdi and Tippett. The opening hymn is "Praise to the Lord Almighty," the gradual is "We are on the Lord's Road", and the offertory is the Lambeth Hymn with words by Bishop Timothy Dudley Smith.

During Communion the Cathedral Choir will sing works by Jack-

son, Bairstow, Tallis, Stanford and Tavener, and the congregation will be invited to sing "Come Now, O Prince of Peace" and "As the Deer Pants for the Water." The closing hymn is "O for a Thousand Tongues to Sing."

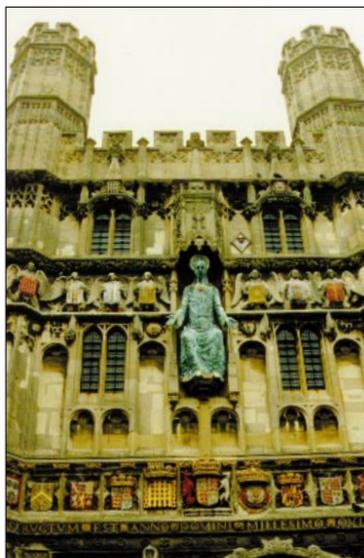
Cassocks and passes please

All bishops will dress in cassocks for the opening service in Canterbury Cathedral tomorrow morning.

They also must carry special passes for entry to the Cathedral. These passes have been given out in the registration packets.

Laypeople attending the service may wear whatever they think is appropriate, including national costume.

Coaches will leave the university at 8.30am sharp.



Christ Church gate welcomes visitors to Canterbury Cathedral

world, and "the availability of guns and trust in them." He added: "in our world of such sophisticated technology, it doesn't make sense that the new phenomenon of street children as professional beggars is gaining hold in so many of our societies," or "that people continue to die from diseases such as cholera or diphtheria."

In contrast, signs of God's grace worldwide include widening evangelism and "the presence of the church in action"; growing work for peace, justice and care of the environment; and "bridge-building between nations" alive with "two-way traffic" between cultures and people of faith.

Following the sermon, processions from the nave and transepts converged under the dome, where participants placed on the altar baskets of fruit symbolising the "feast to which God invites us all."