



Bible, World, Church
Struggles of faith
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TODAY'S KEY EVENTS

7.15am Eucharist
9.30 - 11.00am Morning Prayer and Bible Studies
11.30 - 12.30pm Spouses Workshops: *Social Issues (1), Creative*
11.30 - 1.00pm Sections
2.45 - 5.45pm Plenary Presentation: *'International Debt'*
5.45pm Evening Prayer

CAUGHT IN DEBT TRAP

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Former diplomat smoothes the way

Page 3

World debt plenary today Call for justice, not forgiveness

by Margaret Rodgers

International debt is an issue arousing passion and concern among Lambeth bishops.

This afternoon will see the whole Conference join with Section One members in the International Debt Plenary, where the urgency and critical nature of the issues for developing-world debtor nations will be brought to Lambeth participants.

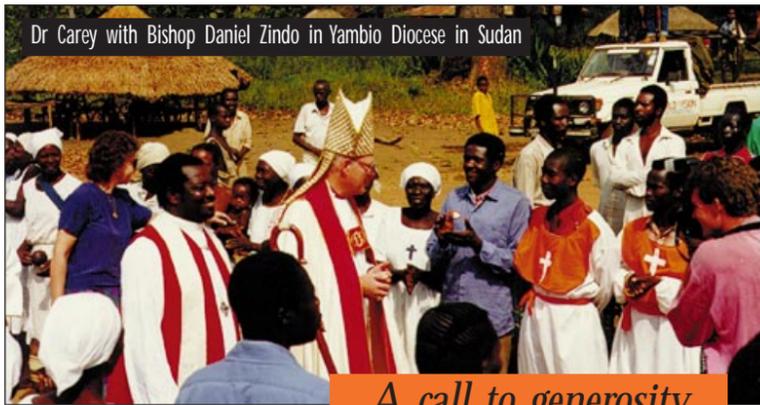
The plenary will be chaired by Archbishop Orland Lindsay, of the West Indies, who will introduce Archbishop Njongonkulu Ndungane, of Southern Africa; Bishop Peter Selby (Worcester, England); and Archbishop Khotso Makhulu of Central Africa.

Another speaker will be Jim Wolfensohn, President of the World Bank, who is flying to the UK specially to address the Conference. He will be welcomed by the Archbishop of Canterbury.

A redemption song will be sung by a group of gospel singers, and a Christian Aid video will be shown. An opportunity for contributions from the floor also is planned for the plenary.

"The Church has an obligation to read the signs of the times and to interpret them in the light of the Gospel," Archbishop Ndungane said.

Please see **World debt** page 4



Dr Carey with Bishop Daniel Zindo in Yambio Diocese in Sudan

A call to generosity

Dear Conference Colleagues,

As a Communion we exist among the poorest, most disadvantaged and most troubled parts of the world. It may seem invidious to pick out a special place but for several reasons at the present moment the Sudan needs our special help and our prayers. For thirty years the Sudanese people have been immersed in a vicious civil war which has taken thousands of innocent lives. The country has also suffered a series of natural disasters which have caused widespread famine. Large areas of the South now are suffering profoundly from lack of food, principally because armies on both sides have prevented the distribution of relief. The Church has for years been a vital network for this relief, for communication, and for spiritual support, but the Church itself is under attack.

A few months ago Archbishop Benjamin Yagusuk retired after a long and heroic ministry. Bishop Daniel Zindo, the bishop of Yambio, as Dean of the Province, was chosen to be Acting Archbishop until an opportunity presented itself for a General Synod to elect a new Archbishop.

This coming September, Daniel will go to Khartoum to take up his responsibilities in the north. This will not be easy for him. Not only could there be considerable personal risks involved but there is at present very little by way of structures to assist in his onerous duties. We are attempting to put together a 'package' to help him. He has also asked for help towards the salaries of bishops who, in several cases, have not been paid for five months!

I want to pay tribute to several parts of the Anglican Communion who have helped greatly over the years: The Anglican Church of Canada, the dioceses of Southwestern Virginia, Bradford and Salisbury and others too.

In 2 Corinthians 8, Paul reminds us of the example of the Church of Macedonia, how "in serious affliction," their "abundance of joy and their extreme poverty have overflowed in a wealth of liberality." He could have been writing about Christians in Sudan. So, as we make a collection on their behalf on Sunday morning, I hope you will be able to give generously, to "excel in this gracious work also."

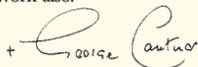
 Archbishop of Canterbury

Photo: Anglican World/J. Rosenthal

Sunday's Eucharist to support Sudan Church Fears of seizure of church property

by David Duprey

The Sudanese government reportedly has given orders for the confiscation of the Khartoum diocesan headquarters, to take effect on Wednesday, July 29, says Canon Andrew Deuchar, the Archbishop of Canterbury's Secretary for Anglican Communion Affairs.

"Clarification is urgently being sought from the Sudanese Ambassador in London, to ascertain the facts of the situation," according to Bishop David Smith (Bradford, England), who visited Khartoum last February.

The Archbishop of Canterbury, Bishop David Stancliffe (Salisbury, England) and Bishop Smith have written letters to the Sudanese government expressing extreme concern.

Asked whether the seizure would include any residences, Canon Deuchar responded: "The headquarters contains primarily offices, meeting places, and also a new center for Bible translation. I don't think it includes any residences. It's a large area—I've been there."

The Conference Secretary, Canon John Peterson, said: "The Archbishop of Canterbury has designated that the offering from the Conference's Sunday Eucharist will be for the Church

in Sudan. This underscores the commitment that the Communion has to this important province. We receive this news (of the report) with enormous concern and we will do everything we can to support the Church in Sudan." (Please see Dr. Carey's letter to the Conference, at left.)

Dr Carey made his second visit to the Sudan last October. Since then, there have been several official church visits, including three from the Episcopal Church of the United States.

"Increasingly, American Episcopalians are becoming aware of the tragedy of Sudan," said U.S. Presiding Bishop Frank Griswold. "Episcopalians are actively seeking ways to be in solidarity with our Sudanese brothers and sisters."

A three-way companion-diocese link between the Sudan, Bradford and Southwestern Virginia has existed for 20 years.

Ms Margaret Larom, who recently visited the Sudan on behalf of the Department of Anglican and Global Relations in the United States, said: "The Christians there believe that the government is trying to wipe them out, either through violence or starvation."

She added that although material aid is needed, the people of Sudan also are pleading for accompaniment and solidarity.

"They spoke of Dr Carey's visit and how much it meant to them," Ms Larom said. "They say we are all one family but they don't understand why we are not there for them... They are saying, in effect, 'We are keeping the faith alive here—where are you?' Yet, they have absolute faith that God will see them through."

Please see **Sudan** page 4

Plenary raises challenges of making moral choices

by Lisa Barrowclough

The voices of Anglicans speaking out of personal pain quickly brought the plenary on making moral decisions out of the realm of theory. Two presentations and a video offered stark stories of very human struggles.

The session, said plenary coordinator Bishop Victoria Matthews of Edmonton (Canada), sought to "find a way forward for the leaders of the Church."

Bishop Mano Rumlshah (Peshawar, Pakistan), the first presenter, spoke of deadly dangers that daily face Christians in regions where Islamic teaching is law.

Bishop Rumlshah recalled the May 6 death of Roman Catholic Bishop John Joseph. His last words

were "... in protest against [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 death generated "acute public debate on the morality of his action, because in common language, what he did is called suicide," Bishop Rumlshah said. "But is it possible to think of Bishop John laying down his life as an act in the same fashion as that of Jesus? Isn't this also in keeping with the call, 'take up your cross and follow me?'"

Bishop Rumlshah told of a 15-year-old Christian schoolgirl who was accused of insulting the holy prophet of Islam in her classroom. More than 200 local Muslim clerics signed an

Please see **Moral choices** page 4

Bishop seeks bridges for sexuality debate

by Nan Cobbey

The hoped-for dialogue on human sexuality almost derailed when polarised positions on the issue dominated the first meeting of the sexuality subgroup.



Duncan Buchanan, addressing press conference

Bishop Duncan Buchanan (Johannesburg, South Africa), the subgroup's chair, said that in the group's first meeting progressive bishops argued with conservatives over whether homosexuality should even be on the agenda.

The hostility caused him to cancel a planned presentation by "Changing Attitudes," an English coalition of gays, lesbians and their supporters that promotes non-confrontative dialogue on issues involving gays and lesbians. The subsection members had voted to delay the group's presentation.

Bishop Buchanan said he was "shocked and traumatised" by the degree of anger, but he hopes the effort for productive conversation can

Please see **Bridges** page 4

Photo Call: Spouses and Staff

The Spouses' photo will be taken on Saturday, July 25, at 2.30pm in the field behind Rutherford College, directly behind the Home Tent. Members of the Conference staff will be photographed immediately following. Please be prompt, as late-comers cannot be accommodated.

Next Issue: Monday, July 27

Daily Voices

Caught in the debt trap

by Nicola Currie

“Why are we suffering so much?” asked an old woman who lives in poverty in rural Zambia.



Photo: Lynn Ross
Bernard Malango

“Because of the IMF,” came the reply.

“Well, who is this Mr IMF who makes us suffer so much?” she retorted.

Bishop Bernard Malango (Northern Zambia) uses this story to illustrate how the rural poor know about the daily misery of living with the consequences of the Structural Adjustment Programmes (SAPs) imposed by the IMF and World Bank, even if the bodies themselves are unknown to them.

In 1991 a SAP was imposed on the country. Essential commodities were no longer subsidised, free education ended, people had to pay for medical care, and the dramatic rise in fuel costs led to further price increases.

Zambia, like many countries, is caught in the debt trap. The government needs grants from these bodies to pay back earlier loans.

Today many of the rural poor are lucky if they have one meal a day. The extended family system that ensured the welfare of all the community is breaking down as people struggle to survive.

It is estimated that every child born in Zambia today inherits a debt of £450. One result of this debt is the rise in the number of street children who come to the cities to beg. Bishop Malango’s diocese has set up a feeding programme for these children, some of whom are as young as 5.

But such programmes do not address the cause of the problem. Bishop Malango calls for a fresh beginning: cancellation of the debt so that people in Zambia have breathing space.

Still paying for the shoes of Imelda Marcos



Photo: Lynn Ross
Alberto Ramento

“We are not asking for debt forgiveness; we are asking for justice. We are asking the creditors to repent, and debt cancellation would be a symbol of that repentance,” says

Archbishop Alberto Ramento of the Philippine Independent Church.

The government of the Philippines has to allow an automatic

allocation of 40 per cent of its annual budget to service its debt burden of \$46 billion.

Archbishop Ramento says the IMF and World Bank knew of the corruption of the Marcos regime, yet they continued to give loans.

The Marcos regime has ended but its inheritance is still with the people. “We are paying for the shoes of Imelda Marcos,” Archbishop Ramento says.

To the ordinary people of the Philippines this indebtedness means “huge amount of money are allocated to servicing the debts. Money and resources that could have been used for education, health and social services to alleviate the desperate conditions of our poor peasants are being siphoned off to pay the debts.

“This means that more and more foreign currency will be needed to pay off debts-foreign currency that can come only from remittances of our exploited migrant workers abroad, now numbering seven million, and from tourism which has encouraged the growth of the sex industry.”

Archbishop Ramento says this

sex industry includes the exploitation of children by paedophiles posing as tourists.

“We are fighting a war in third world countries. We are fighting to live with dignity and we cannot win this war because we do not have the power to win it on the streets of Manila alone. But it can be won in the streets of London and Washington by those who have the power.”

Need for a new economic order

“Debt cancellation will not change anything long term; there is a need for a new economic order,” says Bishop Luiz Prado (Pelotas, Brazil). Debt cancellation by itself will not change the underlying unjust global structures which he believes need to be changed for people to become fully human.

The city of Pelotas has a population of 350,000, of whom 20 per cent live in misery, barely surviving at all. But Bishop Prado maintains that debt is not a simple North-South issue.

“There are people in our country who live as people in the North. They are not interested in

change, so they support the World Bank and IMF and share their priorities. But their priorities are not ours.

“Our condition is a by-product of the development of others at our cost. We see in horror the fruits of our work being used just to pay the interest on the debt.

“Our natural resources are exploited in ways that degrade the quality of the environment, with the same technology that is forbidden in its countries of origin.

“In our situation our commitment is to the encouragement of those who live in such horrible deprivation. We try to translate our faith and vision into political engagement with people.”

So the Church in Brazil is active in working with the National Movement of Landless People, a political grouping of the poorest in society. “They have a very clear picture of the social mechanisms that produce injustice and misery,” Bishop Prado says.

“They also are the ones who outline in the most intelligent way the political alternatives to the underdevelopment and rupture with international dependence. The Landless people, as a movement, are a great example to the Christian Churches.”

Letters



Photo: Jeff Sells
Twins Frances and Michelle Chang-Him

Bonds of affection

Frances, Michelle and I were deeply moved that Mrs Eileen Carey kindly decided to dedicate *The Bishop and I*, co-authored with her son Andrew, to the memory of our dear Susie, their late mother and my wife.

We are also grateful that all three of us are here at Lambeth '98 when the book was launched. Susie had been looking forward to being at this conference, but it was not to be. Merci beaucoup et que le Seigneur vous bénisse toujours.

(The Rt Rev) **French Chang-Him**
Bishop of Seychelles

More on Bible plenary

Thank you for your normally excellent coverage of Lambeth life. However I was saddened that your July 22 edition failed to rise above current secular newspaper practise. In giving so much space to the Bishop of Jerusalem’s concerns, you failed to give legitimate space to the work of the Bible presentation, one of the major inputs of the whole Conference, with the excellent material from Professor David Ford. We do need to be sensitive to the Bishop’s reaction. But surely we also should expect balanced coverage of the material.

(The Rt Rev) **David RJ Evans**
Rochester (England)
Interpreter, Bishops’ Conference

Editor’s note: Regrettably, deadline constraints conspired against the inclusion in Wednesday’s edition of more comprehensive coverage of the Bible, World and Church plenary. Today’s edition carries a report (please see page 3).

Food for thought

Many years of toil have gone into the preparation of the Conference. After many years I am attending a Conference where prime importance is given to spiritual nourishment. I envy the younger bishops! “Bliss was it in that dawn to be alive / But to be young was very heaven.”

(The Rt Rev) **Subramaniam Jebanesan**, Bishop-in-Jaffra
Church of South India

‘Riding Lights’

The Riding Lights contribution to the plenary on ‘The Bible, the World and the Church’ dramatised the ways in which biblical texts become sticks used to beat, to hurt, to kill. We saw the actors portray the ways in which the Bible is divided up between different interest groups, each fencing off the texts which support its claims, so that Scripture’s words become sources of death rather than sources of life. Bishop Riah Abu el-Assal’s distress at the drama movingly testified this same very real danger.

However, the drama tried to demonstrate how all these textual sticks with which we hurt one another from both Old and New Testaments can be taken up and used in a different way as testimonies to the God of Jesus Christ, our reconciliation. That was its real purpose.

Perhaps Riding Lights’ use in a new and positive context of a text which has previously been so wrongly used against Bishop Riah el-Assal and his people could be an example of this: a wrestling for a real blessing from this Bible with all its complex history of good and bad interpretation, which we all inhabit and which is so often made into an enemy.

Bishop Riah’s unhappiness calls us all to take that wrestling with the utmost seriousness; I hope that the very session which caused him his sadness can also be a resource and an inspiration for overcoming it.

(Mr) **Mike Higton**
Cambridge, England
Bible World and Church Plenary Team

The Lambeth Conference 1998

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Daily Quote

“To place ourselves in solidarity with the debtors of the world... is a major test of our loyalty to Jesus Christ.”

Bishop Peter Selby (Worcester, England).

Daily Question

What are you enjoying in the Spouses’ Programme?



Grace Chien of Taiwan
“I am enjoying the choirs, the music, and the speakers in our meetings, speaking about life in their countries. I can understand English well, but I cannot speak English well. There is one other bishop’s spouse I can speak with, from Malaysia.”



Cristina Daniels of the Virgin Islands
“I’m enjoying the diversity, hearing about the role of the bishop’s spouse and how it varies from nation to nation. I’ve already made friends I know will last a long time, in a unifying bond.”



Hannah Njihia of Nakuru, Kenya
“I am enjoying the topics, especially hearing about working spouses. I am a teacher, and I have to work all the time.”

Interviews by David Duprey, Photos by Harriet Long

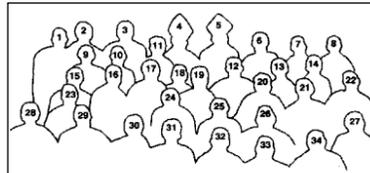
For the record:

Clarification about purchasing official Conference photographs:
Official photographs will be available next week for on-campus purchase in the Conference Shop. Advance orders (erroneously suggested in yesterday’s edition) cannot, in fact, be accommodated, the shop manager reports. A notice is planned for The Daily to alert Conference participants as to when the photos will become available for purchase.

Also, the bishops’ photo that appeared in Thursday’s issue was improperly credited. It was taken by Jeff Sells. We regret the errors.

Getting to know more about you...

To correct The Daily issue 4



Please note these corrections in identifying the Primates:



13: Archbishop Makulu does not use ‘Walter’ but rather uses his African name of ‘Khotso’.



15: Bishop Kwong is the Primate-elect of Hong Kong.



28: Bishop Soliba is Primate of the Philippine Episcopal Church, not the Philippine Independent Church.



33: is Bishop Samuel Azariah, Moderator of the Church of Pakistan, not Dharendra Mohanty.

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Daily Lives

Former diplomat smooths the way for bishops

by Carol Barnwell

Comparisons and contrasts between the Lambeth Conference and an international political event are not lost on Sarah Rowland Jones, a veteran diplomat and seminarian from Wales.

"The wonderful difference," Ms Jones exclaims, "is God's Holy Spirit in the midst of the Conference and that we are seeking his will here, not our own agendas."

Ms Jones spent 15 years as a British diplomat from the Foreign and Commonwealth Office working in the Middle East and Central Europe. She speaks Arabic, Hungarian, French, English and Welsh, "as well as a smattering of several others."

Both her linguistic and diplomatic skills have been called into service during Lambeth Conference as she works with other seminarians assisting bishops to meet the press.

"I've been an active Christian since university and considered full-time ministry even then," Ms Jones says. While reading mathematics at Cambridge, she was college president and deputy president of the Students' Union.

When she received an offer to

work in the British Foreign Office, Ms Jones says she felt "God was calling me to work in the world of government and politics."

More recently "the idea came back to haunt me," she says, "and I had to pin it down." Her home diocese of St Asaph in Central and North Wales responded in a positive way to her request to seek ordination, which she says clarified her call.

She received the same support from her church in Budapest and from colleagues who were not necessarily very religious. "They often joke that they have been theologically abused at the office," she says.

"Being a diplomat overseas is incarnational in a way," Ms Jones says. "One is perceived as a representative and must live out the bigger message, just as we do as Christians."

Ms Jones gained a unique perspective working in Hungary. "It was interesting being a Christian in a country newly emerging from the shadow of communism," she says, as the people began to rethink their moral structure and define the ideas on which their society would be built.

She feels blessed to have also spent much time in Jordan and the Holy Land.



Sarah Rowland Jones, seminarian and former diplomat, whose role at the Conference is to set up interviews with bishops.
Photo: Carol Barnwell

Now in her second year at St John's Theological College at Nottingham, Ms Jones will finish her final year working on a research degree studying how the Church can justify a voice in politics and all areas of human activity.

Bible plenary illustrates struggles of faith

by Katie Sherrod

Ancient texts of the Bible were interpreted through the modern medium of video, and via the historic arts of drama and teaching, as the Conference plenary on the Bible, World and Church unfolded Tuesday.

Study of the scriptures will bracket the Conference. The last plenary, scheduled for August 8, also will feature a video based on scriptural discussion.

The question facing plenary planners was not whether the Bible is important but whether the Lambeth Conference "had the courage to tackle the significance of the Bible head on," Bishop Stephen Sykes (Ely, England) told the plenary.

The plenary began with *A Living Letter*, a video by Angela Tilby, featuring interviews with Anglican bishops

and their spouses from five countries.

This tape tackled difficult points at which scripture intersects with the world: through power, poverty, sexuality, war.

But Bishop Herft also pointed out that scripture guides the Church in the ministry of reconciliation, a point powerfully underscored by Bishop Macleord Ochola (Kitgum, Uganda).

"My wife was killed by a landmine last May, and many of our clergy children have been abducted," he said. "They have done bad to us but we have to forgive in order to overcome the evil way of the world."

The Riding Lights Theatre Company presented *Wrestling With Angels*, a drama specially commissioned for Lambeth and written by Nigel Forde and Paul Burbridge.

The dramatic interpretation of Jacob's encounter with God and with his brother Esau moved many in the audience to tears.

The troupe recreated the Old Testament story with dramatic music and lighting on a platform stacked with a dozen 6-foot pine-box coffins and bathed in an eerie mist.

"The play was terrific," said Samuel K. Arap Ng'eny, a member of the Anglican Consultative Council from Kenya. The play's depiction of Jacob wrestling with God "was a fantastic representation of what really happens . . . that is what we do."

Sara Mani, wife of Bishop Emmanuel Mani (Maiduguri, Northern Nigeria) called the play "inspiring" for people from a place like Nigeria. "We have Muslims that discriminate about Christian religious knowledge right from primary school," she said. "I am encouraged. The drama really brought it out."

David Ford, Regius Professor of Divinity at Cambridge University, who headed up the planning committee for the plenary, said after the play: "We have just been reading a living letter.

"Between Jacob and Esau there is a division about something apparently non-negotiable... (Jacob) grapples with the mysterious wrestler who knows him only too well.

"But even more astonishing is the mysterious complexity of God's action," Professor Ford added. "He both challenges Jacob's tangled, wrongly complex identity and heals it, opening a way for him and all his people."

Briefly

Bishop Herft, Canon Peterson to sign books: Newcastle's Bishop Roger Herft, Conference Chaplain, will sign *Christ's Battlers*, a study on 2 Corinthians, on Saturday, 2.30-3pm, in the Market Place, where Anglican Communion Secretary General John Peterson will sign *A Walk in Jerusalem* Monday 2.30-3pm.

Shipping Official Souvenirs to the United States: The Conference Shop has arranged a facility for shipping official souvenirs from the campus to the United States, as requested. Goods must be ordered no later than 4pm on Saturday, July 25. Please call in the Conference Shop (in Complex B) for details.

Candlelight Pilgrimage to Cathedral

Candlelight pilgrimages to Canterbury Cathedral are scheduled for two evenings: Monday, August 3; and Friday, August 7.

Tickets may be purchased for £4 at the Enquiry Office on Giles Lane.

Coaches will leave from outside Rutherford College at 7.30pm.

The tour begins at 8pm at the cathedral doors when pilgrims will be given lighted candles. A canon will lead the participants on a 90-minute guided tour.

While individuals may join the pilgrimage at the cathedral, all are cautioned that the doors will close promptly at 8pm and that each tour is limited to 35 people.

Daily Events Weekend

Saturday July 25 • Feast of St James

- 7.15 am Prayer Time (Province: The Church of the Province of Uganda) followed by Bible Study video with *Geralyn Wolf, Bishop of Rhode Island* 2 Cor. 4: 7-5: 10
- 8.15 - 9.15 am Breakfast
- 9.30 - 11.00 am Morning Prayer and Bible Studies
- 11.00 - 11.15 am Coffee
- 11.30 am Feast Day Eucharist (Province: The Anglican Church of Papua New Guinea)
- 1.00 pm **Spouses:** Gentle Keep Fit Exercises to Music
- 1.00 - 2.30 pm Lunch
- 2.30 pm **Spouses:** Photograph; **Staff:** Photograph
- 3.00 - 4.00 pm **Spouses:** Workshops - Social Issues (2), - Creative
- 3.30 - 5.30 pm Sections *including tea*
- 5.45 pm Evening Prayer (*L'Eglise Episcopale Du Burundi*) followed by Bible Study video with *Ben te Haara, Bishop of Northern Region* 2 Cor 5: 11-21
- 6.30 - 8.00 pm Dinner/Free Evening

Sunday July 26 • Sudan Day

- 8.15 - 9.15 am Breakfast
- 10.00 Sunday Eucharist (Province: Church of Aotearoa, New Zealand & Polynesia)
- Sunday Worship in Canterbury:*
- Canterbury Cathedral**
- 8.00 am Holy Communion
- 11.00 am Cathedral Sung Eucharist and Sermon
- 3.15 pm Choral Evensong
- St Mildreds, Stour Street (near Canterbury East station)**
- 11.00 am Solemn Eucharist
- St Mary Bredin, Nunnery Fields**
- 11.00 am Morning Worship
- St Peters, High Street**
- 9.30 am Sung Eucharist
- Historic St Martins, off Longport Street**
- 9.00 am Holy Eucharist
- 12.15 - 1.45 pm Lunch/Free Time
- 1.45 pm Bishops vs Bishops cricket match
- 5.00 - 6.30 pm Dinner
- 6.45 pm Coaches depart from University campus for Canterbury Cathedral
- Open Evening at Cathedral
- Coaches depart Canterbury Cathedral for University campus
- 10.00 pm

Monday July 27

- 7.15 am Eucharist (Province: The Church of the Province of Tanzania) followed by Bible Study video with *Ben te Haara, Bishop of Northern Region* 2 Cor 5: 11-21
- 8.15 - 9.15 am Breakfast
- 9.30 - 11.00 am Morning Prayer and Bible Studies
- 11.00 - 11.15 am Coffee
- 11.30 - 12.45 pm **Spouses:** Presentation 3 *The Archbishop of Canterbury: 'Together in God's Mission: The Vocation of the Anglican Communion in the 21st Century'*
- Sections
- Spouses:** Gentle Keep Fit Exercises to Music
- 1.00 - 2.30 pm Lunch/Free Time
- 2.00 pm **Spouses:** Excursions
- 3.00 - 3.15 pm Tea
- 3.30 - 5.30 pm Plenary Presentation: 'Muslim Christian Relations and the Anglican Communion' Panel presentation moderated by Michael Nazir-Ali, Bishop of Rochester (England), on the diversity of Anglican relations with Muslims in different parts of the world. Panelists include Ghais Malik, Presiding Bishop of the Church in the Province of the Middle East and David Smith, Bishop of Bradford (England); Riah Abu El-Assal, Bishop of Jerusalem and Alexander Malik, Bishop of Lahore (Pakistan); Josiah Idowa Idowa-Fearon, Bishop of Kaduna (Nigeria) and Solomon Johnson, Bishop of The Gambia (West Africa)
- 5.45 pm Evening Prayer (Province: The Church of the Province of West Africa) followed by Bible Study video with *Dinis Sengulane, Bishop of Mozambique* 2 Cor. 6
- 6.30 - 8.00 pm Dinner/Free Evening
- 7.30 pm **Spouses:** Coffee and Tea in the Home Tent
- 8.00 pm **Spouses:** Mothers' Union Presentation
- 8.30 pm The Market Place Events:
- The Mothers' Union: reception in the Home Tent.
- Living Proof: Welsh youth ministry programme.
- Grimond Lecture Theatre 3*
- Anglican Church Planting Initiative: UK based programme of mission and evangelism. *Darwin Lecture Theatre 1*
- Scripture Union: Bishops working with Scripture Union speak of their work. *Rutherford Upper Junior Common Room*
- Edward King Institute on Local Ministry: organisation dedicated to fostering local ministry for the future. (starts 8pm) *Grimond Lecture Theatre 2*

Think it's hot here? The Compass Rose Society has a solution.

Fans—yes old fashioned hand fans will be available free—courtesy of the Compass Rose Society. Bishop Frank Cerveny will distribute one per delegate at the booth in the Market Place today. Pick yours up today; you'll be glad you did!

Sudan Continued from page 1

"Our estimates are that half a million people are dead or dying from hunger in Bahr el Ghazal. Although this is partly a natural disaster, the government has prohibited aid."

Ms Larom added that only recently the government has given token aid in the rainy season which hinders transport of supplies.

The Kakuma refugee camp, in northwest Kenya, holds more than 50,000 people. Half of them are from the Sudan and fully half of the Sudanese are Anglican Christians.

The camp is typical of many refugee camps which receive a great overflow of people from conflict in a neighbouring country. Within Kakuma are seven Anglican congregations which offer pastoral care, training of pastors, and women's services. They also have written 2,000 hymns, which

reflect their personal spiritual journey.

"This is a suffering Church," said Richard Parkins, Director of Episcopal Migration Ministries, in the United States. "Yet it is a triumphant Church." In the midst of persecution and forced displacement there has been incredible growth in the faith, with many thousands of people becoming Christians at great personal and social cost.

"The ascent to power of a fundamentalist Islamic government has given rise to an increase in Christian persecution," Mr Parkins added.

Christians are under constant surveillance and are often physically abused and jailed, he said. Religious literature cannot be outwardly sold, for fear of arrest. There's a "constant undermining of their faith."

People in the refugee camps or on their way to the camps – a journey which can take months or years – see

themselves, in light of the Old Testament, as a wandering people of God. Their question is, "When will we go home?"

Meanwhile, the world is taking notice. Stories are breaking in major newspapers around the world, with secular as well as religious agencies receiving contributions for Sudan.

According to Canon Deuchar, two relief organisations are operating in Sudan: the UN's Operation Lifeline, which is primarily an air service; and the Churches' Network, which brings aid by road.

Canon Deuchar said the best place in England to send donations is Christian Aid, at Interchurch House in London. This is the aid arm of Churches Together in England, and Canon Deuchar says he is confident that contributions through this agency will have immediate effect.

Moral choices Continued from page 1

oath to kill her.

"With the consent of her family and, perhaps, even her religious leaders, she converted to Islam to save her life," he said.

Two of his parishioners in a part of the diocese where Islamic law is fully enforced were offered a stark choice: to be converted to Islam and accepted as a lawful husband and wife, or to be tried under an adultery ordinance and be liable to capital punishment. They became Muslims.

"In both these cases, there is a deep sense of guilt and remorse, and even spiritual strain," Bishop Rumlshah said. "In these situations of apparent apostasy, what needs to be our moral and pastoral responsibility?"

Conversely, Christian converts are legally disinherited of all possessions and ostracised for the rest of their lives. There are rumours of a proposal to make both the baptiser and the baptised liable for prosecution under the draconian blasphemy law, which usually means death.

"Should we be encouraging public baptisms of those converting from Islam in such a climate? Or do we make 'secret believers'—a choice I once ridiculed, but now I am struggling to accept," he said. "As always, what we need are new signposts for our generation which are applicable in our respective contexts."

Violence as a way of life

Bishop Daniel Zindo (Yambio, Sudan) brought many in the room to tears with his story of how murderous violence erupted in his home.

"Here was our son-in-law who rebelled against us and killed my wife Grace Zindo, our son Yoane Khalifa, and then 30 minutes later killed himself too!" he said, as gasps echoed in the room. Minutes before the violence erupted the bishop had left to make a pastoral call.

Bishop Zindo placed his story in the context of the culture of violence created by 32 years of civil war, a culture in which a God of peace can quickly seem irrelevant.

"Killing human beings . . . has become a game of interest only," he said. Personal and social violence are profoundly related. Violence in a society, "because it rises in the human heart, so easily finds a way of becoming violence in our own homes."

He asked, "How does one raise

children and grandchildren who have witnessed killing and suicide to believe in a God who seeks peace, and our Lord who is our peace? How does one proclaim the good news of God's love to our own families—let alone to a society—who have experienced first hand a culture of violence?"

In the video, prepared by Trinity Parish, Wall Street (New York), actors related the stories of 10 unnamed people who have confronted difficult personal dilemmas.

"My ancestors lived here long before the English and French came to our shores," began the story of a native Canadian. "We lost our land

'Will the Church help show the way forward?'

and rivers, some say we even lost our souls.

"The missionaries said we must not follow our own spiritual traditions but must worship their God. 'The white man brought the Bible, but we got the church.' Our culture vanished, and we were left with nothing. The government has apologised and offered compensation, but for many of us the question remains, 'Who am I?'"

The narrator asked, "As bishops, can we stand alongside cultures within our culture?"

A woman said, "My husband and I once served as missionaries in the Far East. Today we live with a baby girl we adopted from an orphanage in Beijing.

"The orphanages in China are filled with hundreds of thousands of female children. When they become teenagers these girls are forced to live on their own as peasants or prostitutes. My mind is seared by the memory of our arrival at the orphanage, a group of girls aged 7 to 10, smiling, laughing, waving to us from a balcony. Hours later, departing with a six-month-old cradled in my arms, the same girls stood by . . . in silence."

The narrator asked, "As bishops, are we able to provide leadership?"

A gay man living openly with a partner sings in the choir of his parish church but does not feel wel-

come. He senses that some parishioners wish he would go away, "that a man who does not conceal his sexual preference, who might ask a blessing upon our union, the love we share, does not belong in their church."

But a priest feels called to counsel gay men to resist their orientation. "Do not lose heart," I counseled them. 'Genuine intimacy between two men—without physical contact—is possible. Through prayer, you will find the courage and discipline to share your love, yet be celibate, faithful to one another and to the Church you love.'

The narrator asked, "As bishops, what message do we want to send to the gay community?"

Other stories raised the issue of AIDS in the context of an African culture that calls for the widow of a man who died of AIDS to marry his brother, who also may be HIV positive, of euthanasia and assisted suicide.

Between each of the sets of stories, the video asked, "Will the Church help show the way forward?"

More than a supermarket choice

In an address that prompted rousing applause and a standing ovation from participants, Bishop Rowan Williams (Monmouth, Wales) offered a concluding focus on how the Church could make moral decisions.

He reminded his colleagues that making decisions is not as simple as "being faced with a series of clear alternatives, as if we were standing in front of the supermarket shelf." Decisions, instead, are "coloured" by the sort of decision-maker. "The choice is not made by a will operating in the abstract, but by someone who is used to thinking and imagining in a certain way."

He referred to the writing of Welsh philosopher Rush Rhees and British Catholic theologian and moralist Herbert McCabe and summarised their points by stating "[it is] not that ethics is a matter of the individual's likes or dislikes. . . . On the contrary, it is a difficult discovering of something about yourself, a discovering of what has already shaped the person you are and is moulding you in this or that direction."

World debt Continued from page 1

"We need to be aware of the links between our responsibility as God's stewards, the obligation of the world of finance and the possibilities of new beginnings at the dawn of the new millennium."

He is supported by Bishop Selby, who is chairing the international debt discussions in the section.

"We have a choice between the view of life as a network of credit and debt, a network of chains modelled by what the world of money tells, and a view of life in which mutuality flourishes and the truth that we all live by gift, by grace alone," Bishop Selby said.

"To place ourselves in solidarity with the debtors of the world, rather than with the so-called wisdom of its creditors, is a major test of our loyalty to Jesus Christ and our willingness as a communion of churches to live by what he teaches."

The biggest burden confronting many nations is the massive debt they owe to the world's richest nations and international financial institutions.

Dr Carey told his own diocese early this year that the people of the debtor nations are engulfed "in a form of slavery no less real than the terrible Atlantic slave trade of the early 19th century."

Each day debtor nations pay rich countries \$717 million in debt service. In 1997 they paid \$270 billion in debt service, around \$60 per person. Conversely, in 1997 they received \$25 bil-

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begin afresh. "I expected [anger]. What I didn't expect was the strength of it."

Bishop Buchanan added, however: "I respect their right to be that angry. That's where we began in South Africa.

"One of the things we have learned in South Africa is that you can start by being hugely polarised but that doesn't mean that's where you'll end," he said.

Peeling away "the suspicions, the misunderstandings and misperceptions" is hard work, he said, but it is working in that country recuperating from apartheid. He implied that it can work at the Lambeth Conference as well.

"People have come from all over the world with vastly different agendas. . . . and while, for some, issues around homosexuality are crucial and urgent, for others it doesn't even exist," he said.

Before opening the briefing to questions, Bishop Buchanan confided that "many people have come with some very heavy agendas from their own constituencies. Some have been mandated to react and say certain things in certain contexts."

When asked whether bishops would walk out if the homosexuality issue were pushed too aggressively or whether there might be a way to bridge the divisions, Bishop Buchanan responded: "What we will almost certainly have to do in our report is say that we reached no consensus. I think that's an honest statement. It's not trying to cover up."

Asked about the "delayed" presentation by the advocacy group, Bishop Buchanan said he hoped "that we will see them, whether it's the whole group or a part of the group."

His statement prompted a reporter from Christian Challenge, a conservative publication based in Washington, DC, to ask whether celibate homosexuals and those who claim to have

lion in aid and development loans. So, for each \$1 given in aid to debtor nations they paid back \$11 to service their debt.

Voices from debtor nations among the Lambeth participants illustrate powerfully the overwhelming impact of massive debt repayments on the lives of their peoples.

They point to meagre spending on health and education in countries where a major proportion of the national income is diverted to debt repayment.

They cite also huge unemployment problems, poverty, homelessness, inadequate housing, harmful effects on the lives of women and children, and trafficking in drugs and arms.

Common language speaks of remission or forgiveness of debt. But bishops from the debtor nations, deeply aware of the devastating impact of debt on their people, call neither for debt forgiveness, nor for debt remission. They seek the cancellation of debt as a matter of justice, human dignity and equality for all who share life on this planet and who are equal bearers of the image of God. In sum, they call for release for those who are captive to economic forces beyond their control, and liberty from their oppression by the chains of debt.

obtained healing from homosexuality would also be permitted to speak.

"I am told there are people in both contexts who would be available and ready to give their point of view," Bishop Buchanan said, adding: "I would certainly be open for that process to take place."

But when the reporter continued, "Also paedophiles, adulterers and any other . . ." Bishop Buchanan cut him off.

"Do remember that homosexuality does not mean paedophilia," he said, his soft voice picking up a sharpness not present earlier. "Let's get this right. Some of the most aggressive paedophiles are heterosexual. So please don't come at me with that one. That is one of the bits of mythology that we are going to bust right down."

Asked if he could "envision the Anglican Church ever blessing same-sex marriages," Professor Buchanan said: "The answer is, if this is what God wants, it will happen. That may sound naïve but that's where I come from."

A reporter from the All-Africa News Agency asked whether Africans might be permitted to preserve their "innocence," given that "Africa is not quite ready to debate this issue, let alone practice it."

Bishop Buchanan suggested that "while Africa as a whole may say it's not for us," the extent to which homosexuality does exist will start to emerge. It is not quite as simple as the way your question was posed."

A reporter from The Guardian newspaper wondered if permitting the bishops to self-select the sections they would join did not "particularly polarise" the section Professor Buchanan chairs.

"It is my belief that many people have got into the section in order to this is not substantiated, it is an instinct in order to protect a point of view.

I don't argue with that," Professor Buchanan said. "That's where we start."



Photo: Anglican World/Jeff Selby