



'The Cross'
a poster view

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TODAY'S KEY EVENTS

7.15am Eucharist
9.30 - 11.00am Morning Prayer and Bible Studies
11.30 - 2.30pm Spouses' Worship, Farewells and lunch
11.30 - 1.00pm Plenary Session
3.30 - 5.30pm Section Planaries
5.45pm Evening Prayer

**On a wing and
a prayer**

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**From torment to
forgiveness**

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Bishops collaborate to strengthen Anglican unity

Plenary targets women's ministries

by E. T. Malone, Jr.

The Lambeth Conference yesterday approved an amended resolution stating that bishops should not be compelled to ordain or license women. The resolution also calls on provinces to provide for special episcopal ministry as a means of maintaining unity in the Anglican Communion.

Bishop Penny Jamieson (Dunedin, New Zealand) moved the amendment, hammered out in a series of meetings between female and traditionalist bishops and supported on the floor by a cross section of female, traditionalist and liberal male bishops.

"During our discussions there were deep and real disagreements," Bishop Jamieson said. "Our small group began by being suspicious of each other, but as trust between us began to grow it became our prayer that we could agree on an amendment that we could offer...as a way of deepening our Communion in the heart of God while and because of our respect for our differences."

She suggested voting on the four sections of the amendment separately, but the bishops chose not to do that. The third section contained language calling on the provinces to provide "appropriate episcopal ministry," an apparent reference to allowing episcopal ministry in addition to, or as an alternative to that of, the diocesan bishop.

That section also stated "that there is and should be no compulsion on any bishop in matters concerning ordination or licensing," a concession to traditionalist bishops who maintain that they are conscientiously opposed to ordination or deployment of women in their dioceses.

Bishop Victoria Matthews (Edmonton, Canada), a member of the small

group that drafted the amendment, said: "At this Lambeth Conference I have been received with a gracious and generous spirit...and as one of the first generation of women bishops I ask that we keep this same spirit of graciousness and generosity as we continue the process of open reception [of female clergy]."

She said dissent can be creative for the mind of the Church.

Suffragan Bishop Barbara Harris (Massachusetts, US), the first woman consecrated bishop in the Anglican Communion, voiced opposition to the third

"Our small group began by being suspicious of each other, but...trust between us began to grow"

clause, saying: "While the language seems gracious it contravenes the canons of the Episcopal Church in the US and the Church in the provinces of Canada and New Zealand. Indeed, the canon concerning ordination of women was made mandatory last year at our General Convention."

Bishops affirmed the amendment by an 80 percent majority.

Bishop Catherine Roskam (New York, US) said: "It doesn't mean anything in terms of our own polity. Subsidiarity applies. Moreover, the other difficulty is that there's a kind of arrogance among bishops here that forgets there's the rest of the Church. And I doubt the House of Deputies in the American Church is going to take that one sitting down."

Bishop Chilton Knudsen (Maine, US) said she felt the amendment was internally inconsistent, "because reception requires

exposure and this limits exposure of people to the ministry of women." The resolution will be fodder for some traditionalists to dig in their heels in opposition to 1997 canonical changes within the American Church, she observed.

Traditionalist Bishop Keith Ackerman (Quincy, US) said he had no reaction and just wanted to be "a loyal Anglican."

In other business, the bishops quickly approved the resolution on international debt and economic justice.

Sub-section chair Bishop Peter Selby (Worcester, England) told them the goal had been to provide "the kind of resolution that could be taken home by all members of this Conference" no matter what country or what national political positions had been taken on debt.

The resolution asks them to challenge their dioceses to fund international development programmes, cooperate with people of other faiths in advocacy programmes and to commit themselves to support a series of requests of both creditor and debtor nation governments, including establishment of a Mediation Council.

Earlier in the plenary, the bishops first considered resolutions of Section Three ("Called to be a Church in a Plural World"). After nearly a 20-minute exchange focusing on whether it required adherence to literal interpretation of the Bible or not, Resolution One passed without amendment.

One of two resolutions moved to debate status, Resolution One reaffirms the primary authority of the scriptures, urges biblical texts to be handled respectfully, coherently and consistently in the best traditions and scholarship. It also invites provinces to promote biblical study at all levels and all ages across the Communion.

Nan Cobbe, Katie Sherrod and Sarah Moore contributed to this article.



WATCH-WORD: Bishop Victoria Matthews (Edmonton, Canada) and Christina Rees (right) launch tea towel with message during Monday photo call for WATCH (Women and the Church). British-based group advocates to see more women in episcopacy. Photo: Anglican World/Jeff Sells

Malibongwe Igama la Makhosikazi Malibongwe!

'Praise and honour to womanhood!'

Maggie Nkwe of the Diocese of Maseru reminds the Conference community that Sunday, August 9, is National Women's Day in South Africa. It is a day to remember the witness of Lillian Ngoyi and Helen Joseph who in 1956 led thousands of women to march on Pretoria in opposition to Pass Laws, singing, "Wathinti mbokodo uza kufa!" ("You

strike the woman, you strike the rock.") "The day presents us with an opportunity to give thanks to God for the contribution of women in the struggle for freedom and wholeness," Mrs Nkwe notes. "Let us pray that God will strengthen the rainbow women of South Africa who are agents of healing, reconciliation and transformation in our fledgling democracy."

Log-jam threatens as Lambeth nears end

Conference planners are scheduling an extra business session at 11.30am today in an attempt to avoid a log-jam. The weight of unfinished resolutions and other business is concerning the Resolutions Committee, according to its chair, Bishop Michael Nuttall (Natal, South Africa).

"In all likelihood we will have to have a further plenary session," Bishop Nuttall told bishops as yesterday afternoon's plenary ended.

"There is a whole further cluster of resolutions from the regional groups and elsewhere that we still need to deal with," he said.

In the original Conference timetable, planners set aside space for a plenary from 3.30pm to 5.30pm this afternoon.

A Conference resolution on euthanasia will be a key item on

today's agenda.

Yesterday's plenary accepted one amendment to the draft resolution, originally proposed by Section One, and rejected another from Bishop Moses Tay (Singapore).

Faced with the prospect of a number of further detailed motions, the Conference decided to send the text of the draft euthanasia motion back to the Resolutions Committee for submission again today.

The final two business plenaries of the Conference will consider a number of outstanding resolutions from Section Three. A report from the Spouses' Programme also will be presented.

Archbishop Glauco Soares de Lima, of Brazil, will chair today's sessions Archbishop Patrice Njojo, of Congo, is vice-chair.

Sparkling send-off tomorrow evening

Lambeth 98 will close with a hiss and a bang tomorrow evening.

After the closing Eucharist in the plenary halls, a barbecue for all 2,000 Conference participants will get sizzling on the lawns in front of the Spouses' Home Tent.

The 21-piece Beverly Big Band is set to provide music for listening and dancing, and a fireworks display will light up the Canterbury sky and cap off the Conference around 11.30pm.

Fruit juice and water will be free throughout the evening, while tickets for alcohol will be available from the bars. Vegetarian food also will be served at the barbecue stations.

The fireworks display has been put together by Kimbolton, which also did the displays for VJ Day in London and the UK ceremony marking the handover of Hong Kong.



The Rev Canon Susan Cole-King's homily at yesterday's Conference Eucharist on Transfiguration and Hiroshima

Reconciliation

My father's witness



Photo: Anglican World/Anne Wetzel

them was my father, the bishop. He was accused of being a spy and for many days he was subjected to torture.

Often he had to be carried back to the crowded, dark and filthy cell, almost unconscious from his wounds. On one occasion, when seven men were taking it in turns to flog him, they asked him why he didn't curse them. He told them it was because he was a follower of Jesus who taught us to love one another.

He asked himself then how he could possibly love these men with their hard, cruel faces, who were obviously enjoying the torture they were inflicting. As he prayed he had a picture of them as they might have been as little children, and it's hard to hate little children.

But then, more powerfully, his prayer was answered by some words of a well-known communion hymn which came to his mind: "Look Father, look on his anointed face, and only look on us as found in him."

In that moment he was given a vision of those men not as they were then, but as they were capable of becoming, transformed by the love of Christ. He said he saw them completely changed, their cruelty becoming kindness, their sadistic instincts changed to gentleness. Although he felt it was too blasphemous to use Christ's words "Father, forgive them," he experienced the grace of forgiveness at that moment.

After eight months he was released back to Changi—one of the few who survived. For the rest of his life he emphasised in his speaking and preaching the importance of forgiveness.

How he would have rejoiced to be here today—as I am sure he is. This year he would have been 100, and it is fitting to remember him now as this month is the anniversary of his death.

Although he was able to forgive, and I and my family want to affirm that unconditional forgiveness, true reconciliation can only happen when there is an acknowledgement of wrongs done, when the truth is faced, and painful self-examination leads to confession and apology.

I and my brothers here with me today want to say to our Japanese brothers and sisters a heartfelt thank-you for what you have done. The cycle of reconciliation is completed.

Today we celebrate the Feast of the Transfiguration. Michael Ramsey, a former Archbishop of Canterbury,

says: "Transfiguration is indeed a central theme of Christianity, the transforming of suffering and circumstances, of men and women with the vision of Christ before them and the Holy Spirit within them."

My father's story is a transfiguration story, for himself and for his captors. After the war he returned to Singapore and had the great joy of confirming one of his torturers.

This is how he described the moment: "One of these men who was allowed to march up from the prison to the cathedral, as a prisoner, to come for baptism, was one of those who had stood with a rope in his hand, threatening and sadistic. I have seldom seen so great a change in a man. He looked gentle and peaceful. His face was completely changed by the power of Christ."

St Paul says in 2 Cor 3.18: "All of us, with unveiled faces, seeing the glory of the Lord, are being transformed into the same image from one degree of glory to another; for this comes from the Lord the Spirit."

Today we are also remembering something else. It is Hiroshima Day, when terrible suffering was inflicted on the Japanese people of Hiroshima, and then of Nagasaki three days later, when 8,000 Christians were killed instantly, and thousands later as a result of radiation.

"Men and women of the world, never again plan war!"

How necessary were those bombs? Why was a second bomb dropped on Nagasaki even as the Supreme Council of War was meeting in Tokyo to decide whether to surrender? Those bombs ended the war, but at what cost! I do not know the politics, or the arguments, only that something terrible was inflicted on the people of Japan by my country and its allies, which the world must never forget.

A few years ago I read a little book called "The Bells of Nagasaki" by a Japanese doctor and physicist, who was also a Christian, Takashi Nagai. He witnessed the bombing of Nagasaki and describes in detail the terrible devastation and horror as it unfolded.

Everything was destroyed for him—his home, his wife and family, his hospital, his cathedral, the honour of his country, and thousands of his fellow men and women. Heroically, in spite of his own wounds and radiation sickness, he worked to relieve the suffering of others.

How he survived to write the book and tell the story is a miracle. As Nagai tells the story of Nagasaki, he is also telling the story of his own transformation through suffering and loss.

In his funeral address for the victims of the bomb he said it was fitting that the Church in Nagasaki, which had kept the faith through 400 years of persecution, should bear the brunt of this bomb, that through this sacrifice peace was given to the world.

He ends his book with a ringing message: "Men and women of the world, never again plan war! From this atomic waste the people of Nagasaki prostrate themselves before God and pray: Grant that Nagasaki may be the last atomic wilderness in the history of the world."

It is significant that we remember Hiroshima and Nagasaki on the Feast of the Transfiguration, which links the glory of Christ with his suffering. Transfiguration and disfiguration. It is through Christ's disfiguration on the cross that God's glory is revealed.

Not only is suffering the means of reconciliation, but the transfiguring of suffering itself is attested to in the Christian life and experience. My father experienced this transforming of suffering through the power of others' prayer.

When two of his companions in the cell, who had shared so much with him, died of their wounds and hunger, he said he felt a terrible loneliness. But, conscious of the prayers of others, he said: "Here again I was helped by God. There was a tiny window at the back of the cell, and through the bars I could see the glorious red of the flame of the forest tree; and something of God, something of God's indestructible beauty was conveyed to my tortured mind."

"A great peace descended. Gradually, the burden of this world was lifted and I was carried into the presence of God, and received from him the strength and peace which were enough to live by day by day."

Many of you have experienced depths of suffering among your people or in your own lives beyond what most of us can imagine. You will know, too, the darkness and the cloud where God is awesomely present in the confusion and pain.

I would like to end with some words of Karl Barth: "Thus, our tribulation without ceasing to be tribulation is transformed. We suffer as we suffered before, but our suffering is no longer a passive perplexity but is transformed into a pain which is creative, fruitful, full of power and promise. The road which is impassable has been made known to us in the crucified and risen Lord."

The Lambeth Conference 1998

Meeting in residence at The University of Kent, Canterbury, England

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PRINTED BY

Castle Printers London Limited (0171) 436 3383

Visit the conference on line at
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Last year I read the statement from the Nippon Sei Ko Kai on their war responsibility. I felt humbled and moved by its honesty and courage. Its acknowledgement of the suffering inflicted by Japan during the war, and their moving apology, had obviously come out of a process of painful self-examination and prayer. It is an example to us all.

The particular reason why this statement from the Japanese Church touched me so deeply was that my father was one of the many Japanese prisoners of war who suffered from the atrocities perpetrated by their captors. His name was Leonard Wilson and he was Bishop of Singapore.

On October 10, 1943 (the double 10th as it became known), the Japanese military police—the Gestapo or Kempei-tai—raided Changi and arrested 57 of the prisoners. Among

Daily Question

What is your prediction for the next Lambeth Conference?



Brian Irvine of Oxford, England (Conference Secretariat)
"After taking on initiatives regarding technology, I see a Conference in which thoughts and ideas can be easily and effectively communicated to

those who need to know—perhaps even via virtual reality. Creativity can be realised and shown to the people of the world or the person down the corridor."



Elizabeth Gordon Clark of London (Deputy Conference Manager)
"I guess the University will have to have an enormous building programme if they are to house the next Conference, knowing how fast the Communion is growing. As this Conference has been defined by listening, I think the next Conference will be even more defined by love."



Bishop Bernard Ntahoturi of Matana, Burundi
"I hope that there will be more love, compassion and fellowship in a more comprehensive way. I also hope, like

this Conference, there will be listening. In human interaction, listening should take first place."

Interviews and photos by Harriet Long

How Marion McCall gave the devil the slip On a wing and a prayer

by Roland Ashby

“What are you going to do now you’re in your late forties and your last child is about to leave home?” a friend asked Marion McCall six years ago.

For some time she had wondered how she could help her husband, Bishop David McCall, whose Diocese of Willochra in South Australia stretches over an area six times the size of England. “Spending so much time driving thousands of miles was just killing him.”

When Mrs McCall announced at an archdeacon’s party that she had been thinking about learning to fly but did not have the money, someone suggested that she ask the people of the diocese to buy \$10 shares in her. But first she had to give the “enterprise” a name. “Marion Over Willochra (MOW) was rejected in favour of Wings Over Willochra (WOW),” she says.

It’s “just extraordinary” how the money poured in, Mrs McCall adds. “Before long thousands of dollars had been raised. It was getting serious—I’d really have to fly!”

She recalls her first lessons: “Taking off was easy, but landing was a problem. When the wheels are about 3 feet, 6 inches from the ground you’re supposed to take the plane down very gently. But even with three cushions on a seat clearly designed for men I had difficulty seeing well enough to estimate the distance from the landing strip!”

Another problem was that “unlike driving a car, there seemed to be no sense in it,” she said. “You have to steer with your feet, and controls that intuition told me to pull usually required to be pushed, and vice versa.”

After a week of failed attempts at landing, Mrs McCall decided she had had enough. “It was more than just not being able to master the basics. I really

thought I was going to kill myself each time I tried to land,” she recalls.

“For the first time in my life I was facing up to real fear—the kind which starts in the pit of the stomach and moves up to the brain. Fear became a real presence.”

Fear, she says, is the name she gives to the devil. “It’s fear which stops us doing anything. It’s fear which stops us reaching our true potential.”

“My next landing was beautiful, for which I said out loud, ‘Thank you, Lord.’ I explained to my somewhat bemused flight instructor, Des O’Driscoll, that bishops’ wives were given to saying that sort of thing.

“However, my jubilation was to be short-lived. The next landing was terrible, overshooting the runway into some rough ground where we bumped along and thudded to a halt.



“It would be great to know more about the causes of engine failure,” said Marion McCall on her visit to Headcorn Airfield, Kent, on July 29. There for a lesson in aircraft maintenance Marion said she’s hoping to learn how to detect serious problems and “do an oil change, clean the spark plugs and check the battery.”

Photos: Anglican World/Harriet Long

A friend gave her a book on alcoholism, where she read: “When you notice...tensions (growing) into near-panic, and old fears returning, this is the time to stop short and turn to God. You can do nothing anyway, and you will find that if you supply the willingness He will supply the power.”

This was the turning point. “I said to God, ‘I’m willing but you’ll need to provide the strength.’ I decided to take God with me.”

At first she wasn’t disappointed.

“Turning to me, Des drily remarked in his broad Australian, ‘He’s gawn and left yah!’”

There were to be other mishaps. “Part of the training involves teaching survival skills in the event of engine failure. After climbing to 3,500 feet, you switch off the engine, and then follow the procedure as outlined in the manual: 1) reassure your passengers that you know what to do in the situation; 2) choose a paddock; and 3) glide down into the paddock,” she

says in mock seriousness at the suggestion that all this is to be achieved simply and serenely.

On one such occasion, she continues, “we had descended to just 20 feet off the ground when Des said, ‘Take her home, the ground’s too wet. But I tell you what, you’ve upset that woman hanging out her washing.’”

When the big day came to go solo, “I said to God, ‘Zip! We’re on!’” Flying solo, she reflects, “is a bit like having a baby. Anybody can get a plane airborne, but it needs every ounce of strength to land it.”

Now an experienced pilot, her request during the Lambeth Conference was for a course in basic aircraft repair to avoid getting stranded in her remote destinations.

Mrs McCall has found herself in many embarrassing situations. “After a meeting of the bishops’ wives, I agreed to take them up. Screaming down the runway I realised we weren’t going to get airborne.

“Because I hadn’t wished to offend, I’d allowed the largest ladies to sit in the back. So we had to stop and change places. Although this time they were in



the front, to make matters worse I had to ask them to lean forward.”

When she’s lost, she likes to sing hymns. “On one occasion, after singing through my repertoire several times—including old favourites ‘Abide With Me’ and ‘Nearer My God to Thee’—Des’s voice came over the radio: ‘Don’t you know any other hymns?’ I’d left my radio microphone on!”

Another time, Archbishop David Hope, of York, who recently visited South Australia, asked to see the diocese from the air. Not only did the radio fail at one point in the flight, but shortly after leaving the Cooper Pedy airstrip, 50 feet from the ground, there was an engine malfunction.

Thinking she had managed to conceal this from the Archbishop, a message later came over the radio, “Hope your radio’s working better

than the engine.”

Mrs McCall also recounts the time in 1994 when she and her husband faced real danger. “We suddenly found ourselves in the middle of a severe storm and thick cloud. Cloud is particularly dangerous because you lose the horizon and become disoriented.”

She attributes their survival to a special course in flying in dangerous conditions, which had been designed as a result of the deaths of four women who flew into bad weather. In her own book of poetry, “Out of Willochra,” she pays tribute to the women in “Last Night:”

*Last night
Four women died for me
I knew them not.
Cloud
Fear
Death is what they knew
And yet they died for me.*

*In 1974 - last night
Four women died
They know me well.
Cloud
Fear
Skill is what I have
And yet they died for me.*

*In 1994 - last night
Four women hoped for me
I won that hope.
Cloud
Fear
Faith is what they gave
But still they died for me.*

*1974 - 1994
Last night*

To fly, she believes, is also to “leave the earth and enter a new dimension.” She says she now understands the heroine pilot in “Out of Africa” who says, “In the air you’re taken into the full freedom of the three dimensions. After the long ages of exile and dreams, the homesick heart throws itself into the arms of space, the laws of gravitation and time.”

But it is perhaps this favourite quotation from philosopher Guillaume Apollinaire which comes closest to expressing her profound joy in flying:

*“Come to the edge, he said
They said: we are afraid
Come to the edge, he said
They came
He pushed them . . . and they flew.”*

New Network for Women

The International Anglican Women’s Network is the newest venture of the Anglican Consultative Council.

“This is not another organisation within the Anglican Church,” said coordinator Elizabeth Barnes, wife of the Bishop of Johannesburg. “Vital work is already being done and this network will act as a database for that work,” she says. It will also serve as a vehicle for women’s voices and core concerns to the ACC. “It’s a way to be heard more directly,” Mrs Barnes says.

The self-funding network’s initial focus is on literacy programs, education and empowerment of women and health concerns. Mrs Barnes especially wants to reach all women in the Communion to make IAWN a truly grassroots piece of the ACC.

Further information is available in the IAWN stall in the Market Place.

Briefly

To launch the new “Faith in an Urban World Commission,” a discussion is planned for 2.45pm today in Lecture Theatre 2 in the Grimond Building. All are welcome.

Grants of up to \$2,500 to aid the worldwide mission of the Church are available from the Church Mission Publishing Company in Connecticut (US). Application deadlines are April 15 and November 15. Information: Bishop Clarence Coleridge, 1335 Assylum Ave., Hartford, CT 06105, USA.

李添嫻牧師基金會

Canon Ruth Wintle, chair of the Li Tim-Oi Foundation which assists in the training of Anglican women in the Two-thirds World, is available to talk with Conference delegates at the Ecumenical Decade stall in the Market Place. The foundation honours Florence Li Tim-Oi, the first Anglican woman priest.

For the record

The Human Sexuality Resolution text released to The Lambeth Daily and printed in Thursday’s edition failed to contain final changes to point (e). The final point reads: “(e.) cannot advise the legitimising or blessing of same-sex unions, nor the ordination of those involved in such unions.” (Italics indicate amendment.)

Resolution IV.13 on unity within provinces of the Anglican Communion was not approved as reported in Tuesday’s edition. The resolution was referred back to the Resolutions Committee to return to a future plenary session.

The Archbishop of Sydney was misidentified as the Bishop of Sydney in Wednesday’s edition. We regret the error.

Bishops: Last call for portraits
Conference photographers will be available for one final time-slot—1.30to 3.30pm today—outside the plenary halls to take portraits for the Anglican Communion Office files.

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Daily Events Weekend

Saturday August 8

7.15 am	Prayer Time (Igreia Lusitana Católica Apostólica Evangélica) followed by Bible Study video with George Carey, Archbishop of Canterbury
8.15 - 9.15 am	Breakfast
9.30 - 11.00 am	Morning Prayer and Bible Studies
11.00 - 11.15 am	Coffee
11.30 - 1.00 pm	Final Plenary Session: Bible Presentation and Official Farewells
1.00 - 2.30 pm	Lunch/Free Time
2.45 - 4.00 pm	Sections: Reflections on Lambeth/Free Time
6.00 pm	Closing Eucharist (Province: The Anglican Church of Australia) followed by Party including Dinner

Sunday August 9

8.15 - 9.15 am	Breakfast
Throughout morning	Coaches depart for the Railway Station, and Heathrow and Gatwick Airports



“The Cross”

Arriving at a large conference like Lambeth for the first time, joining hundreds of people from around the world, was a very, very confusing experience. All the delegates with divergent ideas and agendas, the sprawling campus, the myriad meetings, prayer groups, services and activities created an almost unbearable sense of chaos. Overwhelmed, I sought some symbol of unity. The pectoral crosses I saw every day became the anchor I needed to make sense of what I was experiencing. This montage is my gift to the people of Lambeth.

Anne Wetzel '98

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