The Lambeth Conference begins at 8.30 am tomorrow for a stunning celebration of Anglican diversity.

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

He will be joined by the Primates 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 precincits 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 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 Minsiry of the Word. The Epistle, 2 Corinthians 4:7-11, will be read in Portuguese by Mrs. Jubal Naves, 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 (Mpwapwa, Tanzania), who are acting as stewards at the Conference.

“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.
Living Stones:

Ten statues of modern martyrs now grace the west front of Westminster Abbey (from left): Maximilian Kolbe (Poland), Francisco killed by the Nazis; Marcia Nazarea (South Africa), killed by her animist parents at age 16; 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 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.

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 sidestly; 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 the Lambeth Conference 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 uncivil, excluding him from care. He has become a statistic. Such stories 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 Hilfield 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 Britain 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.

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

The Most Revd and Rt Hon George Carey
Archbishop of Canterbury

EISCOPAL COORDINATOR OF COMMUNICATIONS
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 Keith Allen
New York

DIRECTOR OF NEWS TEAM
James Thrall, North Carolina

DIRECTOR OF PHOTOGRAPHY
Lynne Rosato, Toronto

T he Lambeth Daily
Tel 82 8061 Fax 82 8062

EDITOR
Robert Williams, Los Angeles
ASSOCIATE EDITOR
Marla Murphy, Los Angeles

CREATIVE DIRECTOR
Ken Bailey, New York

ART DIRECTOR
Andy Lee, Canterbury

SENIOR CORRESPONDENT
Carol Bannerman, Texas

STAFF WRITERS
David Dupray, Vincente Echerri
Bob Libby • Renato Radt

STAFF PHOTOGRAPHERS
W. Kim Klopung • Harriet Long
Anne Wetz

Visit the conference at www.lambethconference.org

Daily Voices

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 Ngarmabe of Rwanda: “I am sure that many people who are praying that a spirit of unity may prevail.”

Kim Hannah of Carlisle: “Arriving and meeting the clergy, laity and religious, reaching the wide range of people we are from all over the world.”

Eames deplores 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 every one 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 this all?’”

“As genuine efforts continue round the clock to find some way out of our crisis, I utterly condemn all attacks on Roman Catholics... 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.

Text and Photos by Carol Barnwell

“Meeting the many...”
Daily Lives

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

Society, as he read through the member of the Compass Rose said the Rev. Martin Minns, a knowledge more about the possibilities laptop computers are available in the Lambeth Conference. A key adviser to the planning of this Conference, Bishop Mano comes to Canterbury even as Pakistan’s economy 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 death was an act of protest against the severity of persecution of fellow Christians under the expanding reach 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.)

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) Rizvi, who offered graphic testimony of the dangers faced by Christians “who suffer humiliation 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 transfiguration 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 a huge step forward in the human rights movement.”

Electronic mail centre a first for Lambeth Conference

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 College, Dublin.

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

A modern 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 technology and diocese.

“Life is impossible without it,” Bishop Mano said. “You need to hear the cry of people around the world who suffer for their faith.”

Accidents, emergencies - need a doctor?

the University Medical Centre, Giles Lane, is open to conference participants (subject to 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 Elit

Fourteen chaplains stand ready to help ease the stress for more than 300 persons staffing the Lambeth Conference. Situated in the left corridor of Elit College, chaplains for the entire conference and staff are chaired by Bishop Roger H. Eft (Newcas, 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.

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: Preparations
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 Breakfast
8.30 am Eucharist
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
3.30 - 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.
You say it's summer,
I say it's winter.

Sharing—face to face—friends we shall become.
And peace we will create,
you and me.

— excerpt from liturgy

You saw the sun rising from the sea,
I saw the sun rising from the mountains.
You say it's summer,
I say it's winter.

Sharing—face to face—friends we shall become.
And peace we will create,
you and me.

— excerpt from liturgy