



**Prayers asked
in wake of
tidal wave**

Page 4

TODAY'S KEY EVENTS

7.15am Eucharist
9.30 - 11.00am Morning Prayer and Bible Studies
11.30 - 1.00pm Plenary Presentation 'The Bible, the World and the Church'
3.00 - 4.00pm Spouses Workshops
3.30 - 5.30pm Sections
5.45pm Evening Prayer
8.15 - 9.00pm Sections

FRENCH CONNECTION

Reporter who covered three
Lambeth Conferences
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How the mail
gets through

Page 3

Planners offer activities as 'gift'

Spouses open Programme of study, worship

by David Skidmore

Underscoring the hope that their gathering will be an opportunity for deepening faith commitments, Mrs Eileen Carey welcomed more than 600 bishops' spouses to Sunday evening's opening service for the Spouses' Programme.

"I pray that each one of us will find that our Christian commitment is deepened by the experience of being together and sharing with one another," said Mrs Carey, whose husband is Archbishop of Canterbury George Carey.

The spouses' programme, featuring four plenary sessions, daily Bible study groups and a series of workshops, seminars and presentations, is intended "as a gift from God," Mrs Carey said, adding that "those of us who have planned the programme present it as a gift to you."

Study topics cover range of concerns

Among the topics to be covered are health and social issues, mission and evangelism, spirituality, poverty and environmental concerns, parenting, marriage, children at risk, and coping with stress. Presenters include Dr Jean F O'Barr, director of Women's Studies at Duke University, North Carolina, who will lead a dialogue on "Women in Leadership" July 23; Archbishop David Gitari of Kenya who will speak on "A Christian Challenge Towards a Healthy Future;" Dr Carey, who will speak on the Vocation of the Anglican Communion in the 21st Century July 27; and Susan Howatch, author of the acclaimed series of novels



Bishops' spouses listen (right)—one with translation headset—as Mrs Eileen Carey opens Programme. Photos by David Skidmore

dealing with the Church of England, who will speak on "Harassed Heroines and Healing Centers" August 4.

Other offerings include a musical presentation, "Crowning Glory," written and produced by Veronica Bennetts, wife of Bishop Colin Bennetts of the Diocese of Coventry in the Church of England. The musical, which will feature bishops' spouses singing in chorus, performing mime and dancing, will be staged August 6 for the Feast of the Transfiguration.

Mrs Carey stressed that the programme is meant to be flexible. Spouses should feel free to attend



only the events and activities which interest them. "Make space for yourself and attend what you feel is right for you," she said, but also encouraged the spouses to take full

Please see **Planners** page 3

Conference rises to Presidential Address

Dr Carey calls Church to Renewal

by David Skidmore

Archbishop George Carey brought the Lambeth Conference to its feet with a call for "a more radical discipleship shaped by God's transforming power" in his presidential address Monday before over 1,000 bishops and spouses.

In his hour-long address, Carey stressed the need for renewal in the communion's vision; its faith and order; its mission; and in the bishops' understanding of their vocation as church leaders. It is a daunting call, he admitted, in an era assailed by political persecution and social traumas. But when the church stays true to its mission, it prevails. In the wake of the last Lambeth Conference, the Berlin wall came down, apartheid was dismantled, and the Anglican Communion launched the Decade of Evangelism bringing millions of new Christians into the church, he said.

But with blessings come more challenges, he noted, such as in Rwanda where civil war spawned a genocide claiming 800,000 lives, and in Sudan where continuing civil war has displaced hundreds of thousands, and sown a new crop of widows and orphans. AIDS has become a pandemic in Africa, and mounting debt has bequeathed a lifetime of poverty to millions in the Third World. Despite these problems, "this is our world," said Carey. "This is the world in which we live and work; the world in which we are called to serve and witness."



While it is important to share the stories of our struggles as a communion and seek solace with each other, it falls short of what the conference is about as a witnessing community, stressed Carey. "Even when evil seems to prevail in so many places, and in so many ways, the challenge before us is to bring to the world an authoritative vision of the God of love and justice who is the beginning and end of all things."

The vision of the Anglican church as a witnessing community should be driven not by the issues on its plate but by an Irenaean theology that stresses God's goodness and generosity. Solutions to the host of issues before the communion "will only emerge from a real encounter in gratitude with our living God."

For excerpts of Dr Carey's address, please see page 2.

Sections Daily

SECTION ONE

**Faith calls for living
across differences**

by Margaret Rodgers

"I want to explore how we can live respectfully, lovingly and creatively across our differences," Professor Denise Ackermann said in her theological paper to Section One participants yesterday.

SECTION TWO

**Good News cause
for celebration**

by Doug Tindall

"We are very clear that the work of this section should be an occasion of celebration," Bishop Rowan Williams (Monmouth, Wales) said in convening Section Two, 'Called to Live and

SECTION THREE

**Issues call for
accountability in talks**

by Sarah Moore

"The issues we're dealing with are not only from the bishops but from people across the Anglican Communion," Bishop Frederick Borsch (Los Angeles),

Section reports continue on page 4

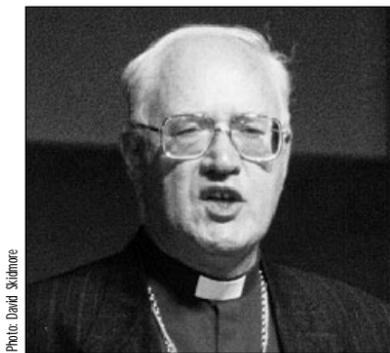
Scripture is focus for today's plenary

"The Bible, the World, and the Church" is the focus for the Conference's first plenary session set for today at 11.30am in the Sports Centre meeting halls. All participating in the Conference are invited to attend.

The plenary will help to establish the central role scripture will play in the conference, planners say.

The Bible should "receive a quite prominent place fairly early in the conference," so that "interpretation of the Bible is integrated with the deliberations of the conference on its key topics," notes Dr David Ford, Regius Professor of Divinity at Cambridge University and coordinator for the plenary.

The plenary will feature video interviews with bishops and spouses commenting on 2 Corinthians, which is the focus of their daily Bible studies. It also will include a theatrical interpretation of Jacob's encounter with God by the Riding Lights Theatre Company, followed by an address by Dr Ford.



Archbishop of Canterbury, Dr George Carey

Daily Quote

"Ours is to be a ministry of service, following the pattern of our Lord washing his disciples' feet."

Dr George Carey

Daily Letters

About the Church of Pakistan

Thank you for a beautifully produced Issue No. 1. I would just like to point out two small mistakes.

First, the name of the Bishop of Assam who sang at the 1948 Lambeth Conference is Dr Nirode K. Biswas, and not Biswa.

Second, Bishop Munawar Rumsalshah is the Church of Pakistan Bishop of Peshawar and not the Anglican Bishop of Peshawar. As you are perhaps aware the Church of Pakistan contains ex-Presbyterians and ex-Methodists as well as ex-Anglicans. Similar United Church compositions are found in the Churches of North India, South India and Bangladesh.

I found The Lambeth Daily informative and interesting and look forward to the coming issues.

(The Rev) Sunil M. Caleb

Secretarial Team, Section 1
Punjab, Himachal, India

The Daily welcomes letters from its readers. Prior to publication, letters may be edited to conform with space requirements. Submissions are collected each day from The Daily mailboxes in near the main entrances of the dining halls in Darwin, Eliot and Rutherford colleges.

The Lambeth Conference 1998

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

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Daily Voices

Excerpts from the Presidential Address by the Archbishop of Canterbury

'Transformation and Renewal'

For many months now there has been only one biblical image in my mind that I have wanted to share with you. It is the penultimate chapter of the Revelation of St John where John describes the Christian vision of God in the midst of his people with the triumphant cry, 'Behold, I make all things new!'

There is an extraordinary irony about it that we can all recognise and appreciate. There is John on the island of Patmos, surrounded by an uncrossable sea—at least for him, in enforced exile—given such visions of the grandeur and holiness of God with their fiery denunciations of all that opposes the rule and reign of God.

No doubt, as with us, there was much to encourage him. God was at work in the world, the Church was growing and the faithfulness of people was extraordinary and the grace of God at times almost palpably present.

But there were also the discouragements and the disappointments. He was in prison, after all. He knew all about the discouragement of persecution; the disappointment when people let you down, and when God himself seems at times remote.

We can identify with this theme of blessing and disappointment. Since we last met 10 years ago there are many blessings we can recount. Who could have forecast in 1988 that within 18 months European Communism as a great ideological power would come to a crushing end with the toppling of the Berlin Wall?

Who could have foreseen then that within a few years the political reality of apartheid in South Africa would cease, without civil war? Who would have believed that we could even now, amidst all that still threatens it, be on the verge of peace in Northern Ireland?

Yet, there are many disappointments, too. We have seen the country of Rwanda broken through bitter racial conflict and our own Church there sadly torn in two. Though we are delighted that our Church in Rwanda is now whole, we mourn the 800,000 murdered in that genocide.

The war in the Sudan continues to rage and as a result the land of Sudan has too many widows and too many orphans. We are glad to note the ceasefire which was agreed last week to allow aid to reach the suffering people of Bakr El Gazel. But what is required is an end to the war and a lasting peace

based on justice and freedom for all.

Poverty and starvation stalk too many of the lands where Anglicans serve; the AIDS virus is a curse in too many countries and blights the lives of millions. Ignorance and lack of educational opportunities hold back millions of young people.

We are told by the President of the World Bank that 'three billion people live under \$2 a day. One billion, three hundred million live on \$1 a day. One hundred million go hungry every day. One hundred and fifty million never get the chance to go to school'.

They are the awful statistics behind the issue of the relief of the burden of unpayable debt which will focus as a major element in this Conference.

This is our world. This is the world in which we work and to which we are called to serve and witness.

There are four main areas on which we need to focus: The renew-

Renewal of vision is our first focus

al of our vision, our Church, our mission and our vocation as bishops.

First is required a renewal of our vision. Irenaeus, the great second-century bishop and theologian, had a wonderful vision of God and his activity in the world. It is one we should foster too. For him Christ had redeemed all things. All things were reaching forward to their consummation when 'God will be all in all.' That is a breathtaking vision when one recalls that Irenaeus was the Bishop of tiny Christian congregations in what is now Southern France, in the midst of great hostility and, at times, persecution.

Irenaeus gives us a key to how we, in this Conference, a family of Christian leaders, may be transformed in our ministry together and in our ministry individually.

That key is a heartfelt, simple gratitude to our God: gratitude practised daily, gratitude practised hourly; gratitude which therefore becomes living praise. For it makes us—even us!—vessels of God's goodness and 'instruments' by which God will be glorified. That is the first—wonderful—task of this Conference: to be a place of transformation and of renewed vision, for

the sake both of God's Church and, still more importantly, of the world.

As well as a renewal of our vision we must determine to seek a renewal of our Church. Here we need, I believe, to begin with a glad acknowledgement of, and deep gratitude for, the goodness of the Church and the grace of God brought to us through her.

We have a firm hold on a historic credal faith, earthed in Holy Scripture. This is primary and pivotal and there are boundaries to our faith and morals which we cross at our peril. In the splendid words of our Virginia Report: 'Anglicans affirm the sovereign authority of the Holy Scriptures as the medium through which God by the Holy Spirit communicates his word in the Church and thus enables people to respond with understanding and faith. The scriptures are "uniquely inspired witness to divine revelation" and "the primary norm for Christian faith and life.'

But it is important to go on to the next section of the Virginia Report: 'The scriptures, however, must be translated, read, and understood, and their meaning grasped through a continuing process of interpretation. Since the seventeenth century Anglicans have held that scripture is to be understood and read in the light afforded by the twin contexts of "tradition" and "reason."

My third main point is, there also needs to be a renewal of our mission. Ten years ago this Conference issued the invitation to make the 90's a decade of evangelism. It was an inspiring and necessary call in the main directed by our African brothers. Now as I travel the Communion it is clear that many provinces have responded to that invitation brilliantly, with energy and enthusiasm, and we can chalk up some significant successes as we have opened ourselves to a process of renewal.

For instance, we have at last put an end to the puzzling divide espoused by some of forcing a choice between 'mission or evangelism'. We are clear now there is no 'or'. It is mission and evangelism. We are called to proclaim Christ and we exist for mission.

The narrower task of making disciples and leading them to baptism is well and truly placed within the task of sharing God's mission to the entire world. How my heart was moved three years ago by one of the Sudanese

bishops, here with us today, who spoke of the problem of preaching the Gospel in the refugee camps outside Khartoum, which my wife and I were visiting with him: 'You see, Archbishop,' he said hesitantly, 'We have a saying, "Empty stomachs have no ears."' That kind of compassion is central to any vision of the mission of a transformed Church.

But evangelism must not be avoided either, even if, as Anglicans, we have often found it quite difficult in the past. We are called to be evangelists in the line of Augustine, the first Archbishop of Canterbury, who came to this country in such fear and humility 1400 years ago. Our apostolic message, in the words of Paul in 2 Corinthians, is to say to all people: 'Be reconciled to God'.

So too we have been learning that it is love that is the most important ingredient if we wish to be effective missionaries and evangelists. There are techniques of evangelism, to be sure, but the 'charism' of love is the main channel through which the majority of converts will come. They will come through the devotion of worship; through the love and graciousness we offer those searching hesitantly for faith.

My fourth and final point is this. As people called by God to hold a particular office in his Church we must

Love is the most important ingredient

seek the renewal of our vocation. For as leaders, we can function either as a barrier or as a channel. If we are not transformed, corporately and individually, through that constant practice of gratitude for a loving, sovereign Lord, his vision for his Church and his people will never become a reality.

One of my hopes for this Conference is that through mutual counsel, spiritual encouragement and the sharing of visions for the advancement of Christ's kingdom, we will become more effective channels for God's Spirit to work through.

And that means facing up to the challenge of renewal and transformation for ourselves. Ours is to be a ministry of service, following the pattern laid down by Our Lord in washing his disciples' feet. Now at times we can be tempted by an office dignified by the trappings of robes and ornate pageantry. Some have further identified episcopacy with a lofty-style of autocratic leadership. But we must never avoid the real challenges of episcopal leadership. For that challenge is to follow our Lord in such simplicity of discipleship that our goodness, our holiness, our humility is there for all to see.

Daily Question

What, from the Archbishop's Presidential Address, resonates with your own local experience?



Ngozi Ereku of Bauchi, Nigeria

"We have challenges from Muslims... Christians and their places of worship are marginalised. Here (at Lambeth) we realise that others have even greater problems than we do, and that we are not alone."

Interviews by David Duprey, Photos by Lynn Ross



Markus Duenzkofer of Edinburgh, Scotland

"I liked the Archbishop's stress on the inclusiveness of the Anglican Communion, founded on the rock which is Christ, as the preacher also related to in the Eucharist this morning."



Elizabeth Keaton of Newark, USA

"He spoke of a transformed Church. Now the Church is not truly inclusive, in light of the mission of Jesus. For the Church to be truly transformed and inclusive would be a blessing."

The paper for
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Three conferences give French correspondent unique viewpoint

by Carol Barnwell

The third time around gives a French reporter and recipient of the Cross of St Augustine a unique perspective on the Lambeth Conference. The first female interpreter and assistant at Vatican II, Professor Suzanne Martineau, 70, peers over her glasses, laughing softly. "I was a strange animal in Rome, but Lambeth has always felt much freer," she says.

A correspondent for French broadcasters and the ecumenical publication, *Unite de Chrétiens* (Christian Unity), Professor Martineau recalls heated debate over women's ordination and the death of a pope.

Pope John Paul I died, in fact, while the Lambeth Conference was in session in 1978, the first year Professor Martineau joined the Anglican bishops in attendance. She recalls that Roman Catholic observers gathered in a home to celebrate a requiem Eucharist. "I was so moved when most of the

Anglican bishops attended with their wives," Professor Martineau said. "This (expression of support) was new to me."

Speaking in a July 19 interview on the University of Kent campus, Professor Martineau said the 1978 Conference also brought for the first time discussions of the fact that women had been ordained as priests. She muses on her memories of those conversations, absently coaxing a loose tendril back into her bun.

During her second Conference in 1988, Professor Martineau remembers the increased tension surrounding women's ordination. There were times when cutting off the microphone was the only way to curb filibustering speakers, she says, admitting debate was difficult. "When we left at the beginning of August, I said, 'before Christmas we will have a woman bishop' and in September Barbara Harris was elected!"

Developing countries occupy Professor Martineau's attention at

this year's Conference. "Yesterday I was talking with a French-speaking bishop (most of them are from Africa), and their priority is debt first of all," she says. Lack of indigenous leaders is also a problem for some. Ninety percent of Rwandans are supposed to be Christian, and yet some have started a vicious civil war. "Where is their Christianity?" the region's bishop asks her. Baptising sometimes 2,000 people in a short time-span, he is frustrated with too few priests to follow them on their Christian journey.

Professor Martineau points also to the growth of Anglicanism in the Congo, an area that has never been an English colony. "Where did it come from?" she asks the bishop, who replies that a small community on the border has fostered the Church's growth. And now "there are bishops here from Japan!" she marvels.

From her vantage point, Professor Martineau says her 30 years of observation affirm that the Angli-



Professor Suzanne Martineau (right) recounts her experience of Lambeth to writer Carol Barnwell.

can Communion's strength rests in its freedom and respect for different cultures. "It is important to have a view of non-European provinces," she believes, advising that Lambeth is "neither a synod nor a council but a conference—a place where there are free discussions, and the resolutions are not compulsory."

Educated in England and Switzerland, Professor Martineau retired seven years ago after teaching sociology for 25 years. A Roman Catholic, she has family in England and the Anglican Church. She received the Cross of St

Augustine, "a distinction for non-Anglican people who work for unity of churches," in 1990 from the Archbishop of Canterbury at that time, Dr Robert Runcie, now Lord Runcie. "I was tricked!" she says of the presentation. "When I entered the room at Lambeth Palace, I saw quite a lot of friends and family but I just didn't catch on. I had been invited to what I thought was a farewell party for a colleague. The Archbishop said: 'I'm so happy to greet you,' and I said, 'Oh, you remember me?' He just smiled."

Planners Continued from page 1

advantage of the Bible study sessions. Like the bishops, the spouses will be working through all of the book of 2 Corinthians during the course of the three-week Lambeth Conference.

Mrs Carey also made a special point of welcoming the five male spouses from the United States and New Zealand attending the conference: Mr David Dixon, husband of Bishop Suffragan Jane Dixon of Washington DC; Dr Ian Jamieson, husband of Bishop Penelope Jamieson of Dunedin, New Zealand; the Rev Mac McLeod, husband of Bishop Mary Adelia McLeod of Vermont; Dr Philip Roskam, husband of Bishop Suffragan Catherine Roskam of New York; and Mr Larry Waynick, husband of Bishop Catherine Waynick of Indianapolis. Dr Jamieson is among the spouses speaking on "The Role of the Bishop's Spouse" today, one of four main presentations of the Spouses' Programme.

Also speaking at the opening event were Sally Sargeant, chair of the Spouses' Programme planning group and wife of Bishop Frank Sargeant of Canterbury; site coordinator Jo Cundy, wife of Bishop Ian Cundy of the Diocese of Peterborough in the Church of England; Lady Eames, president of the Mothers' Union; and the Rev Susan Bailey, chaplain to the spouses.

Events seek to reflect Communion's diversity

Like the liturgies planned for the bishops, the Morning and Evening Prayer services for the spouses will reflect the communion's cultural and linguistic diversity, said Mrs Bailey. The vision of Bishop Roger Herft, the confer-

ence chaplain, is "that Lambeth 1998 will be a community that includes everyone appropriately," she said.

The worship portion of the spouses' opening event stressed inclusiveness with a prayer for the conference read in seven languages (French, Japanese, Spanish, Portuguese, Swahili, Arabic, and English); the Gospel proclaimed in Swahili; and intercessory prayers read by the spouses of three primates: Mrs Cynthia Tay of Southeast Asia; Mrs Olga Lindsay of the West Indies; and Mrs Phoebe Griswold of the United States. Solos also were sung in Bengali and Spanish.

Mrs Benita Rumalshah of the Diocese of Peshawar, Pakistan, encouraged the spouses to imagine themselves as a stick of incense consumed by the fire of faith. The song "Life Burnt for Jesus," composed for the 1948 Lambeth by Dr Nirode K. Biswas, Bishop of Assam, was sung by Rumalshah in Ben-

galese without accompaniment. Mrs Iris Heinze de Axt, wife of Bishop Humberto Axt of Argentina, led the spouses in the closing song "Santo, Santo, Santo" (Holy, Holy, Holy) which was sung in English and Spanish. The spouses also enjoyed a preview of some songs that will be featured in the "Crowning Glory" revue on August 6.

In keeping with the theme of hospitality and community, the Spouses' Programme has been housed in a miniature tent city perched on platforms between Rutherford and Eliot Colleges. Known as the Spouses' Village, the canvas hamlet consists of a single large tent on the east end of the platform for plenary sessions, with a cluster of interconnected smaller tents for Bible study groups and workshops. An open deck on the platform's west end affords spouses with one of the best views of Canterbury Cathedral.

Expecting any mail?

by Bob Libby

The question is, "How and where can I find my mail?"

If you are staying in Parkwood you are one of the lucky ones. Your mail will be delivered through the slot in your door.

If you are staying in Darwin, Eliot or Rutherford, check the pigeon holes near the porter's lodge in each college. Mail is posted alphabetically by surname.

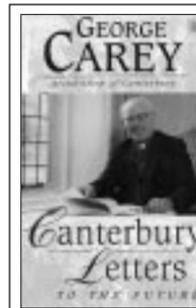
For outgoing mail, stamps can be purchased at campus stores and posted in the red mailboxes on campus.

For overnight express service,

you will have to go to the main Post Office in High Street, Canterbury, or check the yellow pages for courier services.

Conference mail should be addressed by name and title and deposited in the 'In Box' outside the Enquiry Office on Giles Lane.

For distribution to a whole category of Conference participants (such as spouses or stewards), contact Peter Bennett or Mark Chambers at the postal section next to the Enquiry Office (Phone extension 7330).



Dr Carey's newest book debuts today

The Archbishop of Canterbury's newest book will be launched today, with copies scheduled to be available after 3pm in the Market Place (SPCK stand), officials say. Titled *Canterbury Letters to the Future*, the book is written in the form of letters to future generations and was inspired by the idea of writing to the age group of the Careys' own grandchildren, the Archbishop has said. Published by Kingsway, the book illumines various points of Christian doctrine and calls its readers to a lively and ever-deepening faith.

Daily Events Tomorrow

Wednesday July 22 • Feast of St Mary Magdalene

- | | |
|------------------|--|
| 7.15 am | Prayer Time (Province of South East Asia) followed by Bible Study video with <i>Mark Dyer</i> , Chair of the Editorial Team 2 Cor. 1:23-end |
| 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 of West Indies) |
| 12.45 - 2.15 pm | Lunch |
| 1.00 pm | Spouses: Gentle Keep Fit Exercises to Music |
| 2.00 pm | Spouses: Excursions |
| 2.30 - 4.30 pm | Plenary presentation:
"Making Moral Decisions" Session chaired by Victoria Matthews, Bishop of Edmonton (Canada); includes a video presentation and an address on ethics within the body of Christ by Rowan Williams, Bishop of Monmouth (Wales); additional presentations to be confirmed. |
| 4.30 - 5.30 pm | Conference Photograph |
| 5.00 - 6.00 pm | Spouses: Group Leaders' Meeting |
| 5.45 pm | Evening Prayer (Church of Canada) followed by Bible Study video with <i>Frank Sargeant</i> , Bishop at Lambeth 2 Cor. 3 |
| 6.30 - 8.00 pm | Dinner/Free Evening |
| 7.30 pm | Spouses: Evening at the Old Palace |
| 8.30 pm | The Market Place Events:
Alpha presentation by the vicar of Holy Trinity, Brompton, and founder of the programme, the Rev Nicky Gumbel.
<i>Rutherford College lecture theatre 1</i>
Council of Christians and Jews: Speaker from Israel, on the dialogue between Christians and Jews.
<i>Grimond lecture theatre 2</i>
Jubilee 2000: Coalition seeking to redress the economic plight of developing nations. <i>Grimond lecture theatre 1</i>
Nifcon: Coalition of UK church mission agencies. Bishops' dialogue on interfaith relationships.
<i>Eliot junior common room (Possums)</i> |

Glory to the Spirit • Utukufu kwa Roho

More scenes from the Opening Service



Sharing in Lambeth Conference's Opening Service on Sunday at Canterbury Cathedral are (from top left) Bishop Peter Kwong of Hong Kong, US Presiding Bishop Frank Griswold, Dean John Simpson of Canterbury Cathedral, and Prince Charles (top right). BBC floodlights add colour to Cathedral arches (top center) as Jummai Tanimu Adada (lower left) and other Nigerians await start of service. Choirmaster David Flood receives the cup (center) while bishops (far left) and Lord Mayor of Canterbury reflect on liturgy, enlivened (lower right) by member of Victor Hugo Dance Troupe, London.

Photos: Anglican World/William Kilgough, Jeff Sells, Anne Metzel

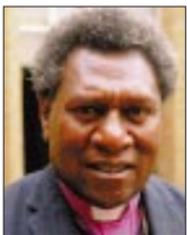
Bishop asks prayers following tidal wave

by Allan Reeder

Archbishop James Ayong of Papua New Guinea has asked for prayers for the thousands of victims of the tidal wave that struck his country on the night of July 17. His diocese of Aipo Rongo includes the isolated strip of coastline in the northwest region of Papua New Guinea that bore the brunt of the wave.

The PNG government has declared a state of emergency. Teams have already recovered more than 1,000 bodies, and it is feared the death toll could reach 3,000. Another 5,000 villagers are left homeless.

Archbishop Ayong said that the West Sepik coast hit by the seven-metre-high wave includes very low-lying marsh country.



James Ayong

Sections Daily continued

SECTION ONE

'Called to Full Humanity' is the section theme, and Dr Ackermann suggested the fundamental question undergirding the various section sub-themes was 'What does it mean to be truly human, as an individual, in a community of faith in this world?'

Central to much of this century's thinking has been the question of "the problem of difference" that has also penetrated deeply into religious reflection and practice.

Dr Ackermann said: "The problem of difference lies at the heart of the inability of human beings to live together in justice, freedom and peace.... We are in a broken world, a world in crisis, an age which is difficult to name."

She argued that unravelling difference and otherness forces us to explore fully the meaning of 'relationship,' which is central to both our being and our well-being and our understanding of community.

Proclaim the Good News.'

The section, which focuses on the related concerns of mission and evangelism, met for introductions on Sunday night but really got under way yesterday with a prayer-and-praise celebration on the theme "Servants of the Word." Several speakers addressed aspects of mission and evangelism.

Bishop Alexander Malik (Lahore, Pakistan) addressed the challenge raised by those who say, "If a Muslim can find salvation following his own path, what right have we got to disturb him?" Or, "if God and the Spirit are at work everywhere, why do we Christians assume so much responsibility?"

Bishop Malik said: "Our responsibility to live and proclaim the good news does not mean twisting arms or coercing people, but it is not diminished by the fact that there are other religions."

Bishop William Godfrey (Peru,

SECTION TWO

Southern Cone) spoke of his experiences as a priest and regional bishop in Montevideo (Uruguay). Proclamation and nurturing are of course fundamental, he said, but "equally integral is reaching out in unconditional love."

In his case, he said, street ministry with Montevideo's homeless and impoverished led to the establishment of soup kitchens and other social services, then to the development of housing programmes, then to intensive local leadership development efforts, from working with government as community development officers to the founding of a theological college.

The spirited beginning is part of the section's plan to do more than just pass information: "I hope we shall create an experience of learning together in God's presence and in prayer," Bishop Williams said.

SECTION THREE

observed while opening Section Three, Called to be a Faithful Church in a Plural World. "We have a responsibility to recognise what other people want to see us take up."

Section Three is organised into four areas: Diversity and Identity in the Communion; Ministries; Daily Life and Cultures; and Theology Worship and Prayer.

Among the 21 topics identified for discussion within those areas are instruments of Anglican unity such as the Eames and Virginia reports, subsidiarity (where does authority lie within the life of the Church?), sacramental ministries, the diaconate, biblical interpretation, doing ministry in multicultural settings, and theological reflection.

Five theologians and a human-resource consultant were introduced to assist the 210 bishops in this section, guided by Bishop Borsch, chair, and Bishop Simon Chiwanga, section vice-chair.