



**Delegate champions
Aboriginal rights**

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TODAY'S KEY EVENTS

7.15am Prayer Time
9.30 - 11.00am Morning Prayer and Bible Studies
11.30 Feast Day Eucharist
2.30 - 4.30pm Plenary presentation: "Making Moral Decisions"
5.45pm Evening Prayer
7.30pm Spouses' Evening at the Old Palace

GETTING TO KNOW YOU

How the primates line up

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**Anglican scholars
respond to Cardinal**

Page 2

Bishop buries his distress over 'Angels' play

by David Skidmore

A dramatic presentation in yesterday's plenary session produced its own drama when the Bishop Coadjutor of Jerusalem walked out in protest over language that he felt slighted Palestinian interests in the Holy Land.

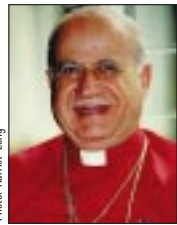


Photo: Harriet Long

"Wrestling with Angels," a play performed during the morning plenary on the Bible, the World and the Church, drew enthusiastic applause from most bishops and spouses present but not from Bishop Riah Abu el-Assal.

Please see **Bishop Riah** page 4

Today's plenary will pick up hard moral decisions

by Lisa Barrowclough

A widow who is expected to marry the brother of her husband even though he has AIDS, Chinese children left abandoned in an orphanage, and the pain of a man watching the suffering of his dying wife will catch the attention of the Conference today.

These stories are central to this afternoon's plenary session as it tackles the everyday difficulties of "Making Moral Decisions."

At the centre of the session will be a paper by Bishop Rowan Williams (Monmouth, Wales). This looks at ethics within the Body of Christ, reminding us of the "self-knowledge" and the awareness of the "body" to which we belong which must be central to all decision-making.

The session also features a video that focuses on five scenarios: native Canadians, abortion in China, homosexuality, AIDS in Africa and euthanasia/assisted suicide.

It listens to the voices of various people affected by these issues, and asks: "Will the Church help show the way forward?"

The plenary also will hear from several bishops around the Communion as they share brief stories of prominent issues in their dioceses.

The session will be chaired by Bishop Victoria Matthews (Edmonton, Canada) and is set for 2.30pm in St Augustine and St Columba Halls. All Conference participants are invited.



Vatican official Edward Cardinal Cassidy addresses the Ecumenical Vespers as Conference participants look on. Photos: Lynn Ross

Prayers, ideas illumine Ecumenical Vespers Cardinal voices concern about obstacles to unity

by Ted Malone

Fire from a paschal candle lit one small taper, and the light spread from that to another, to yet another, until the gloom in the darkened hall was brightened by their glow. And the rising smoke of incense, billowing high in the air, became a light-reflecting cloud that lit all below it.

Thus began the Lambeth Conference's Monday night service of light, an Ecumenical Vespers in which leaders of the Anglican Communion introduced a wide variety of representatives from the Roman Catholic, Orthodox, Lutheran, Methodist,

Reformed and Baptist denominations and from world and regional Christian associations.

Vatican official Edward Cardinal Cassidy addressed the Conference in a homily in which he praised the concept of Christian unity but voiced the concern of the Roman Church that deviations in theological practice among local churches present a grave obstacle to reunion.

He did not specify any particular situations difficult to the Roman Catholic Church, making no mention of the ordination of women as priests and bishops within the Anglican Communion and only a general reference to controversies over questions of human sexuality—issues that for the past two decades have at times thrown a damper over Roman-Anglican dia-

Please see **Cardinal Cassidy** page 4

'United Religions' is Bishop Swing's goal

by Carol Barnwell

An initial request in 1993 from the United Nations planted the seed for a global flowering of peace just five short years ago. Since then Bishop William Swing (California) has met the Pope, the Dalai Lama, sheikhs, rabbis and patriarchs to explore the formation of a group that would, in spiritual terms, parallel the United Nations and work for world peace.

United Religions (UR) seeks to bring religions and spiritual traditions to a common table in a permanent, daily global gathering.

Gathering religious leaders for the celebration of the UN's 50th anniversary celebration at Grace Cathedral in San Francisco led Bishop Swing to consider the 40 wars that were currently being waged throughout the world, "most fuelled, at some level, by religion."

"For 50 years the nations of the world have met daily and struggled for the global good," but the same has not been true of the world's

religions. "I committed my life then to being a catalyst for the creation of a United Religions," he says.

With no prior expertise in interfaith work, Bishop Swing found international interfaith groups involved in a portion of work but none that had succeeded in a global effort. Early meetings with historical religious leaders were admittedly "ambiguous," many unwilling to accept the concept of UR.

"Most see their job as defending the faith, not pursuing global good on behalf of all faiths, and they don't want to be seen as giving away the store. But we didn't get disarmament because someone at the Kremlin called someone at the Pentagon," Bishop Swing notes.

Pointing out that the hero of the Good Samaritan story was someone from a different religion, Bishop Swing admonishes: "Jesus said, 'I have other sheep that are not of this fold that I must bring also.' The question is can we stand the generosity of God in that he reveals himself to other people in the world through other symbols and through other stories?"

Nevertheless, the first buds of the United Religions initiative appeared during the summer of 1996. Representatives of different religions announced their intention to take the UR concept to other parts of the world through regional conferences and to write a global charter. Additionally, the group outlined plans for coordinating a 24-hour ceasefire and peace day on December 31, 1999.

Support from odd angles

Ninety-nine percent of UR's current budget of \$1.5 million is raised from private, non-religious



Bill Swing, United Religions founder
Photo: Carol Barnwell

sources. Bishop Swing says additional support sometimes has come from surprising places.

An offer from the highly respected Centre for Social Innovation in Global Management (SIGMA) in Ohio was a turning point for the group. The centre's co-chair, Dr David Cooperrider, read of Bishop Swing's lofty goals in his local newspaper.

Dr Cooperrider's group works in 50 countries on global initiatives that will change the next century and called UR "one of the most

Please see **Bishop Swing** page 4

Photo Call: follow the crowd

The Conference photo will be taken today at 4.30pm following the plenary session. Bishops are asked to move from the plenary as quickly as possible and to assemble, in cassocks, behind Rutherford College. Bishops need to bring their cassocks to the plenary with them and go immediately to the appointed area. Promptness is essential because there is no way to determine when all bishops have arrived. Late-comers cannot be accommodated.

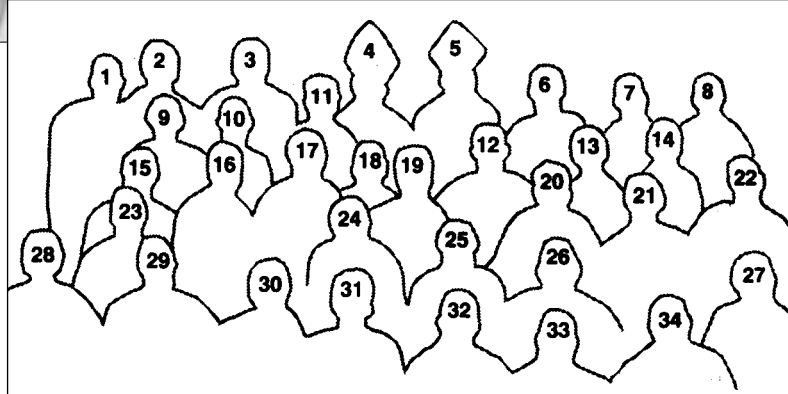
Getting to know you...

Placing faces among the Anglican Primates



Photo: William Killough

The faces of the Anglican's Communion's primates are becoming more familiar around the Lambeth Conference as proceedings gain pace. To assist in the process of placing names with faces, here is a view from the primates' gathering in York Minster July 17 with Lady Eames, president of the Mothers' Union.



1. Archbishop Samuel Sindamuka of Burundi
2. Archbishop Emmanuel Kolini of Rwanda
3. Archbishop Livingstone Mpalanyi-Nkoyoyo of Uganda
4. Archbishop David Hope of York (England)
5. Archbishop George Carey of Canterbury
6. Archbishop Andrew Mya Han of Burma
7. Archbishop Cornelius Wilson of the Central American Region
8. Bishop Barnabas Mondal, Moderator, Church of Bangladesh
9. Bishop Daniel Zindo of Sudan
10. Archbishop Robert Okine of West Africa
11. Presiding Bishop Frank Griswold of the United States
12. Archbishop Alwyn Rice Jones of Wales
13. Archbishop Walter Makulu of Central Africa
14. Archbishop Matthew Chung of Korea
15. Bishop Peter Kwong of Hong Kong (expected to be primate of future province)
16. Archbishop Joseph Adetiloye of Nigeria
17. Archbishop Robin Eames of Armaugh (Ireland)
18. Archbishop Glauco Soares de Lima of Brazil
19. Archbishop Ellison Pogo of Melanesia
20. Archbishop James Ayong of Papua New Guinea
- 21-22. Vergers
23. Archbishop Donald Mtetemela of Tanzania
24. Bishop Michael Gear of Doncaster (England), MU chaplain
25. Presiding Bishop John Paterson of Aotearoa, New Zealand and Polynesia
26. Archbishop Keith Rayner of Australia
27. Verger
28. Prime Bishop Ignacio Soliba of the Philippine Independent Church
29. Archbishop Remi Rabenirina of the Indian Ocean
30. Archbishop John Takeda of Nippon Sei Ko Kai (Japan)
31. Lady Eames
32. Bishop William Moses, Moderator, Church of South India
33. Bishop Dharendra Mohanty, Moderator, Church of North India
34. Archbishop Orland Lindsay of the West Indies

- Other primates**
Not present for photograph:
- Archbishop Michael Peers of Canada
 - President Bishop Ghais Abdel Malik of Jerusalem and the Middle East
 - Archbishop David Gitari of Kenya
 - Archbishop Samuel Espinoza of Mexico
 - Primus Richard Holloway of Scotland
 - Archbishop Moses Tay of South East Asia
 - Archbishop Njongonkulu Ndugane of Southern Africa
 - Presiding Bishop Maurice Sinclair of Southern Cone
 - Archbishop Patrice Njojo of Congo
 - Bishop Samuel Azariah, Moderator, Church of Pakistan

Daily Quote

"Christianity does not so much have a culture, but seeks a culture in which it can become a living faith."
 Bishop Fred Borsch

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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 Archbishop of Canterbury
- EPISCOPAL COORDINATOR OF COMMUNICATION**
 The Most Revd Robin Eames
 Archbishop of Armagh and Primate of All Ireland
- DIRECTOR OF COMMUNICATIONS**
 Canon James Rosenthal
 Anglican Communion Office
- DIRECTOR OF TELECOMMUNICATIONS**
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Daily Voices

Anglican scholars respond to Vespers address

Cardinal highlights need for realism

by James Thrall

A top official of the Roman Catholic church has offered a positive but cautionary assessment of the relationship between the Anglican and Roman Catholic churches, according to ecumenical consultants assisting at the Lambeth Conference.

The homily at Monday night's ecumenical vespers service by Edward Irs Cardinal Cassidy, president of the Pontifical Council for Promoting Christian Unity, reasserted that the two churches "share a real, but imperfect communion," said Professor William Franklin, dean of the Berkeley Divinity School at Yale.

"He categorically reaffirmed the commitment of the Roman Catholic Church to the full visible unity of all the baptized, which means establishment of full communion," including reconciliation of ministries and sacraments, Dean Franklin said. Cardinal Cassidy's statement that Anglican and

Roman Catholics are "increasingly bound up with each other," is a "technical but important description," he said. And even though Cardinal Cassidy offered clear warnings that some developments in the Anglican Communion could impair that relationship, his comments reflected "a level of communion where we need to be realistic with one another," Dean Franklin said.

The Rev Canon Alyson Barnett-Cowan, Director of Faith, Worship and Ministry for the General Synod of the Anglican Church of Canada, observed, however, that Cardinal Cassidy's words were "more cautious than enthusiastic." Like Franklin, Canon Barnett-Cowan is an advisor to the Section Four group of bishops considering ecumenical issues.

Cardinal Cassidy in particular raised difficult but important questions about the role of authority for the two churches, questions "the Anglican Communion wrestles with all the time," she said. He also warned that "our internal disunity

leads to an increasing disunity with the Roman Catholic Church," Dean Franklin noted.

"When Cardinal Cassidy refers to new interpretations of the Gospel creating new problems, he seems to imply something, but he doesn't name it, so it is difficult to know just he means," Canon Barnett-Cowan said. The Cardinal's homily mentions the issue of homosexuality, but did not name any other topics being considered by the conference.

'he has laid out a context; we should respond'

While Cardinal Cassidy was not explicit in his references to the need for a universal authority as an instrument of unity, he seemed to be "offering the papacy as that authority," Dean Franklin said. "I think he's giving us that, as if to say, would you like to use this?" Dean Franklin sug-

gested, however, that "our bishops may come up with other forms of universal authority which are not focused on one person or a single office."

A key benefit of the homily, Dean Franklin said, is that it offers a "useful context" for the discussion of Anglican-Roman Catholic relations by the Section Four subgroup chaired by Presiding Bishop Frank Griswold of the United States. "What the cardinal has done is to let us know what their understanding is of what our relationship should be for the next decade—which is real but imperfect communion, with cautions about ways that communion can be improved but also weakened."

As the conference pursues all the topics on its agenda, the homily is a reminder that "one of the important issues on the table is how important do Anglican bishops feel is the relationship with the Roman Church at this time," Dean Franklin said. "They should make that evaluation."

In response, and picking up on language Cardinal Cassidy used, "we might want to express, with Christian love, the concerns of the Anglican Communion about the relationship," Dean Franklin said. "The spirit of the Conference ought to be: he has laid out a context; we should respond with our interpretation of what it means."

Daily Question

What fruit do you see in the ecumenical work of the Anglican Communion?



Presiding Bishop Frank Griswold, of the Episcopal Church of the U.S.
 "One very important point, not to be undervalued, is that these ecumenical participants are here—one human being to another in a struggle toward full unity. It is a moment of incarnation."



Metropolitan John of Pergamon Ecumenical Patriarchate, Greece
 "I have the feeling that the Anglican Communion is ready to face the question of truth in a very serious way, without disrupting the context of love in which truth should be sought."



Cardinal Edward Cassidy, of the Roman Catholic Church
 "The various dialogues in which the Anglican Communion has been involved have made important contributions, not only to our bilateral dialogue but to ecumenical dialogue in general."

Interviews by David Duprey, Photos by Lynn Ross

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Daily Lives

'We've had to fight for justice, and for our values and beliefs'

Australian delegate asserts rights of Aborigines

by Roland Ashby

Australian MP Pauline Hanson recently made world headlines when she said the Australian Government spends too much money on Aboriginal Australians' welfare.

But Aboriginal Australian Lenore Parker, Lambeth Conference delegate and member of the Anglican Consultative Council, insists there is a strong case for special treatment for Aborigines: "Ever since the white man arrived in Australia 200 years ago the Aborigines have been dispossessed and oppressed. We haven't had the right to negotiate or had the same opportunities as white Australians. We've had to fight for justice, and for our values and beliefs."

Ms Parker is equally forthright about Australian Prime Minister John Howard's refusal to apologise formally for the "stolen generations"—Aborigines who were removed from their families as children with the aim of assimilating them into white society.

"I can understand why he refused to apologise—he's afraid it might cost the government money—but he's looking at it with his head, not his heart, and saying sorry is a matter for the heart.

"Imagine the pain of those mothers and children. My cousins still cannot return to their hometown for long periods because their memories of being taken away are too painful."

Ms Parker has, nonetheless, been "greatly encouraged" by the recent National Sorry Day when many thousands of Australians across the country signed Sorry Books and attended services.

She is also "deeply thankful" for the Australian Anglican Church's formal apology at its General Synod in February: "That was an amazing time. There was real recognition that injustice had been done."

At the Synod Ms Parker called on Anglicans to "listen to the stories of my people" and "get down on our knees and say to God that we are sorry...so that we can look directly into the face of an Aboriginal person and say I love you, please forgive me."

The Synod also voted to amend the constitution of the Anglican Church of Australia to provide six positions in Synod for Aboriginal Australians as of right; and passed a bill formalising the National Aboriginal and Torres Strait Islander Angli-

can Council (NATSIAC).

A member of NATSIAC since its inception in 1993, Ms Parker says the Council has been instrumental in changing attitudes to Aboriginal issues and is helping to give her people "more of a sense of belonging to the Church. Last year a Council member became the first female Aboriginal Anglican priest, and another three Aboriginal women will be ordained at the end of this year!"

Ms Parker believes that God first led her to the Anglican Church through the life and witness of an Anglican priest, the Rev Stanley Gaden. "He didn't speak down to us, and he was tireless in his pursuit of justice, truth and improved living conditions for the people in my town."

Later, she benefited from the healing ministry of Anglican priest Mark Lavelle, and in more recent times it has been as a member of the ACC that her appreciation of Anglicanism has grown.

"At the ACC's 1996 Panama meeting I started to get a taste of the rich Anglican flavour; and I realised that I am allowed to be me through the Church's diversity—Catholic,

Evangelical, Charismatic. I saw the fullness of God's gift to us in this Church."

Ms Parker says her hope for the future is that we will become a Church which reaches out to "our suffering, broken world" and "is a place for all people to be embraced in the love that was so freely given by God."

She is called, she believes, to challenge the Church to listen to the voice of its faithful Aboriginal peoples, "because we have a depth of spiritual awareness which is thousands of years old."

This spirituality is attested to in her prayer, "God of Holy Dreaming," which has been included in *A Prayer Book for Australia*:

*God of holy dreaming, Great Creator Spirit,
From the dawn of creation you have given
Your children the good things of mother earth*

*You spoke and the gum tree grew
In the vast desert and dense forest, in cities at the water's edge
Creation sings your praise
Your presence endures as the rock at the heart of our land*

*When Jesus hung on the tree you heard the cries of your people
And became one with your wounded ones
The convicts, the hunted and the dispossessed*

*The Sunrise of your son coloured the earth anew
And bathed it in glorious hope
In Jesus we have been reconciled to you, to each other
And to all creation*

*Lead us on, Great Holy Spirit, as we gather
From the far corners of the earth
Enable us to walk together in trust
From the hurt and shame of the past
Into the full day which has dawned in Jesus Christ Amen.*



Lenore Parker: deeply thankful for Australian Church's apology to Aborigines.

Be quick to catch the 'Murder'

by Bob Libby

A special "Lambeth" performance of T.S. Eliot's "Murder in the Cathedral" will be held in the crypt of Canterbury Cathedral tomorrow at 8pm.



Tickets for the performance are available only from the Enquiry Office on campus. At press time only a few £5 unreserved tickets were left.

The play will be performed for the general public on Friday and Saturday, July 24-25. Tickets for these performances can be bought only at the public box office in the cathedral precincts for £8 reserved and £5 unreserved.

The play is produced by "Group 81," a Canterbury-based theatre group, and tells of the assassination of Thomas Becket at the hands of King Henry II's henchmen on St Stephen's Day, December 26, 1170AD.

Mrs Carey helps spouses share stories

by Sally Hastings

Eileen Carey, wife of the Archbishop of Canterbury, has interviewed 21 spouses of Anglican bishops from all over the world about what it is like to be married to a bishop.

These interviews are published for the first time in a book titled *The Bishop and I*. The subtitle is: "Taking the lid off the Church's best-kept secret."

In her introduction to *The Bishop and I*, Mrs Carey talks about her own experience as the wife of the Archbishop of Canterbury and her reasons for writing the book. She says: "One of the most wonderful aspects of the work is the travel to many of the countries where there are Anglican congregations and to feel immediately at home with them."

Inspired by these meetings Mrs Carey wanted to allow bishops' spouses to tell their own stories and provide their own insights into the Anglican Church around the world. The result is a series of profiles of remarkable people whose skills, commitment and hard work form the backbone of the Anglican Communion.

Profiles include those of Mrs Thelma Mehaffey, wife of Bishop James Mehaffey (Derry and Raphoe, Ireland) and Mrs Jennie Chesters, wife of Bishop Alan Chesters (Blackburn, England). There is also a moving account from Mrs Madeleine Kayumba, wife of Bishop Norman Kayumba (Kigeme, Rwanda).

The first man to be married to a female bishop in the Anglican Communion—Dr Ian Jamieson, husband of Bishop Penny Jamieson (Dunedin, New Zealand)—also has contributed.

**The Bishop and I*, written by Eileen Carey with Andrew Carey (Hodder Stoughton; £7.99).



Briefly

For 'Crowning Glory': This is a crucial evening, planners say. Scores/scripts/learner tapes, etc., will be distributed. The cast will be sorted, and what is more, *Songs of Praise* (BBC1TV) will be filming. Everyone who returned tied-off slips to Veronica Bennetts (by post) and/or who has signed up, please come to: the Hexagon Tents tonight, 8pm (until 9pm). Coutiers/"jigsaw people" required until 10pm.

Chapel open for silent prayer: A space for quiet meditation is set apart upstairs in the Senate House and open to all. Members of the chaplaincy staff are available for consultation.

Conference diaries: Additional copies are now available at the Giles Lane Enquiry Office.

Dr Carey to launch Cathedral Education Centre: The Archbishop of Canterbury will this evening lay the foundation stone of the new Education Centre being built within the Precincts of Canterbury Cathedral. The primates of the Anglican Communion will join Dr Carey for the 8.45pm rites to launch the two phases of construction, the first of which includes an auditorium, classrooms and office, and the second residential accommodation for groups of up to 35 people.

Daily Events Tomorrow

Thursday July 23

- | | |
|------------------|---|
| 7.15 am | Eucharist (Province: The Scottish Episcopal Church) followed by Bible Study video with <i>Frank Sargeant</i> , <i>Bishop at Lambeth</i> 2 Cor. 3 |
| 8.15 - 9.15 am | Breakfast |
| 9.30 - 11.00 am | Morning Prayer and Bible Studies |
| 11.00 - 11.15 am | Coffee |
| 11.30 - 12.30 am | Spouses: Workshops
- The Role of the Bishop's Spouse (2)
- Creative Sections |
| 11.30 - 1.00pm | Spouses: Gentle Keep Fit Exercises to Music |
| 1.00 pm | Lunch |
| 1.00 - 2.30 pm | Regional Meetings |
| 2.45 - 3.45 pm | Spouses: Presentation 2 'A Healthy World? Strategies for Hope' Looking at Social Issues |
| 2.45 - 5.15 pm | Sections |
| 4.00 - 5.30 pm | Evening Prayer (Province: The Church of Pakistan) followed by Bible Study video with <i>Richard Holloway</i> , <i>Archbishop of Scotland</i> 2 Cor 4: 1-6 |
| 5.45 pm | Dinner/Free Evening |
| 6.30 - 8.00 pm | Spouses: Coffee and Tea in the Home Tent |
| 7.30 pm | Spouses: Women in Leadership, video and dialogue, led by <i>Dr Jean F O'Barr</i> , Director of Women's Studies at <i>Duke University, USA</i> . |
| 8.00 pm | The Market Place Events:
Burrswood: Christian Centre for Healthcare and Ministry in the UK. Presentation by <i>Dr Gareth Tuckwell</i> and <i>Mr Tim Mills</i> . <i>Grimond Lecture Theatre 3</i>
Urban Bishops' Panel: Dialogue with bishops involved in urban ministry. <i>Grimond Lecture Theatre 1 and seminar rooms</i>
Ecumenical Church Loan Fund: WCC programme providing financial resources for church construction throughout the globe. Presentation by <i>Mr George Petty</i> , Programme Secretary. <i>Grimond Lecture Theatre 2</i>
Springboard: Evangelism initiative at Lambeth Palace. <i>Darwin Lecture Theatre 1</i>
Porvoo Bishops' Reception: Opportunity to meet the bishops of the (Lutheran) Scandinavian and Baltic Churches. <i>Eliot Junior Common Room ('Possums')</i> |
| 8.30 pm | |

Correction

Market Place Events Wednesday July 22 8.30pm
Nifcon: (Network for Inter-faith Concerns) An evening of Inter-faith story-telling. *Eliot Junior Common Room ('Possums')*



Mrs Gladys Chiwanga, of Tanzania, who read evening's Epistle. Photo by Lynn Ross

Cardinal Cassidy: Vatican official keynotes Vespers

Continued from page 1

logues, just as they have drawn attention to the problem of collegiality within the Communion itself.

"The theological practice of the local Church must be compatible with the theological practice of the universal Church," he insisted. The question of authority must be

addressed; otherwise theological chaos ensues, he added.

"Is not some form of universal authority necessary even while Christians are on the way to universal union?" he asked. "As we go into the third millennium, the risen Lord still calls us to go and make disciples in the nations." But Cardinal Cassidy added that divisions within Christianity are a detriment to evangelism.

The Archbishop of Canterbury thanked Cardinal Cassidy for his reflections, commenting: "This is a homily on which we will ponder most carefully."

Songs, hymns and litanies in the service reinforced the theme of Christian unity and Anglican diversity.

Archbishop Patrice Njojo, of the Congo, read in French a litany of thanksgiving, and Mrs Gladys Chiwanga, wife of the Bishop of Mpwapwa (Tanzania), read Ephesians 1:9-12 in Swahili.

The Gospel, John 17:20-26, was read in Greek by Bishop Jabez

Bryce (Polynesia), chair of the Ecumenical Advisory Group of the Anglican Communion and chair of Section One, "Called to be One."

After the homily, Metropolitan John Pergamon, representative of the Ecumenical Patriarch to the Lambeth Conference, led worshippers in the Niceno-Constantinopolitan Creed.

Following the introduction of ecumenical guests, Bishop Carlo Lopez-Lozano of the Spanish Reformed Episcopal Church led the intercessions.

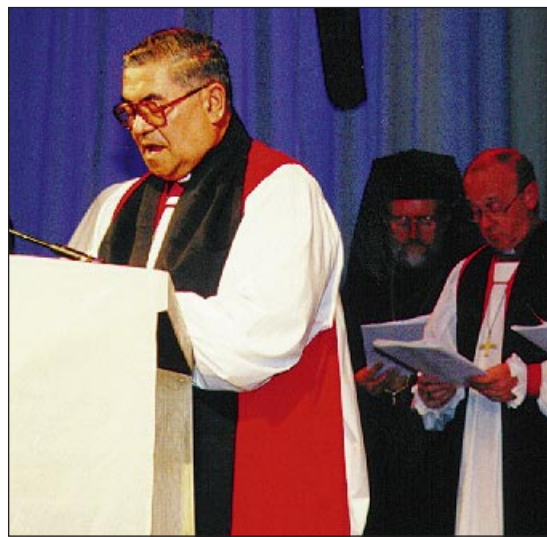
Dr Carey briefly thanked the ecumenical guests for their participation.

Bishop Frank Griswold, Presiding Bishop of the Episcopal Church of the U.S., introduced representatives of the Roman Catholic

Church: Cardinal Cassidy, Archbishop Alex Brunett, Bishop Philip Pargeter, Bishop Pierre Duprey and Rev Tim Galligan.

Bishop Griswold talked of the commitment toward unity that is "already in the mind and imagination of God."

Bishop Jabez Bryce of Polynesia reads Gospel. Photo by Lynn Ross



Bishop Swing: 'United Religions' gains global support

Continued from page 1

important initiatives" SIGMA has seen. The group sent a design team to help UR plan regional conferences and provided international introductions that made it happen, Bishop Swing says.

Mr Dee Hock, who invented the Visa card and its global system for moving money, has helped to design UR's unique organisational model. "We are clear that we have to have the greatest authority in smallest unit."

"There is an emerging sense of urgency at Lambeth for the need of UR," Bishop Swing observes. "Bishop Munawar (Mano) Rumalshah, of Pakistan, is in the real world of religious persecution.

"It's not a matter of trading interesting ideas here but desperately trying to find an arena where life can be worked out."

Bishop Swing says other bishops are coming to the same conclusions. "There are people in areas like the Middle East and Kashmir who would welcome the knowledge that there is a UR initiative," he adds.

"My diocese is very support-

ive," Bishop Swing says of his primary position for the past 19 years. Rather than a burden, this new work allows him to grow and expand, he says, adding: "I've got a new story to tell and everyone wants to hear it."

Standing tall

"I get tarred and feathered by a lot of people," Bishop Swing readily admits. Some see UR as an attempt to establish one religion while others are concerned about compromising the First Commandment to have "no other gods but me." "When I spend time with Muslims and come back to the Scriptures I hear it like I've never heard it before," he says, "It isn't diminished but enhanced."

"Exposure to the proliferation of faiths brings a humility to our own spirituality in relation to the overwhelming, inexhaustible glory of God that outdistances our grasp. It only energises my faith in God through Jesus Christ in the power of the Holy Spirit," he says of his experiences.

Of his work on behalf of UR, Bishop Swing says humbly: "We are embarked on a mission to do something unprecedented in human history."

Illustration by Marla Murphy

Bishop Riah: Pressing for dialogue on Middle East

Continued from page 1

"I must say I felt unhappy to the point of being sick," Bishop Riah said in a press conference after the plenary. He was so unhappy that he walked out during the plenary's keynote address by David Ford, Professor of Divinity at the University of Cambridge.

The source of his distress was the play's approach to the origin of Israel. Based mostly on the Old Testament story of Jacob wrestling with Essau in the Book of Genesis, the play ends with Jacob and Esau embracing, and the cast writing "Judah" and "Israel" on two sticks and joining them to symbolise the creation of the state of Israel.

For Bishop Riah this was an affront to the people of Palestine, since Judah to them is the West Bank—home of more than 3 million Palestinians and territory occupied by Israel since the 1967 Six Day War.

"Judah today, in political terms, stands for the West Bank—the occupied West Bank," Bishop Riah said, noting that the international community supports a complete withdrawal by Israel as a condition for a lasting peace.

By symbolically joining Judah with Israel, the play was unintentionally lending credence to the cause of Christian evangelists such as Jerry Falwell who support continued occupation of the West Bank by Israel, Bishop Riah said.

If the writers had been more sensitive to Palestinian interests, they would have included Ismael and his issue in that scene, he said. The divine blessing comes to all who worship God, not Israel alone.

He also would have preferred to see the presentation focus on the Christian story. "There is so much in the New Testament that we can bring to the Conference on reconciliation," he said, noting "we are the people of the New Testament."

The Old Testament, he added, has been misused for more than 50

years by Christian evangelicals who see the creation of the modern state of Israel as the fulfilment of Old Testament prophecy.

Though he was tempted to leave the Conference, Bishop Riah decided to stay and press for a dialogue on the Middle East after meeting with the Archbishop of Canterbury.

"I had a word with Dr Carey and we prayed about it," he said. "We Palestinians have learned to bury our dead and start again."

Bishop Riah said he was looking forward to the challenge of educating bishops of the Conference on the situation of Palestinian Christians in the Holy Land. "Ignorance breeds indifference. The only way to do away with indifference is to invite them to come and see for themselves," he said.

There is also a need for "a proper Christian-Christian dialogue on Christian thinking," especially related to the Old Testament, he added.

Bishop Stephen Sykes (Ely, England), who coordinated the plenary presentation, said he had seen the play for the first time that morning and would consider very carefully the concerns raised by Bishop Riah.

Director Paul Burbridge, who helped script the play, said his team was unaware that the language might pose a problem for Palestinian Christians. "It is unfortunate that we have discovered a tripwire that we didn't know was there," he said.

While they were aware of the theological connotations, they had no inkling of the play's political overtones, he said.

Mr Burbridge said he was sorry for the unintentional slight and that he would meet Bishop Riah to apologise.

Mr Burbridge's company, Riding Lights Theatre in York, has 21 years' experience writing and staging biblically-centred plays and sketches, and is known throughout England and the Anglican Communion.

Sections Daily

SECTION ONE

Debt dominates unfolding agenda

By Nicola Currie

"We have starved and sacrificed our children for paying this world debt. Many unborn children have to be born into slavery because they are being born into debt." So began a presentation by Bishop Geresom Ilukor (Soroti, Uganda), one of the speakers at a meeting of all the members of Section One yesterday.

The meeting was chaired by Bishop Peter Selby who is chairing the sub-section on this topic. International Debt has dominated all the pre-Lambeth meetings and will be the subject of a major conference plenary on Friday. Bishop Geresom outlined what international debt means on a day-to-day basis in his own country. His presentation was followed by a forceful presentation by Ann Pettifor of the Jubilee 20000 Coalition UK.

The challenge facing the bishops is how to help realise a cancellation of the unrepayable world debt and so save the lives of 21 million African children that experts claim would be saved if funds were transferred from debt service to health.

SECTION THREE

Finding our place in global culture

by Sarah Moore

"MacDonaldisation" and "Balkanisation" of cultures and "new tribalism" are terms emerging from Section Three as bishops begin to discuss being a faithful Church in the plural world.

In this time of "fragmenting plurality... we must affirm our local identity on one hand and [affirm] that community, indeed, is possible on the other," said section consultant Christopher Duraisingh, presbyter of the Church of South India and professor at Episcopal Divinity School in Cambridge, Massachusetts.

A major task today, Professor Duraisingh added, is that a God-inspired community has a single instruction: that God intended a human community in the midst of diversity.

Yet "all churches are afraid of plurality. We simply are hesitant to see the Church today as polycentric."

The themes of globalisation and localisation will thread through most conversations as bishops discuss the section report, then begin to share experiences and hear one another's stories.

"Christianity was born in a pluralistic society," said the section chair, Bishop Frederick Borsch (Los Angeles), and the different gospels "cause us to interpret them differently."

"Christianity does not so much have a culture, but seeks a culture in which it can become a living faith," Bishop Borsch said.

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