Plenary raises challenges of making moral choices
by Lisa Barrowclough

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

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

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

Bishop R umalshah recalled the May 6 death of Roman Catholic Bishop John Joseph. His last words were “... in protest against [the blasphemy law] and other black laws, and in the name of my oppressed Christ- ian people, secularism and democracy, I am taking my life.”

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

Bishop R umalshah told of a 15-year-old Christian schoolgirl who was accused of insulting the holy prophet of Islam in her classroom. M ore than 200 local M uslim clerics signed an application in protest against the blasphemy law and other black laws, and in the name of my oppressed Christian people, secularism and democracy, I am taking my life.”

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**Letters**

**More on Bible plenary**

Thank you for your normally excellent coverage of Lambeth life. However, I was saddened that your July 22 edition failed to include current events in the world of Bible plenary. In giving as much space to the Bishop of Jerusalem’s concerns, you gave too little space to the work of the Bible plenary, one of the major inputs of the whole Conference, with the excellent material from Professor David Ford we do need to be sensitive to the Bishop’s reaction. But surely we also should give balanced coverage of the material.

*(The Rt Rev. David J. Evans)*

**Riding Lights**

The Riding Lights contribution to the plenary on “The Bible, the World and the Church” dramatised the ways in which biblical texts become carried forward with them. The drama depicts the ways in which the Bible is divided up between different universal contexts, and emphasising the need to see the texts which support its claims, so that Scripture’s words become sources of death rather than sources of life. Bishop Riah Abur a-Kur’s address at the drama movingly testified this same very real danger.

*The Rev. Dr. Riah el-Assal*

**Food for thought**

Many years of toil have gone into the preparation of the Conference. After many years I am attending a Conference where prime importance is given to spiritual nourishment. I envy the younger bishops! “Bliss was it in that green, green field”...I hope that the very session which we all inhabit and which is so often made heaven is kindly donated by the Robert Horne Paper Company Ltd.

*(The Rt Rev. Francis Ching-Hang Bishop of Seychelles)*

**DAILY QUESTION**

**What are you enjoying in the Spouses’ Program?**

Grace Chien of Taiwan

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

Cristina Daniels of the Virgin Islands

“I am enjoying the diversity of the role of the bishop’s spouse and how it varies from nation to nation. I’ve already made friends. I know I will last a long time, in a unfailing bond.”

Han-Ni Jihwha of Nakuru, Kenya

“I am enjoying the topics, especially learning to work together. I am a teacher, and I have to work all the time.”

Interviews by David Duprey, Photos by Harriet Long

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**T he Lambeth Diily**

**FRIDAY JULY 24 1998**

The Lambeth Conference 1998

Marching in solidarity at the University of Leeds, England *EDITOR* The Most Rev. Robert J. W. Bellah, Bishop of Liverpool *ASSISTANT EDITOR* Brian Thomas *CONTRIBUTORS* Cornwall; New Zealand *CREATIVE DIRECTOR* Marlene Haskins *ART DIRECTOR* Andy Gaar, Canterbury *SENIOIR CORRESPONDENTS* Carol Barnwell, Texas • Jane Gitau, Kenya • J. W. Subramaniam (Colombo, Sri Lanka) • Bishop P.M. Soliba is Primate of the Philippine Episcopal Church, not the Philippine Independent Church. • Bishop Kwong is the Archbishop of Hong Kong.

**Daily Voices**

Caught in the debt trap

by Nicola Currie

Why are we suffering so much? asks a young woman who lives in poverty in rural Zambia. “Because of the IMF,” she replied. “Well, is this Mr. IMF who makes us suffer so much?” the retort.

Bishop Bernard Malango (North Zambia) uses this story to illustrate how the poor rural Zambians know about the daily misery of living with the consequences of the Structural Adjustment Programmes (SAPs) imposed by the IMF and World Bank. “We are not so proud of these programmes ourselves as are unknown to them.

In 1991 a SAP was imposed on Zambia, like many countries, is caught in the debt trap. The government of the Philippines has to allow an automatic allocation of 40 per cent of its annual budget to service its debt burden of $4 billion.

Bernard Malango says the IMF and World Bank knew of the corruption of the Marcos regime, yet they continued to give loans. The Marcos regime has ended but its inheritance is still with the people. “We are paying for the shoes of Imelda Marcos,” Archbishop Ramaneto says.

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

“This means that more and more foreign currency will be needed to pay off debts foreign currency that can come only from remittances of our exploited migrant workers abroad, now numbering seven million, and from tourism which has encouraged the growth of the sex industry.” Archbishop Ramaneto says this sex industry includes the exploitation of children by paedophiles and tourists.

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

Need for a new economic order

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

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

“There are people in our country who live as people in the North. They are not interested in change, so they support the World Bank and IMF and share their priorities. But their priorities are not ours.”

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

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

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

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

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

For the record:

Clariﬁcation about purchasing of Ofﬁcial Conference photographs

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

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

Getting to know more about you... To correct The Daily Issue 4

Please note these corrections in identifying the Primates:

13 Archbishop Makulu does not use “Walter” but rather uses his African name of “Khotha.”

15 Bishop Kwong is the Archbishop of Hong Kong.

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

33 Bishop Samuel Azariah, Moderator of the Church of Pakistan, not Dr. Ibrahim Mohanty.

The paper for the Daily is kindly donated by Robert Horne Paper Company Ltd.
**Bible plenary illustrates struggles of faith**

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

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

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

The plenary began with A Living Letter, a video by Angela Tilby, featuring interviews with Anglican bishops and their spouses from five countries. This tape tackled difficult points at which scripture intersects with the world: through power, poverty, sexuality, war.

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

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

The Ridding Lights Theatre Company presented W retligh in a Time, a drama specially commissioned for Lambeth and written by Nigel Fonde and Paul Burbidge.

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

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

“The play was terrific,” said Samuel K. Aroh N’gyer, a member of the Anglican Consultative Council from Kenya. The play’s depiction of Jacob wrestling with God “was a fantastic representation of what really happened... that is what we do.”

Sara Mami, wife of Bishop Emmanuel Mani (Maiduguri, Northern Nigeria) called the play “astonishing... a biblical story, which depicts the wrong complex identity and heals it, opening a way for him and all his companions to speak of their work.”

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

Former diplomat smooths the way for bishops

by Carol Barnwell

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

“The wonderful difference,” Ms Jones exclaimed, “is God’s Holy Spirit in the midst of the Conference and that we are seeking his will here, not our own agenda.”

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

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

“I’ve been an active Christian since university and considered full-time skills have been called into service during Lambeth Conference as she works with other seminarians assisting bishops to meet the press.

“I’ve been an active Christian since university and considered full-time working in Hungary. “It was an important working in Hungary. “It was an interesting being a Christian in a country newly emerging from the shadow of communism,” she says, as the people began to rethink their moral structure and define the ideas on which their society would be built. She feels blessed to have also spent much time in Jordan and the Holy Land.

The Archbishop of Canterbury, the Most Reverend George Carey, has asked the plenary to set up interviews with bishops.

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

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**Daily Events Weekend**

**Saturday July 25 - Feast of St James**

7.15 am Prayer Time (Province: The Church of the Province of Uganda) followed by Bible Study video with Geralyn Wolf, Bishop of Rhode Island 2 Cor 4:7-10

8.15 - 9.15 am Breakfast

9.30 - 11.00 am Morning Prayer and Bible Studies

11.00 - 11.30 am Coffee

11.30 am Feast Day Evensong (Province: The Anglican Church of Papua New Guinea)

1.00 pm Spouses: Gentile Keep Fit Exercises to Music

2.00 pm Lunch

2.30 pm Spouses: Photograph, Staff: Photograph

3.00 - 4.00 pm Spouses: Workshops

3.30 - 5.30 pm Sections including tea

5.45 pm Evening Prayer (L’Eglise Episcopale Du Burundi) followed by Bible Study video with Ben te Haara, Bishop of Northern Region 2 Cor 5:13-21

6.30 - 8.00 pm Dinner/Free Evening

**Sunday July 26 - Sudan Day**

8.15 - 9.15 am Breakfast

10.00 am Sunday Eucharist (Province: Church of Aotearoa, New Zealand & Polynesia)

Sunday Worship in Canterbury Cathedral

Canterbury Cathedral

8.00 am Holy Communion

9.00 am Communion Secretary General

11.00 am Canterbury Cathedral Sung Eucharist and Sermon

11.30 am Choral Eucharist

11.00 am St Mildred, Stour Street (near Canterbury East station)

11.00 am Solemn Eucharist

11.00 am St Mary Bredon, Ninneyn Fields

11.00 am Morning Worship

11.00 am St Peters, High Street

9.30 am Sung Eucharist

11.00 am Historic St Martins, off Longport Street

9.00 am Holy Eucharist

12.15 - 1.45 pm Lunch/Free Time

1.45 pm Bishops vs Bishops cricket match

5.00 - 6.30 pm Dinner

6.45 pm Coaches depart from University campus for Canterbury Cathedral

Open Evening at Cathedral

Canterbury Cathedral

10.00 pm Coaches depart for Canterbury Cathedral for University campus

**Monday July 27**

7.15 am Eucharist (Province: The Church of the Province of Tanzania) followed by Bible Study video with Ben te Haara, Bishop of Northern Region 2 Cor 5:21-23

8.15 - 9.15 am Breakfast

9.30 - 11.00 am Morning Prayer and Bible Studies

11.00 - 11.30 am Coffee

11.30 - 12.45 pm Spouses: Presentation 3 The Archbishop of Canterbury Together in God’s Mission The Vocation of the Anglican Communion in the 21st Century

1.30 - 2.45 pm Sections

1.00 pm Spouses: Gentile Keep Fit Exercises to Music

1.00 - 2.30 pm Spouses: Excursions

3.00 - 3.15 pm Tea

3.30 - 5.30 pm Plenary Presentation: Muslim-Christian Relations and the Anglican Continuum Presentation moderated by Michael Nazir-Ali, Bishop of Rochester (England), on the diversity of Anglican relations with Muslims in different parts of the world. Panels include Ghali Maali, Presiding Bishop of the Church in the Province of the Middle East and David Smith, Bishop of Bradford (England); Rabi Abu El-Asal, Bishop of Jerusalem and Alexander Mal, Bishop of Lahore (Pakistan); Josiah Jobeowu Ekan, Bishop of Kaduna (Nigeria) and Solomon Johnson, Bishop of The Gambia (West Africa)

5.45 pm Evening Prayer (Province: The Church of the Province of West Africa) followed by Bible Study video with Dinos Sengulane, Bishop of Mozambique 2 Cor 6:13

6.30 - 8.00 pm Dinner/Free Evening

7.30 pm Spouses: Coffee and Tea in the Home Tent

8.00 pm Spouses: Mothers Union Presentation

8.30 pm The Market Place Events

The Mothers’ Union: reception in the Home Tent.

Living Proof: Welsh youth ministry programme.

Girondi Lecture Theatre

African Church Planting Initiative: UK based programme of mission and evangelism. Dawn Lecture Theatre 1 Scripture Union: Bishops working with Scripture Union speak of their work. Rutherford Upper Junior Common Room

Edward King Institute on Local Ministry: organisation dedicated to fostering local ministry for the future. (Staff B15) Girondi Lecture Theatre

Think it’s hot here? The Compass Rose Society has a solution. Fans yes old fashioned hand fans will be available for purchase in the Compass Rose Society. Bishop Frank Cerveny will distribute one per delegate at the booth in the Market Place today. Pick yours up today; you’ll be glad you did!
Moral choices  Continued from page 1  oaths to kill her. 
"With the consent of her family and, perhaps, even her religious leaders, she converted to Islam to save her life," he said. 
In both these cases, there is a deep sense of guilt and sorrow, and even spiritual bleakness," Bishop Buchanan said. 
"In these situations of apparent apostasy, what needs to be our moral and pastoral responsibility?" 

Violence as a way of life  Bishop Zindo (Yambio, Sudan) brought many in the room to tears with his story of how murder-victim drinking in a certain way." 
He referred to the writing of Dr Boyd on the Church could make more of their cultural context. 

Will the Church help show the way forward?  The video, asked, "Will the Church help show the way forward?" 

More than a supermarket choice  In an address that prompted rousing applause and a standing ovation from participants, Bishop Rowan Williams (Monmouth, Wales) offered a concluding focus on how the Church could make more of its cultural context. 

Bridges  Continued from page 1  in and development loans. So, for each $1 given in aid to debtors, there is a corresponding $1 back to save their lives. 

Voices from debtors  "I am a very poor man," among the Lambeth participants illustrate powerfully the overwhelming impact of massive debt repayments on the lives of their people. 

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

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

Common language speaks of remission or forgiveness of debt. But bishops from the debtor nations clearly say that the impact of debt on their people call neither for debt for- giving nor for debt remission. They see the cancellation of debt as a matter of life or death. There is no one who share the lives of this planet and who is equal to the biro. They say, "If you don't come with me, I'll go with you." That is one of the bits of mythology that we are going to bust right down." 

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

A reporter from the All-Africa News Agency asked Africans might be prepared to preserve "innocence," given that "Africa is not quite ready to deal with these phenomena," he said. 

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

Dr Carey told his own diocese early in that country recuperating from apartheid. 

"People come from all over the world with vastly different agendas and, while, for some issues around homosexuality are crucial and urgent, for others it doesn't even exist," he said. Before opening the briefing to questions, Bishop Buchanan confirmed that "many people have very specific and very particular agendas from their own constituencies. Some have been mandated to react and say certain things in certain contexts". 

When asked if the bishops would walk out if the homosexuality issue were pushed too aggressively or whether there might be a way to bridge the divisions, Bishop Buchanan responded that we will almost cer- tainly have to do in our report is say that we reached no consensus. I think that is an honest statement. It's not trying to cover anything up. "Asked about the "delayed" presentation by the advocacy group, Bishop Buchanan said he hoped "that we will see, whether it's the whole group or a part of it, that we will be able to try to cover something of yourself, a discovering of what has already shaped the person you are and is moulding you in this or that direction." 

Dr Carey said the moral obligation for that process to take place." 

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

"Do remember that homosexuality does not exist," he said, "as soon as you pick up a sharpness not present earlier." Let's get this right. Some of the most aggressive paedophiles are those who work at the most, and they feel the pain of those with me that that one's is one of the bits of mythology that we are going to bust right down." 

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