



Rwanda rises from the ashes

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TODAY'S KEY EVENTS

7.15am Prayer Time
 9.30 - 11.00am Morning Prayer and Bible Studies
 11.30 - 1.00pm Feast Day Eucharist
 3.00pm Spouses' Workshops
 3.30 - 5.30pm Plenary Session
 5.45pm Evening Prayer
 8.30pm Transfiguration Presentation 'Crowning Glory'

Many faces of outreach

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'Crowning Glory' Tonight!

8.30pm, St Columba Hall

Church challenged to new strides for human rights

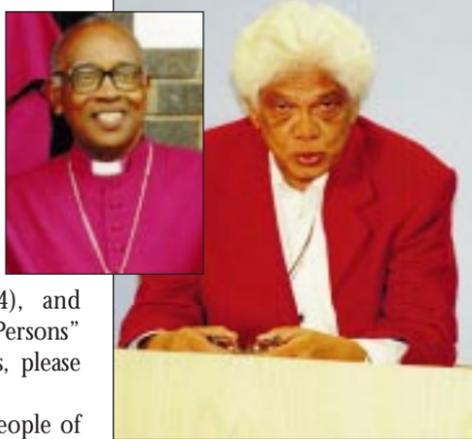
by Nan Cobbey and Nicola Currie

Serious human-rights violations were addressed yesterday as the Lambeth Conference received resolutions and Section One's report, "Human Rights and Human Dignity."

In the morning plenary bishops agreed to Section One resolutions

endorsing "Affirmation and Adoption of the United Nations Universal Declaration of Human Rights" (1.1), "Religious Freedom and Tolerance" (1.2), "Justice for Women and Children" (1.3), "Faithful Response to Aggression and War" (1.4), and "Uprooted and Displaced Persons" (1.5). (For resolution texts, please see page 2.)

On "the Plight of the People of Northern and Western Uganda" (1.6), Please see **Human rights** page 2



Human rights leaders Shehon Goodrich (left) and Kenneth Fernando.

Conference takes conservative stance on human sexuality

by James Thrall

In a session the Archbishop of Canterbury called "difficult and painful," the Lambeth Conference approved a statement on sexuality yesterday afternoon that rejects homosexual practice as "incompatible with Scripture."

The resolution, submitted by bishops of Section One and amended over the course of nearly three hours of debate, commits the Church to "listen to the experience of homosexual people" and calls homosexuals "full members of the Body of Christ." It also condemns "irrational fear of homosexuals."

But conservative views prevailed in requiring "abstinence" for anyone not married. The resolution also states that the Conference "cannot advise the legitimising or blessing of same-sex unions, nor the ordination of those involved in such unions."

The strong feelings on the topic expressed throughout the two-and-a-half weeks of the Conference leading up to the vote were evident in the bishops' polite but pointed comments during the debate. The final vote was overwhelmingly in favour of the amended resolution, with 526 bishops voting in favour to only 70 voting against. Forty-five bishops abstained.

Several speakers objected to adding language that calls homosexual practice incompatible with scripture.

"You can pass this but you will not have a strong statement," Bishop Catherine Roskam (New York, US)

said. While a previous speaker, Bishop Peter Adebisi (Owo, Nigeria), had called any condoning of homosexuality "evangelical suicide," Bishop Roskam asserted that "to condemn it, in the form it has been condemned, is evangelistic suicide in my region."

At one point in the debate, Archbishop David Crawley, of British Columbia and Yukon, said the original resolution had been steadily eroded. "A document whose face, a little conservative, was a face of love and compassion is gradually, bit by bit, step by step, turning into a judgement and condemnation."

A number of bishops, however, reiterated their beliefs that scripture forbids homosexuality. In Uganda, said Bishop Winston Mutebi (Mityana, Uganda), "the Bible and the apostolic tradition are authority for all that we do in our Church." He urged lesbians and gay men to repent.

The resolution retained language calling on the Church's primates and the Anglican Consultative Council to monitor the study of sexuality by provinces throughout the Communion, and to "share statements and resources."

Speaking to the press after the plenary session, Archbishop Robin Eames, of Armagh (Ireland), who chaired the session, said he was not surprised at the outcome.

"Talking and listening to my fellow bishops since I arrived, I felt this was the way things would go," he said. "Looking ahead, what the Lambeth

Please see **Sexuality** page 3

E-mail computes for first-time users

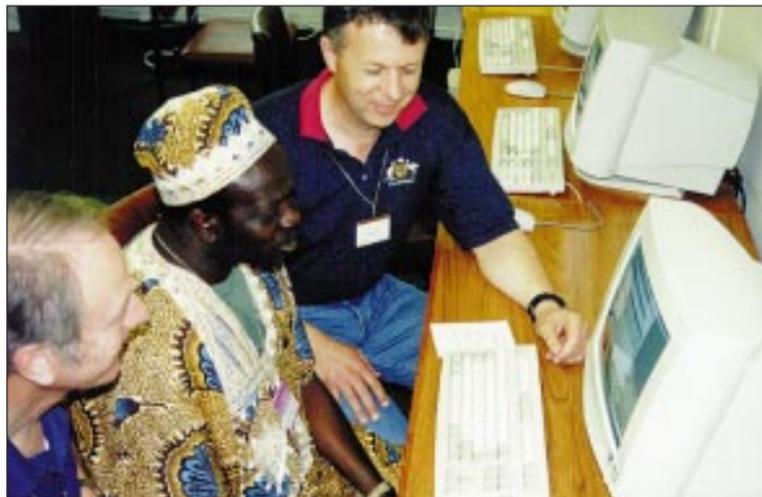
by Carol Barnwell

He looks as though he is setting off on a bicycle without training wheels for the first time—eyes wide with anticipation and a trace of terror.

Bishop Peter Elbersh Kowa (Kadugli and Nuba Mountains, Sudan) tentatively takes the mouse in his hand, laughing nervously when the cursor skitters across the screen in response.

"It makes very short work," he says as a reply to his first e-mail, sent just hours before, appears on the screen. "Can I have a copy?" he asks, clearly pleased with the new skill he is gaining. "This is excellent," Bishop Kowa says.

"The bishop wanted to send a fax," explains Greg Mills, of the Conference telecommunications team. "The card he handed me contained an e-mail address so we used it!"



Learning on-line (from left): Cliff Hicks, Peter Elbersh Kowa, Greg Mills.

Photo: Anglican World/Carol Barnwell

Bishop Kowa sits at the monitor, dressed in a blue-and-yellow traditional, African *congolo*, with two Australian coaches kneeling at his elbow, guiding each new step. "Now what is the next thing?" he asks, anxious for more information.

"I drew an outline for the bishop," Mr Mills explains, "showing him how his message moved from here through cyberspace and to his parishioners, who are at a conference in Cypress."

Please see **E-mail** page 3

Technology: friend or foe?

from staff reports

Endorsing resolutions that seek expanded safeguards from landmines (1.13) and nuclear weapons (1.11), the Lambeth Conference yesterday also called for the establishment through the Anglican Consultative Council of a Commission on Technology and Ethics (1.12).

Among issues before the new Commission will be topics raised in Section One's subsection report, "Technology and the Quest for Full Humanity", also accepted by bishops yesterday.

The high-tech world that is emerging with the new millennium

Please see **Technology** page 3

Website 'hits' exceed 110,000

'good news'@www.lambethconference.org

by Bob Libby

Lambeth '98 gives new meaning to the term "via media." Thanks to a grant of \$161,000 (£97,700) from Trinity Church, Wall Street (US), state-of-the-art communication technology is at the service of the more than 2,000 people involved in the Conference.



Robin Eames

Archbishop Robin Eames of Armagh, Primate of All Ireland, is the Conference's much-esteemed, much-respected Coordinator for Communications. He is assisted in interpreting the Conference to the media by a cadre of "episcopal communicators: Bishop Riaha Abu el-Assal

(Jerusalem), Presiding Bishop Frank Griswold (US), Bishop Victoria Matthews (Edmonton, Canada), Bishop Nigel McCulloch (Wakefield, England), Bishop Paul Richardson (Australia), and Bishop Dinis Sengulane (Lebombo, Mozambique).

Canon James Rosenthal, Communication Director for the Anglican Communion, has assembled a team of more than 70 professional communicators from around the world. The team is guided by a steering committee, whose members include Archbishop Eames; Barbara Braver, Assistant to the Presiding Bishop of the Episcopal Church, US; the Rev Bill Beaver, Communication Director of the General Synod of the Church of England; Liz Gibson Harries, press officer for the Church of Ireland; the Rev Kris Lee,

Please see **Communications** page 4

Today's plenary to focus on 'open reception,' primates

Plenary business session for the Lambeth bishops starting at 3.30pm today will address the draft report and resolutions of Section Three, which has been considering the topic "Called to be Faithful in a Plural World."

Presiding Bishop Frank Griswold, of the Episcopal Church in the United States, will serve as chair, assisted by Archbishop Livingstone Mpalanyi-Nkoyoyo, of Uganda, as vice-chair.

Two resolutions from Section Three will be debated. One addresses the unity of the Anglican Communion as it relates to the ordination of women to priesthood (III.2).

It calls for all provinces to uphold the principle of 'open reception' of

women ordained in other provinces, but also calls on provinces to affirm that "those who dissent from, as well as those who assent to, the ordination of women are not disloyal Anglicans."

It would rule out penalties for clergy "supporting or objecting to the ordination of women to the priesthood," and states that "no bishop will be obliged to ordain, license or institute a woman priest in that bishop's diocese."

The second (III.6) would enhance the role of the Primates' Meeting under the leadership of the Archbishop of Canterbury, including "intervention in cases of exceptional emergency" in provinces.

The plenary also will consider regional resolutions unaddressed yesterday.

Human rights Continued from page 1

it was agreed that the resolution would be brought for debate after an interjection from a Ugandan bishop who wanted to change the wording to take into account local understanding of the situation. Resolution 1.6 will therefore come before bishops again in a future plenary.

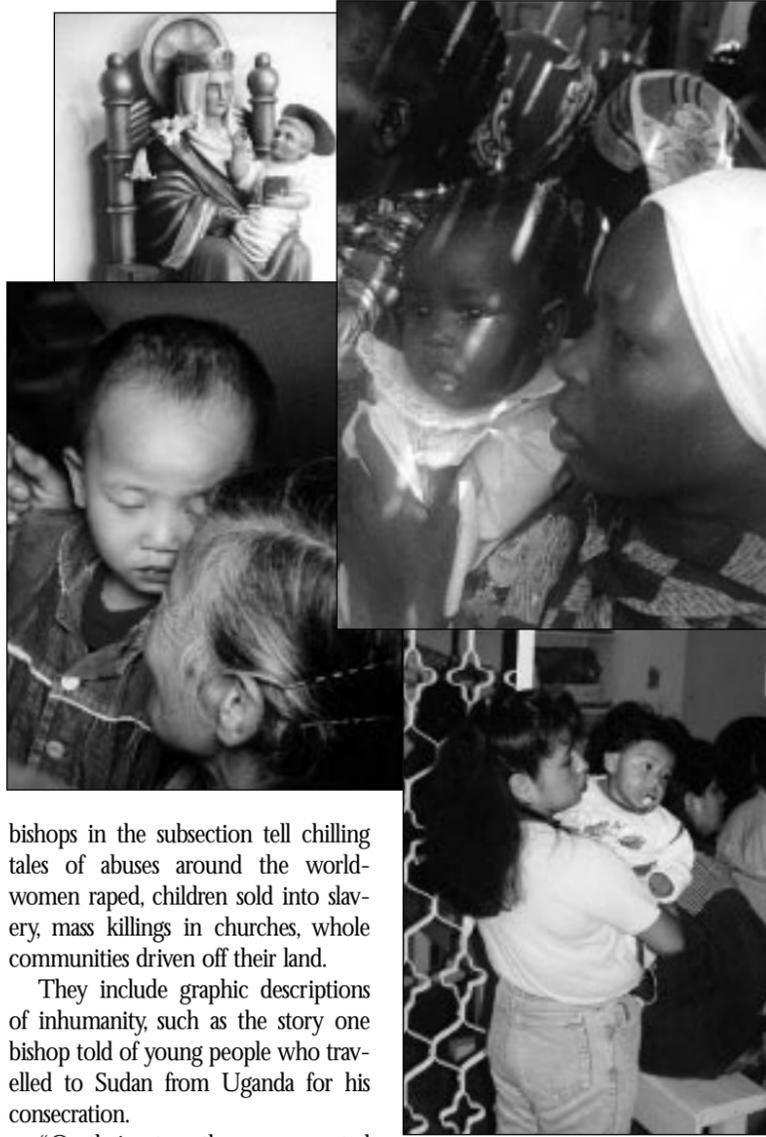
On "the Plight of the People of the Sudan and Rwanda" (1.7), the bishops agreed to amend the resolution to add Burundi to the countries listed. The amendment came after an interjection from Bishop Michael Nuttal (Natal, Southern Africa) on the Resolutions Committee.

The human-rights resolutions were drafted by bishops working in Section One's Subsection on Human Rights and Human Dignity, chaired by Bishop Sehon Goodrich (Windward Islands, West Indies); some sessions were chaired by Bishop Kenneth Fernando (Colombo, Ceylon).

Anglican peacemaking role

In a draft report that is both horrifying and compelling, the subsection challenges the Anglican Communion to continue its heritage as a Church of peacemakers and prophets.

In their seven-page report, the 46



bishops in the subsection tell chilling tales of abuses around the world—women raped, children sold into slavery, mass killings in churches, slave communities driven off their land.

They include graphic descriptions of inhumanity, such as the story one bishop told of young people who travelled to Sudan from Uganda for his consecration.

"On their return they were arrested and their left ears cut off because they were not listening to the words of the Koran," he said. "Before they were released they were forced to eat their own ears."

Women and children victimised

In the 50th anniversary year of the United Nations Declaration on Human Rights, the bishops express shock about how war and violence, racism and abuse of economic and political power continue to severely victimise women and children.

From Sudan, Uganda, South East Asia, Sri Lanka "and across the countries of the 'South' [came] accounts of the sexual torture and genital mutilation of women, and the inability or unwillingness of people to fight for its elimination...These abuses of basic rights and dignity of people loved by God and created in God's image bring shame on the whole human community," the report states.

The report mentions the widening gap between rich and poor, indigenous people and their need for advocacy, the

downside of the global economy, the devastating effect of war—arms trade, landmines, displaced and uprooted peoples. It also asserts the "urgent need" to preserve the rights of all people to freedom of belief and conscience.

In addition, the report spells out the "sinful consequences" of racist and cultural divisions: genocide in Rwanda, communities threatened with annihilation, and Sri Lankans who "disappear."

It names racism as a "heretical ideology," a "false religion" and a threat to peace, and it reminds Anglicans of their history as peacemakers and witnesses who accepted no such injustice.

"Anglicans...have been and are being martyred," the report states. "We think of the martyrdom of the late Ugandan Archbishop, Janani Luwum, the faithful witness of Archbishop George Browne at the height of the civil war in Liberia, the prophetic witness of Desmond Tutu in opposition to apartheid in south Africa, the peace efforts of the Anglican bishops in Jerusalem...Bishop Dinis Sengulane in Mozambique."

Finally, the report calls the Communion to go beyond living and preaching the gospel to protect human rights by monitoring activities of governments and by providing the prophetic witness only the "Church as moral community" can.

Human Rights Resolutions

(Texts of resolutions affirmed August 5)

Affirmation and Adoption of the United Nations Universal Declaration of Human Rights (Resolution 1.1): On the 50th anniversary of its proclamation in December of 1948, this Conference (a) resolves that its members urge compliance with the United Nations Universal Declaration of Human Rights by the nations in which our various members Churches are located, and all others over whom we may exercise any influence; and (b) urges extension of the provisions of the Declaration to refugees, uprooted and displaced persons who may be forced by the circumstances of their lives to live among them.

Religious Freedom and Tolerance (Resolution 1.2): This Conference, meeting at the dawn of the new millennium, calls upon (a) all faith communities, especially the Christian Church, to acknowledge our responsibility to mobilise our spiritual, moral and material resources to promote and protect as absolute rights, each person's freedom of thought, conscience and religion; (b) the leaders of all faith communities to encourage their congregations to reach out to people of all faiths among whom they live, move and have their being, in order to proclaim and demonstrate the imperatives of love and reconciliation as a pre-condition for a new world community, and (c) governments of all the nations our Churches represent to strive for creation of just and free conditions for people of all religions to practice their beliefs "either alone or in community with others and in public or private, to manifest his (or her) religion or belief in teaching, practice, worship and observance." (UN Universal Declaration of Human Rights, Article 18)

Justice for Women and Children (Resolution 1.3): This Conference resolves that each member Church represented make an intentional effort to (a) discover the ways in which women and children are affected and victimised by the political, economic, educational, cultural and religious systems in which they live, (b) discover the ways in which criminal elements of our societies victimise and exploit women and children, (c) raise the level of public (local, national and international) awareness about such abuses, and (d) work toward eliminating abuses through co-operation with existing groups such as ECPAT (End Child Prostitution in Asian Tourism) and the monitoring agencies of the United Nations and World Council of Churches.

Faithful Response to Aggression and War (Resolution 1.4): This Conference (a) abhors the evil of war; (b) repudiates and condemns the use of violence for settling religious, economic, cultural or political disputes; (c) encourages the use of peacekeeping forces to prevent or forestall the escalation of conflicts, and to assist in their resolution; (d) repudiates and condemns the use of terrorism; (e) decries the production and proliferation of arms, (f) commits its members to prayer, mediation, and any active, non-violent means we can employ to end current conflicts and wars and to prevent others; and (g) urges the nations represented by our Churches and all those on whom we have any influence whatsoever to join us in this endeavour.

Uprooted and Displaced Persons (Resolution 1.5) This Conference commits its members to (a) promote within the Anglican Communion and beyond a greater awareness of the plight of uprooted and forcibly displaced persons, including indigenous peoples, and the causes of such disruption, including Third World Debt, religious conflict, economic deprivation, political oppression and environmental degradation; (b) recognise the plight of our brothers and sisters who are victims of forcible displacement, and encourage prayer, worship, and study experiences which express the solidarity of the Anglican Communion with uprooted and forcibly displaced persons, commending the exceptional courage and leadership exercise of behalf of these victims by certain members of the Anglican Communion; (c) encourage effective advocacy on behalf of uprooted and forcibly displaced persons within the Anglican Communion as well as within its behalf of uprooted and displaced persons by designating contact persons in every province whose responsibility would be to develop and guide this work*, and (e) encourage the revitalisation of the Anglican Communion International Migrant and Refugee Network to assist the Anglican Communion in this work.

(*All primates were requested to do this as expressed in Anglican Consultative Council 6, 1984. See Proceedings of ACC-6, Appendix 3, page 26, 1984.)

RESOLUTION TO RETURN BISHOPS FOR DEBATE—The Plight of the People of Northern and Western Uganda (Resolution 1.6): This Conference, acknowledging the appalling suffering of the people of Western and Northern Uganda, urges the government of Uganda to continue to engage in a process which will lead to peace with justice and without revenge, a process which would include (a) acknowledgement by all involved of their responsibility for the continuation of conflict; (b) repentance for their actions; (c) providing appropriate compensation; and (d) engaging in formal acts of reconciliation.

RESOLUTION AMENDED TO INCLUDE BURUNDI—The Plight of the People of the Sudan and Rwanda (Resolution 1.7): This Conference, expressing its horror at the human disaster in the Sudan and Rwanda, urges that, (a) the Episcopal Church of the Sudan be encouraged to establish a dynamic network of reciprocal communications with government bodies, sympathetic Muslims, and non-governmental organisations, including the All Africa Conference of Churches, the Anglican Consultative Council, the Primates of the Anglican Communion, the Anglican Observer at the UN, and specialised organs of the UN and the UN Security Council; (b) the member Churches of the Anglican Communion find ways to help provide technology, equipment, vehicles and administrative support in order to make publicity about the response to the urgent situation in the Sudan and Rwanda possible; (c) the member Churches of the Anglican Communion contribute as generously as possible of expertise, labour, money, and material goods to aid in necessary rebuilding of these nations on all levels, and (d) help be sought from existing organisations whose mission is the facilitation of peace processes, to aid in the implementation of this resolution.

Daily Voices

Ordinations, blessings will continue for lesbians, gay men

Anglican policy is grounded in respect for the indigenous cultures within the Communion. The differences of these cultures has been visibly manifest in the debate concerning homosexuality. Within this diversity of the 37 Provinces there will continue to be ordinations of lesbians and gay men living in relationship; same-sex unions will continue to be blessed; and gay and lesbian Anglicans will continue to participate in the full life of the Church.

(The Rt Rev) **Otis Charles**
San Francisco, US

The Lambeth Conference 1998

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

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Archbishop of Canterbury

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Daily Quote

"I have visited mass graves where thousands and thousands of skeletons are lying in churches."

Archbishop Emmanuel Kolini, (Rwanda)

Daily Question

What is your diocese doing to enhance human rights?



Bishop David Stancliffe (Salisbury, England)

"Our chief concern lies with Sudan, as we are twinned with them. We support them in their complex and essentially political struggle. It is unusual and rare, but we have bishops living in opposing north and south sides who preserve communion and support each other in this difficult time."

Interviews and photos by Harriet Long



Bishop GERALYN WOLF (Rhode Island, US)

"We have been very active in two areas. We work on conversation between Christians and Jews. We also have a committee on racism, which is devoted to harmony and the coming together of the different cultures that are present in our state. It is very important to have these links between cultures and races so we can embrace, rather than fear, change."



Bishop Paul Yoon (Taejon, South Korea)

"Our Church has been deeply involved with human rights and social welfare. Ten years ago it was more of an issue when we fought against the government to protect and help people. Now, there is not so much pressure, so it is not as big an issue."

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Archbishop's greatest task is reconciliation Rwanda rises from the ashes of war

by Jane Gitau

"If we don't face squarely the problem of the orphans, we have no future," says Bishop Alexis Bilindabagabo (Gahini, Rwanda). And he should know.

Having set up the first adoption centre after the genocide that saw more than a million people slaughtered in his country four years ago, he has now joined hands with the current leadership of the Church to rebuild the nation.

His story is shocking. He was reported by both the Church and the press as having been killed when he disappeared for three months at the height of the war that saw brother turn against brother and parents against their children. Then he resurfaced miraculously in Nairobi, from where he laid down plans for post-war Rwanda.

It was then that he mooted the idea of Barakabaho children's homes.

The 35 workers at Barakabaho help link the orphans to foster families. Normally, the family consists of an adult widow and any of her surviving children or relatives.

Adoption is cheap, cultural, and

provides a sense of belonging. The family can help in long-term planning for this child.

More than half a million of Rwanda's eight million people are orphans. They need food, clothing, shelter and school fees. So, too, do they have emotional and psychological needs.

Yet only a thousand of these have been linked up with foster families.

"We need to give them a sense of hope and the love of God," says the Archbishop of Rwanda, Congolese-born Emmanuel Kolini.

"We were responsible when their parents and loved ones were killed. Other countries sold to us their guns for the genocide. How do we explain that God is the same yesterday, today and forever? None of us is innocent."

A product of the East African revival, Archbishop Kolini became a born-again Christian in 1965 while he was headmaster of a primary school he had founded in a refugee camp in Western Uganda.

He has experienced suffering and misery as a refugee. Born 54

years ago, he fled to Uganda during the 1964 civil war and lived there for 15 years. For eight years, he was a parish priest.

After the genocide the Church in Rwanda had no leaders. There was a clash of ideas on the Church that would rebuild this Central African country. Some clergy had been accused of advancing the hostilities. The Archbishop of Canterbury had to step in to identify and put in place a new crop of leadership.

"After you have been ill there is a period of convalescence. You don't just wake up and go to play football," Bishop Bilindabagabo says metaphorically of the Church in his land. The Church has regained its credibility and can now speak about justice and reconciliation.



Emmanuel Kolini

Archbishop Kolini went to Rwanda from the Congo in 1997 to help rebuild a Church where Christians had shared the body and blood of Christ in Holy Communion, then killed each other; where it seemed the blood of tribalism had become more important than the blood of Christ. He now wonders what Christianity meant to his countrymen, and where the seed of Christianity fell. "I need to understand where my predecessors went wrong so I don't repeat the same mistakes."



In Rwanda: John Peterson, Dr and Mrs Carey share in greeting children.

Photo: Anglican World/James Rosenthal

His greatest task is reconciliation. Some may seek revenge, others live in guilt, and still others fear that those who killed may do it again. Reconciliation involves trust and fear. "How do you build up trust among people who intentionally hated each other?" Archbishop Kolini asks. "I have visited mass graves where thousands and thousands of skeletons are lying in churches.

"You have to help them to know they are both Christians and Rwandans and created in the image of God," he says.

Archbishop Kolini returned to the Congo in 1980 after a 15-year absence and within eight months was appointed Assistant Bishop of Bukavu Diocese, within which Katanga fell.

Bukavu was half of the entire size

of Zaire and the diocesan bishop had been elected archbishop. Within a short time, 6,000 people became Anglicans in Katanga Province but the diocesan office was 2,000 miles away, necessitating the appointment of an assistant bishop.

For Rwanda, the question of international debt is a real issue. It means that a country emerging from war already owing money must repay its dues, at the same time borrowing more for reconstruction. It also means less is available for school fees and looking after the orphans and widows.

For Archbishop Kolini the task now is to get to know his priests and bishops better and then to create boards for social ministry that bring both clergy and laity together to articulate their vision of a new Rwanda.

Sexuality Continued from page 1

Conference said today is to primates, 'Monitor this, watch this.'

In comments to the plenary just before the vote, Dr Carey endorsed the resolution as standing "wholeheartedly with traditional Anglican orthodoxy," but also expressed his belief that the Church's discussion of sexuality will continue.

"I see no room in Holy Scripture or the entire Christian tradition for any sexual activity outside matrimony," he said. "The amended motion, actually, is simply saying what we've all held... Anglican belief and morality stand for."

But, he said, "We are aware that we have to go on listening. The dialogue continues."

Text of Lambeth Conference resolution on human sexuality

The Lambeth Conference yesterday (August 5) approved the following resolution on sexuality by a vote of 526 in favor and 70 against, with 45 abstentions (italics indicate amendments).

"This Conference:

a) commends to the Church the subsection report on human sexuality;

b) in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that *abstinence* [A28] is right for those who are not called to marriage.

c) recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships, and we commit ourselves to listen to the experience of homosexual people. [A24] We wish to assure them that they are loved by God and that all baptised, believing and faithful persons,

regardless of sexual orientation, are full members of the Body of Christ;

d) *while rejecting homosexual practice as incompatible with Scripture*, [A36] calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn *irrational fear of homosexuals* [A27], violence within marriage and any trivialisation and commercialisation of sex;

e) cannot advise the legitimising or blessing of *same-sex unions*, nor the *ordination of those involved in same-gender unions*;

f) requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

g) *notes the significance of the Kuala Lumpur Statement and the concerns expressed in resolutions IV.26, V.1, V.10, V.23, and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.* [A15]"

E-mail Continued from page 1

Mr Mills, who owns a communications consulting firm in Canberra, Australia, joined the InterAnglican Information Network set up at the last Lambeth Conference and was selected to help set up the extensive system for the Conference.

More than 250 bishops have logged-on to send and receive e-mail since the Conference started, more than a quarter for the first time. "The response has exceeded our estimates," Mr Mills says.

One bishop was "over the moon" when told there was no charge for the service. A grant from Trinity Church, Wall Street, has made more than 200 computers and e-mail addresses and assistance available for all bishops at the Conference.

"My own diocesan bishop has only tinkered with e-mail," Mr Mills says, "but he's using it regularly now to prepare his presidential address for a diocesan synod meeting."

E-mail also is being used for administrative and business communications within the Conference, as was much of the pre-Lambeth planning. "It doesn't replace face-to-face meetings but it's financially attractive when the resources are scarce," Mr Mills says.

Making this the most interactive Lambeth Conference ever held has been a prime focus of Trinity for the past three years. Grants already have been made to Liberia, Panama, Fiji, Tanzania and Guatemala among others to provide computers and new technology within the Anglican Communion. The problems are sometimes as complicated as the technology. In some places the sale of

modems or satellite dishes is illegal while in others, such as Papua New Guinea, new technology has allowed them to "leapfrog beyond Australia because they didn't have a legacy of outdated equipment," Mr Mills says. "But Trinity is keen to support new work where it is wanted," he adds.

Bishop Kowa intends to stay on the bicycle and will write a grant application to Trinity by e-mail from the Conference. Once you learn to ride, you never forget!

Trinity has allocated more than \$700,000 for 1998 to strengthen the Church in the global south and another \$250,000 to strengthen telecommunications in the Anglican Communion.

For grants information write to Trinity Grants Programme, 74 Trinity Place, New York, NY 10006-2088; telephone 212.602.0710; or e-mail <trinity.grants@ecunet.org>.

Technology Continued from page 1

offers both "promise and danger," the report asserts.

"We operated under the scriptural dictum in Genesis 1:28," Bishop Frank Allan (Atlanta, US), subsection chair, notes. "Our dominion of the earth has at best been a reverent stewardship... at worst, our dominion has despoiled the earth."

While the report takes note of the technological revolution that has occurred since the last Lambeth Conference—for example, the computer revolution, internet, unravelling of the genetic code and cloning—it warns that "more and more technological power is being consecrated in the hands of fewer and fewer people." It suggests that globalisation may be "a new colonialism."

Bishop Allan says that what concerns him most is that technology changes people and their value system.

Daily Events Tomorrow

Friday August 7

7.15 am	Eucharist (Province: The Episcopal Church in the Philippines) followed by Bible Study video with <i>John Austin, Bishop of Birmingham</i>
8.15 - 9.15 am	Breakfast
9.30 - 11.00 am	Morning Prayer and Bible Studies
11.00 - 11.15 am	Coffee
11.30 - 2.30 pm	Spouses: Worship and Farewells, followed by Buffet Lunch together
11.30 - 1.00 pm	Plenary Session
1.00 - 2.30 pm	Spouses: Gentle Keep Fit Exercises to Music
2.00 pm	Lunch/Free Time
3.00 - 3.15 pm	Spouses: Excursions
3.30 - 5.30 pm	Tea
5.45 pm	Section Plenaries
6.30 - 8.00 pm	Evening Prayer (Province: The Church of the Province of Central Africa) followed by Bible Study video with <i>George Carey, Archbishop of Canterbury</i>
	Dinner

Many faces of outreach



Clockwise from main picture:
 1: Pump maintenance. 2&3: The Bishop of Kensington's Mission Drive. 4: Habitat for Humanity, building a home for family with two children. 5: Doctors treated over 700 adults and children in a four-day clinic at San Jose de la Montana. 6: Wabankela Feeding Scheme (between 30 - 86 children daily) clean hands and teeth, now ready to pray and sing.

by Doug Tindal

In the Kensington area of London a double-decker bus bears the slogan "2000 years since what?" In the Oke-Osun, Nigeria, a mountain has been consecrated for prayer. In Wabankela, Diocese of Port Elizabeth, 30 to 80 children gather daily to be nurtured in body and spirit. It's all part of the rich variety of mission in the Anglican Communion, as represented by the bishops of Section Two, "Called to Live and Proclaim Good News."

Each bishop was asked to bring stories and photographs of mission in

their diocese, and a selection of these is now posted in the lobby of the Grimond Building. The stories reveal some common themes. Chief among these is the essential unity of mission and evangelism. The crest of the Diocese of Luwero (Uganda), for example, symbolises its many ministries: distributing seeds and agricultural services; teaching animal husbandry; caring for the elderly and sick; planting trees; fishing; operating a crafts shop; and, of course, preaching the gospel-using words when necessary.

In the Diocese of Alabama, four congregations sent a team of two doctors, three nurses, three priests and seven laypeople to San Jose de la Montana in Honduras. They set up a clinic and treated more than 700 people over a four-day period. In many cases, effective outreach requires a willingness to go beyond the churchyard. Bishop Roger Sainsbury (Barking, England) conducted a personal mission to the people of Havering, strolling cassocked and crosiered into the pubs and round the market.

strife." Through the clinic, members have helped to "incarnate hope, caring and compassion in their community." Prayer runs throughout the mission stories, but nowhere more prominently than in the Diocese of Oke-Osun, Nigeria. Its report notes: "a remarkable outcome of people's greater disposition to prayer is the consecration of a prayer mountain for the diocese. Besides regular diocesan and archdeaconry prayer sessions on Mount Aseyori, individuals and groups go there to pray." It's not all triumph and success. One photo shows a modest church in rural Kyoto (Japan), built in 1929. "The present congregation, however, only numbers three. ...the rural population is not at all receptive to Christianity. To carry out effective mission in such areas is the greatest mission challenge we now face." And, dramatically, the Diocese of Cork (Ireland) began the Decade of Evangelism by closing 20 churches. It was a courageous and appropriate move, but one which required great discernment. Along the way, the Church recognised that one of the churches scheduled for closure instead should be renewed. The small congregation caught the vision and raised £180,000 for a complete renovation of the building. The result: closer ties with the community, better relations with the neighbouring Roman Catholic congregation, and an appropriate new name: The Church of the Resurrection.

The market village of Aylesbury, in the Diocese of Oxford, is the scene of the ancient King's Head Inn, once patronised by Henry VIII, now renovated into a Christian conference centre and restaurant. A restaurant? It's one way, says manager Andrew Clark, of reaching "the God-indifferent, unchurched middle class."

The Aylesbury venture is one of many in which ecumenical cooperation is prominent. Similarly, in the Diocese of Monmouth (Wales) Bishop Rowan Williams lends support to a fledgling Christian healing ministry, the Well Centre in Cwmbiran. And an ecumenically sponsored clinic in a poor section of St Augustine, Florida (US), shows how centring oneself in service to community can bring renewal.

The congregation of St Cyprian's, writes the rector, used to be "inordinately preoccupied with its own self-preservation, discouraged, and torn by

Words can't describe them

The Communications Director and Staff (from left) Veronica Elks, Jim Rosenthal, Barbara Braver, Dominic Brant

Spouses' Programme Communicators

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The Telecommunications Team

The Conference News Team

Harriet Long, Photojournalist

The Lambeth Daily Team

The Media Relations & Interviews Team

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telecommunications director for the Episcopal Church, US; and Lesley Perry, media adviser to the Archbishop of Canterbury. Supporting these leaders are assistants Dominic Brant and Veronica Elks. This team shares in oversight of the Lambeth Conference Communications Centre, located at the Canterbury Business School on the University of Kent campus. Daily work is shared among the Centre's several units.

As many as 200 requests for interviews are processed daily by Ms Harries and her team, assisted by Mark Lamour (Ireland). Mr Beaver oversees overall media relations, and hosts widely attended daily news conferences. A newsroom with modems and personal computers accommodates journalists from around the world, thanks again to the Trinity Wall Street grant.

Other Communications units include the Conference news team (led by James Thrall, former deputy director of news and information for the Episcopal Church in the United States); The Lambeth Daily (edited by Robert Williams, communications director for the Diocese of Los Angeles); photographers (directed by the Ven Lynn Ross (Quebec, Canada); Section Communicators (led by Deaconess Margaret Rodgers, chief media executive of the Diocese of Sydney, Australia); seminararians led by the Rev Philip Chester (vicar of St Matthew's, Westminster, London). Veteran UK journalist Sally Hastings coordinates communications for the Spouses' Programme.

The Telecommunications Unit posts news releases, photographs, reports and The Lambeth Daily to the Conference website (www.lambeth-conference.org). Releases appear in English, French, Japanese, Portuguese and Spanish. Up to last Tuesday, more than 110,000 "hits" had been received on both the Conference and Anglican Communion Office websites, reports the Rev Dr Joan Butler Ford of the telecommunications section.

Bishops and others have been interviewed for various radio and television newscasts. The BBC aired the opening service from Canterbury Cathedral, and devoted a whole episode of "Songs of Praise" to the Lambeth Conference.

Most of the Conference's professional communicators are volunteers, here at their own expense from many places around the world. Scholarships for developing-world communicators have been provided by Trinity Church, Wall Street, by members of the Diocese of Los Angeles, and by the national US Episcopal Communicators organisation.