Bishops offer support to gay Anglicans from staff reports

In a strong sign of support, some 100 Lambeth bishops have put their names to a Pastoral Statement to Lesbian and Gay Anglicans.

DRAFTED BY BISHOP RONALD HAINES (WASHINGTON, DC) IN THE WAKE OF WEDNESDAY’S VOTE ON THE ‘SEXUALITY’ RESOLUTION AND CIRCULATED YESTERDAY, THE LETTER STATES: “WHEN THE LIMITATIONS OF THIS CONFERENCE, IT HAS NOT BEEN POSSIBLE TO HEAR ADUERELY YOUR VOICES AND WE APOLOGISE FOR ANY SENSE OF REJECTION THAT HAS OCCURRED BECAUSE OF THIS.”

WE PLEDGE THAT WE WILL CONTINUE TO REFLECT, PRAY AND WORK FOR YOUR FULL INCLUSION IN THE LIFE OF THE CHURCH. IT IS OBVIOUS THAT COMMUNICATION-WIDE WE ARE IN GREAT DISAGREEMENT OVER WHAT FULL INCLUSION WOULD MEAN,” THE LETTER STATES.

“YOU, OUR SISTERS AND BROTHERS IN CHRIST, DESERVE A MORE THOROUGH HEARING THAN YOU RECEIVED OVER THE LAST THREE WEEKS. WE WILL WORK TO MAKE THAT SO.”

SIGNATURES ON THE PASTORAL LETTER INCLUDE THREE PRIMATE’S, CANADA’S RICHARD HOLLOWAY AND WALES’ AELWIN JONES.

‘Leadership’ videos offered

One of the most valuable aspects of this Lambeth Conference has been the Bible Study Programme. The study of Paul’s second letter to the Corinthians was developed over two years by a team under the direction of Bishop Simon Barrington-Ward (Ely, England) and is now available for parish use from Trinity Television, New York.

Fifteen bishops were asked to share a personal story about a time in their ministry when their leadership was under pressure and how their Paul’s second letter to the Corinthians provided support and wisdom. Bishop Barrington-Ward said the design team’s goal was to represent the world-wide communion of bishops and to provide a spiritual resource applicable not only to the episcopate, but to leadership as a whole, including bishops’ spouses.

Trinity Church Wall Street, New York, New York, filmed the reflections for the daily study. “It was a profound experience to hear each of these personal stories and to enhance each with visuals and music to provide a context of place,” producer Linda Harnick said. Mrs Harnick, director of Trinity’s Television Ministry said the final reflection of the Archbishop of Canterbury was filmed on site Thursday and will be included in Bible Focus on Final Plenary Day.

Bible focus on final plenary day

Lambeth 98’s final plenary session, scheduled from 11.30am to 1pm today, will focus on the use of the Bible throughout the Conference, using a format that combines video presentations with a panel discussion and speaker.

The first section of a video produced by a team directed by former BBC producer Angela Tilly over the course of the conference will offer an introduction to the work and purpose of the conference.

Professor Dr David Ford, Regius Professor of Divinity at Cambridge University, will present a keynote address, followed by a second video section on the use of the Bible during the conference.

Professor Ford will chair an open discussion by four bishops: Archbishop R Ichard G Goodnow of Sydney, Presiding Bishop Frank Griwaldo of the United States, Bishop James Tengatenga of Southern M alawi (Central Africa), and Bishop William McLean, moderator of the Church of South India.

The final video segment on the conference’s debates will conclude the presentation.
A Word from the Anglican Indigenous Peoples Network

K. B. J. MacLeod, General Secretary, Anglican Indigenous Peoples Network

To our dear brothers and sisters in Christ,

Yes, the modern era of missions, which has often been invisible. For a recent example, let us consider another perspective which we consider vitally important.

Unfortunately, Indigenous Peoples have been often invisible. For a recent example, we may look to G-Cope 2000, the mid-decade assessment of the Decade of Evangelical Outreach from people from all over the world gathered at Kanuga for G-Cope—“an impressive cross section of Anglican Mission.” It was the Mardi delegation that reminded us that they gathered on a small island, and as such the reaction to the Indigenous Peoples of the Americas is the first and oldest Anglican missionary effort, no one bothered to remind us of this.

The Anglican Communion and Indigenous Peoples

Yes, the modern era of missions, which has often been invisible, when given birth to our Communion, began an impressive cross section of Anglican missions in the world gathered at Kanuga for G-Code—“an impressive cross section of Anglican Mission.” It was the Mardi delegation that reminded us of this. As we gathered in the light of the long history of the Church’s mission to them. In light of the present invisibility is more than stunning, it is frightening.

One often found living within the boundaries of the “First World” countries of the north, they experience poverty and hunger at a level that parallels conditions in the Two-Tiered World. They retain their Tribal identity and relationship to the Land, Indigenous Peoples are also frequently found living in urban environments. Statements regarding the wealth of Indigenous Peoples and their contributions to the poverty of the many. Strategies for mission in urban environments do not consider their presence. In the battle between North and South, Indigenous Peoples rarely rate an afterthought.

Indigenous Peoples in the World Today

Today, Indigenous Peoples, The People of the Land, stand, both spiritually and physically, at the interface of greed in a global culture of consumption. Spiritually, their family and clan based traditions is in the first line against scientific materialism. Physically, they inhabit the dangerous border between a greedy world and the resources necessary for over-consumption. Only rarely do nations bother to go through the charade of debt to steal from the Indigenous Peoples. They say, “It’s our land. They are our resources (c.f. Abraham).” Those who get in the way are in extreme danger.

Many more are destroyed, with only slightly less speed, in the aftermath of cultural and spiritual destruction—displacement and theft, disease and hunger, suicide and despair. Although all people feel the “fragmentation” of modern life, Indigenous Peoples do not see it as a problem of “pluralism and diversity.” It is the larger dominant society that has been forced to fit in the larger scheme of things. The ageness of many to appropriate N.A. symbols does not hide the basic innocent contexts. For example, two preliminary action reports here at Lambeth have said that the fragmentation of modern life leads to a “New Tribalism.” To Indigenous Peoples, “Tribalism” is the opposite—a clan based communal identity is associated with survival, hospitality and charity with all of Creation and her Creator.

The mechanisms and institutions that are developed to cope with the fragmentation of modern life are often destructive for Indigenous Peoples. For example, many types of counselling are based on an understanding of “Self” that is derived from the present cultural reality of mass consumption. For Indigenous Peoples, these theories are more than ineffective—they can only increase a sense of fragmentation and alienation.

Where do we go?

One fourth of the worlds remaining usable land is now in the hands of Indigenous Peoples, it will, no doubt, be the “betwixt” of many conflicts among the nations in the years to come. What is the hope of Indigenous Peoples in this precarious situation? Wishing how easy it has been “not to notice” the tribal nations in this conference? I regret that neither side of a cultural conflict can see Indigenous Peoples will be seen in the battles for land, air and water that will surely be a feature of much of the next century.

Yet, despite all that could be said in the negative, today, Indigenous Peoples throughout the world are in a Spirit-led cultural renaissance. Many are accepting the New Life of the Gospel with great momentum. Where this has happened, it has only strengthened the Spirit-led Traditionalism of their societies. Certain it is that has intensified the struggle they have with a globe eating culture of consumption.

The songs and prayers are getting stronger; the voice of Jesus is clear, and the power that sustains life never more evident. The question for this Conference is, “What will the Anglican Indigenous Peoples stand for?” After more than 500 years of deadly hostility aimed toward them, they still do—with pride and strength.

Similarly, the question is, “What will Jesus stand with?” The question for the Conference is whether the Anglican Communion stands with the Indigenous Peoples.

Submitted by Bishop M. As M Abda’nal (I’aaska, U.S.) on behalf of the Anglican Indigenous Peoples Network.

A Daily Quote

“Watch this space”

Dr George Carey, urging press to focus on further advance addressing world debt issues.

Source: Daily Telegraph

The Lambeth Conference 1998

Meeting at the University of Kent, Canterbury, England

DIRECTOR OF SECTION COMMUNICATORS

Lynn Rountree, Canterbury Business School

EPISTOLARY COORDINATOR

The Rt Revd and Rt Hon George Carey

DIRECTOR OF COMMUNICATIONS

Canon James Rosenthal

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H ard to f org et...
The Lambeth Conference concludes with focus on evangelism, debt, and war

**Pakistan court prevents consecration of an elected Anglican bishop**

By David A. Sardar

The consecration of Pakistan's Karachi Diocese bishop-elect, the Rev. Ejaz Inayat, has been restrained by the Sindh High Court (S.H.C.), and as a result Mr Inayat was unable to attend the Lambeth Conference.

Mr Inayat was elected as the forth Bishop of Karachi on October 1, 1997, but police were deployed outside the Holy Trinity Cathedral in Karachi on November 1 to prevent his consecration. He is entitled to consecration until 28 November, but the S.H.C. interpretation of the SHC rules in this matter is that Mr Inayat is forbidden to conduct religious ceremonies or take part in his administrative duties in the diocese.

The SHC's intervention in church affairs was instigated by a civil suit (No. 1454) registered by Ashraf Masih, representing 900 Muslims, against Mr Inayat and 31 other top Pakistani Christians in Pakistan. He asked the court to declare that Mr Inayat's election was null and void. The court concurred.

Ashraf Masih has been fighting against Mr Inayat and 31 other top Pakistani Christians in Pakistan. He asked the court to declare that Mr Inayat's election was null and void. The court concurred.

**Burmeses evangelism effort symbolised in sacred tree**

By Brenda Stanley

Daw Tin Tin Myaing of Burma has been called upon by the Church of England to tell the world of her country's suffering.

Daw Tin Tin Myaing, a member of the 12th Congress of the World Council of Churches, is known for her work in the Burmese church. She is a member of the Burma National League for Democracy and has been imprisoned several times for her activism.

In her letter to the Church of England, she wrote: "We are facing an unprecedented situation in Burma. The military regime has imposed a state of emergency, and our freedom of speech and assembly has been restricted. We need your help to bring attention to our situation and to support our efforts to bring about change in Burma."

As a symbol of this effort, the Burma National League for Democracy has planted a sacred tree, the Eugenia, in London's Lambeth Palace.

**Departures tomorrow**

**Keys due in Porters' Lodges**

Conference members are reminded that all are required to vacate on-campus accommodation later than tomorrow unless alternative arrangements have been made well in advance. By tomorrow morning, anyone using coaches to depart to railway stations or to Gatwick and Heathrow airports should have received a new confirmation of their departure arrangements from Peter Carson in the Regis tration Office in Giles Lane Annex. Enquiries may be directed to M R Carson in person or on extension 8076. Conference members are also reminded that keys to rooms on campus should be handed in to Porters' Lodges in each college or residential cluster.

**Early-morning Eucharist tomorrow**

Although the Conference concludes formally tonight with a celebration at the Eucharist, a said celebration will also be offered at 6.30am tomorrow in the Sacred Space (second floor of the Senate Building). Additional events will be available in local churches and Canterbury Cathedral throughout the day.
Thank you, Canterbury local committee

The Canterbury Local Committee, under the direction of Chairperson Peter Canan, has quietly directed the work of more than 500 volunteers over a period of four years to support Lambeth 98. The projects of the committee were begun and organized from the Canterbury diocese, which has welcomed volunteers from all over the world.

Other staff include: Canon Reg Humphries, Deputy Chairperson (diocesan volunteer), the Rev Derek Crumple (diocesan steward), the Rev Stephen Lard (student volunteer), Jennifer Llewellyn (spouses’ programme liaison), the Rev Maurice Worgan (transport for conference member), Sue Rennison (Parkwood and Giles Lane enquiry offices), Helen Thompson (shop), David Grummett (student volunteer), Sue Humphries (diocesan hospitality).

Can your Diocese contribute to the Personal Emergencies Fund of the Anglican Communion?

The fund assists clergy and their dependents with urgent medical costs and is administered from the London office. It is currently in need of extra donations to meet the requests for help. Donations (cheques payable to ACC Personal Emergencies Fund) can be sent to ACC, Partnership House, 157 Waterloo Road, London SE1 2UT, from which application forms to request assistance can also be obtained.

How many Anglicans are there?

by Bob Libby

Let us now turn to the question of just how many Anglicans there are. The latest published figure for the whole of the Church of England was 7.9 million according to the 1995 Communicant Enquiry. This is a drop from the 1990 figure of 8.1 million. However, it is still a large number of people who identify themselves as Anglicans. The Church of England is one of the largest independent churches in the world, with 2.5 million members. Other Anglican churches, such as the Church in Wales, have a similar number of members. The Anglican Communion, which includes all Anglican churches, has an estimated 70 million members worldwide. The Church of England alone has 7.9 million members, making it one of the largest independent churches in the world. The Anglican Communion includes all Anglican churches, with an estimated 70 million members worldwide. The Church of England alone has 7.9 million members, making it one of the largest independent churches in the world.