



Roadside robbery delays bishop

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TODAY'S KEY EVENTS

7.15am Eucharist
 9.30 - 11.00am Morning Prayer and Bible Studies
 11.30 - 12.30 & 3.00 - 4.00pm Spouses' Workshops - *Mission & Evangelism (2)*, -*Creative*
 11.30 - 1.00pm Sections
 3.30 - 5.30pm Plenary Session
 5.45pm Evening Prayer
 7.30pm Spouses': *Susan Howatch: 'Harassed Heroines and Healing Centres*
 8.30 pm Market Place: Multicultural Musical Celebration

Artist's passion for the poor

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Seeing through children's eyes

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Bishops play a round: Winners take back nine...by one

Bishop Ian Brackley (Guildford-Dorking, England) and teammates Jack Cherry, James Crossley and David Wykes were winners at Canterbury Golf Club on Sunday, scoring 86 points-including 42 on the back nine. Countbacks beset Bishop Gethin Hughes (San Diego, US) and teammates, who also scored 86, but with 41 on back nine, and Bishop Neville Chamberlain (Brechin, Scotland) and teammates, who scored 86 as well, with 40 on the back nine. The Archbishop of Canterbury conferred awards, including top honours to the winning team, which was sponsored by the Kent Messenger newspaper.

ON THE GREEN: Bishop Benjamin Mangar Mamur (Yirol, Sudan) prepares to putt as Bishop Gethin Hughes (San Diego, US), right, and Bishop Michael Hough (Port Moresby, Papua New Guinea) stand by.



Photos: Anglican World/Harriet Long



Conference will debate first resolutions today Bid to set up commission on ecumenical relations

by Allan Reeder

Calls for a new international Anglican commission on ecumenical relations will be among the first issues up for debate today as the bishops move into the business end of the Conference.

After two weeks of key addresses from leading experts and closed-door group work, the bishops begin a week of intense public plenary or business sessions in which they will debate the proposed resolutions.

Differing cultural approaches to making decisions may complicate the plenary discussions, Archbishop Robin Eames (Armagh, Northern Ireland) told a press conference yesterday.

"Some have come convinced that their way of doing business is the right way," Archbishop Eames said. "In some areas we will find agreement, and it won't surprise you that in some areas we will not find agreement."

Archbishop Eames also issued a strong challenge to the 60-strong contingent of reporters from the world's media to cover the debate

in the week ahead with depth and sensitivity. "It's easy to go for shallow stories of various disagreements," he said.

He also stressed that the Conference is not fundamentally a legislative assembly, and that the draft resolutions are subject to change. "They are not carved in stone; they are in plasticine," he said.

Most of the 108 draft resolutions to be put to the Conference will not be debated, the chair of the Conference Resolutions Committee, Bishop Michael Nuttall (Natal, South Africa), told journalists.

"The vast majority of the resolutions are on the agreed list" to be approved formally by the Conference, Bishop Nuttall said. If 50 bishops believe a draft resolution currently on the "agreed list" is contentious, they can ask that it be debated. "A maximum of 30 (resolutions) will be debated," he said.

Procedures for dealing with resolutions were drafted by the St Augustine seminar in May last year, which laid out plans for the Conference, and are designed to facilitate

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Episcopal visitors accommodate traditionalists

by David Skidmore

Ten years ago the possibility of women in the episcopate was a contentious issue for the Lambeth Conference and the Anglican Communion. Since then a majority of the Communion's 37 provinces have admitted women to the priesthood, and women have been elected bishops in three provinces.

Predictions by Conference planners that women's ordination would prove "a non-issue" this summer have proven true. Except for a brief flare-up in the press over threats by traditionalist bishops to protest at the presence of 11 women bishops, the issue of women's ordination has barely crossed the horizon.

However, for some bishops the issue remains very much alive. Bishop Noel Jones (Sodor and Man) chose to stay out of the official Conference photograph because of the presence of female bishops. He has also stayed clear of



Left to right: David Thomas, John Broadhurst, John Richards, John Scott Gaisford, Edwin Barnes
 Photo: Anglican World/David Skidmore

any Bible study groups where women bishops are present. His concern is that any discussion would be polarised and would "muddy the waters" of his theology.

The participation of a woman bishop in the Conference's opening service on July 18 in Canterbury Cathedral-Bishop Chilton Knud-

sen (Maine, US), who led the prayers of intercession- did not sit well with Bishop Jones who labeled it "tokenism at its worst."

One resolution touching on women's ordination will go before the bishops this week, but its focus is on protecting all views on women's ordination, rather than on

Please see **Bishops** page 3

Surveying the section reports

In addition to proposing resolutions for debate and assent in this week's plenary sessions, the Lambeth Conference's four Sections yesterday released reports of work in their respective areas of study. Highlights from the reports are conveyed here as follows.

SECTION ONE

Diverse themes shape ethical behaviour

by Margaret Rodgers

The diverse themes of Section One are linked because they cover areas that Anglicans must reflect on in forming their ethical and moral beliefs and their consequent actions.

Human Rights and Human Dignity: Section One lists immediate worldwide concerns under eight broad headings: the widening gap between rich and poor; the violation of women and children; the effect of the global economy; war, guns and landmines; racial and caste discrimination; fundamentalism and nationalism; refugee migration, asylum seekers and uprooted and displaced

people; and indigenous peoples.

It challenges the Church to be a model community, a moral community and a learning community; and to encourage the establishment of peace-making agencies to promote reconciliation and justice, most particularly for women and children.

The Environment: Creation is an act of Divine love, though it is disordered as humans experience it. A great challenge and opportunity confronts the Church. There is an urgent need for the Church to reflect on scripture and Christian tradition in the light of the ecological crisis and to effectively engage with the pursuit of a more sustainable life.

Biblical insights provide a firm foundation for a contemporary ecology-theology. The Sabbath must be reinvigorated as a feast of redemption and an

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anticipation of the ecological harmony and sustainable equilibrium of Christ's Kingdom.

Human Sexuality: Human sexuality, gift of a loving God, is to be honoured and cherished by all people. Human sexuality is intended by God to find its rightful and full expression between a man and woman in the covenant of marriage, understood to be a life-long, monogamous and unconditional commitment, yet singleness and dedicated celibacy are Christ-like ways of living.

Some persons experience themselves as having a homosexual orientation. They are loved by God, and all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ.

The Church and all its members must work to end any discrimination on the basis of sexual orientation, and to oppose homophobia.

The section group was not of one mind about homosexuality and listed its variety of understandings.

Modern Technology: Everyone wants technology because it brings the promise of a better life. But it is also fed by a particular world view and is sustained by market forces.

It brings not just the surface enhancement of life, for it moves inward and shapes our understanding of ourselves, our relationships and our world.

Some of the poorest parts of the Communion are concerned about the harmful effects of modern technology.

The primary challenge is the responsible appropriation of technology. The section group is concerned about the varieties of genetic engineering and their effect, and also about the technology of war.

It calls for the establishment of a commission through the ACC to track

technological developments, to reflect on them theologically and ethically, and to keep bishops and other leaders informed of new developments.

Euthanasia: Five principles must be kept in constructive tension in this discussion.

Life is God-given; humans are in relationship with the created order; while flawed by sin they have the capacity to make free and responsible moral choices; purpose and meaning are found in relationship with God; and this life is not the sum total of human existence.

Euthanasia is the act by which one person intentionally causes or assists in causing the death of another who is terminally or seriously ill in order to end the other's pain and suffering.

Proper decisions must be made to ensure respect for human rights and human dignity throughout the world, and those who are terminally or seriously ill must receive the best possible pastoral and medical care, including palliative care.

International Debt and Economic Justice: The same generosity of God that was manifested in Jesus Christ is apparent in the liberation of the world. It affects all aspects of our humanity; it brings freedom from all that destroys healthy human life.

"We cannot stand by while developing nations represented among us pay up to 10 times as much each year in debt repayments as they receive in aid from wealthier nations, and while up to 40 percent of a nation's income is spent on debt servicing instead of basic needs such as food, health and education.

"This is a scandal, a grave moral wrong. Hearing one another's stories, we are deeply affected by the enormous weight of human suffering, seriously compounded in many countries by the burden of debt.

"We feel compelled to speak out against this suffering. When one member of the body suffers, all suffer."

SECTION TWO**All called 'to live the good news'**
by Doug Tindal

"All are called and all are sent" in God's mission of living and proclaiming good news, according to the report of Section Two.

The theological context of mission and evangelism is reflected by the Archbishop of Canterbury's words during the mid-point review of the Decade of Evangelism: "Mission which does not have evangelism as a focus is not Christian mission," Archbishop Carey said, "and evangelism which keeps itself aloof from matters of justice and human welfare does not reflect adequately the biblical revelation."

The report responds to four chal-



Room at the cross: Conference chapel welcomes visitors for prayer and meditation from 6.15am to 10.15 daily in the campus Senate House, where large cross above serves as focal point for reflection.

Photo: Anglican World/William Killough/TI

lenges: First, "God is working in the world today quite beyond the limits of our budgets, structures and expectations." Second, the global economy's impact, particularly on young people and on the increasing flight from rural areas to cities. Third, the "aggressive assertion of national and religious identity," which may bring persecution to religious minorities. Fourth, the challenge of "remaining faithful to the distinctiveness of the Gospel" when people of different faiths must live in harmony.

The 43-page report is dotted with more than two dozen "stories" illustrating how members of the section have experienced mission and evangelism: intervening in South Africa's "taxi wars," showing the face of Christ in everyday life; renouncing one's baptism for the sake of serving one's people; turning the other cheek to be spat upon, again and again and again.

The stories are not a formal part of the report but they vividly represent the human realities from which it emerges.

Sections of the report itself address several themes.

The Church as "God's partner in mission" envisions a Church rooted in its community and living in the spirit of Jubilee.

"The world God loves" speaks to:

- "Out of control" globalisation and urbanisation which bring loss of identity and community;

- The global "youth culture," which sometimes renders Christianity "alien;"

- Religious pluralism, including a list of "30 theses." Christians must work for genuinely open and loving human relationships with people of other faiths, it says.

The report gives extensive attention to the missionary congregation, the missionary diocese and the missionary bishop. The congregation is the "fundamental unit," it says. The touchstone by which all other activity in the wider Church is measured is whether it is received as supporting and encouraging the local congregation in mission.

Diocesan structure must enable mission. All dioceses should be encouraged to develop companion link relationships.

"The bishop is, distinctively, some-

one to whom apostolic authority is given." The missionary bishop's "primary ministry is as servant-leader...working and living out with the baptised what it means to be a holy people in [that] place and time."

SECTION THREE**Call to unity has 'fresh urgency'**
by Katie Sherrod

Section Three's report says the call for all God's diverse people to be held in unity is heard with fresh urgency today because of the opposing forces of fragmentation and globalisation.

Each has positive and negative effects. Fragmentation awakens liberating self-awareness in indigenous and other minority groups but also stimulates tragic and violent separatist conflicts between cultural minorities.

Globalism, driven by the world market and communications technology, brings dreams of inclusion for "all" but too often at the expense of "each."

Within this context the report holds up special concerns of women, youth and the poor as they exist in the interstices between global economic forces, the media, technology, science and religion. Because Christian tradition emphasises both the contextuality and catholicity of the gospel, and the Anglican Communion stresses "both the one and the many, held together through the sacramental life of the Church," the Church can be the new creation in which "all" and "each" are held together.

It lays out areas of common ground, among them the affirmation of baptism as the foundation of all Christian ministry; the necessity of the orders of bishops, priests and deacons to the well-being of God's Church; the importance of a broadly interpreted lay ministry; and the five commitments directly related to all ministries: worship, proclamation/evangelisation, forgiveness or reconciliation, service, and working for justice. It rejects lay presidency and affirms the diaconate as a distinct order.

It upholds the centrality of scripture while acknowledging and honouring differing approaches to scriptural interpretation. It affirms it is possible to be a faithful Church while encompassing these differences: "The gospel is one, though the Church hears and responds to it in multiple forms." Worship is held to be so central that liturgy is addressed with a statement appended to the report.

As participants in the Church's story, the report says, "we cannot expect those who have gone before us to bear the witness that only we can make." This responsibility lies on the resources of the whole Communion; we cannot rely on a centralised juridical authority.

It affirms a standard of loving faithfulness in marriage, family and sexual

SECTION FOUR**Report upholds concern for 'visible unity'**
by Randall Lee

Calling for a recommitment to the historic Anglican concern for the visible unity of the Church, as well as the unity of the human community, the report from Section Four identifies "humility, gentleness, patience and loving tolerance" as essential characteristics for engaging in the ecumenical task.

Under the theme "Called to be One," the report calls attention to the three major topics under consideration by the section. The report's first chapter summarises significant developments gleaned from relationships with churches in communion, local advances, regional cooperation, and councils of churches, especially the World Council of Churches.

The report recognises that the movement toward visible unity will result in the development of certain "anomalies," but that these anomalies "are rooted in the greatest anomaly, which is division within the Body of Christ."

Nonetheless, "visible unity is to point to the sort of life God intends for the whole of humanity, a foretaste of God's Kingdom," the report says. As in the past, Anglicans will be helped in their ecumenical work by reaffirming the Chicago-Lambeth Quadrilateral of 1888, which the report calls "a dynamic for unity."

Turning to the theme of "New Churches and Independent Christian Groups," identified as an area of "growing concern" and addressed for the first time by a Lambeth Conference, the report rejects the simplistic terms of "pentecostal" and "fundamentalist" to describe these churches.

Rather, the report identifies eight characteristics such as biblical literalism and "free and enthusiastic" worship as representative of these groups. While many have encountered these churches with "a sense of threat," the report recognises that Anglicans might learn from them how to train people to evangelise, more forcefully proclaim the scriptures, and achieve greater clarity in moral teaching.

The third chapter of the report covers the work accomplished during the last decade in bilateral and multilateral conversations. A summary of Anglican international conversations with 10 church groups is included, along with a reflection on the important contributions of the Faith and Order Commission of the World Council of Churches.

All three themes contribute to one of the most controversial sections of the report, "Consistency and Coherence: Response and Reception," which endorses the proposal of the 1996 Agros Report for the establishment of an Inter-Anglican Standing Commission on Ecumenical Relations.

The Lambeth Conference 1998

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

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James Thrall, North Carolina

DIRECTOR OF SECTION COMMUNICATORS

Margaret Rodgers, Sydney

DIRECTOR OF PHOTOGRAPHY

Lynn Ross, Quebec

The LambethDaily

Tel 82 8091 Fax 82 8092

EDITOR

Robert Williams, Los Angeles

ASSOCIATE EDITOR

Brian Thomas

Christchurch, New Zealand

CREATIVE DIRECTOR

Marla Murphy, Los Angeles

ART DIRECTOR

Andy Day, Canterbury

SENIOR CORRESPONDENTS

Carol Barmwell, Texas • Jane Gitau, Kenya

STAFF WRITERS

David Duprey • Bob Libby

CONFERENCE NEWS TEAM

Lisa Barrowclough • Nan Cobbe • E. T. Malone, Jr

Jan Nunley • Allan Reeder • Katie Sherrod

David Skidmore

SECTION COMMUNICATORS

Nicola Currie • Randall Lee

Sarah Moore • Doug Tindal

STAFF PHOTOGRAPHERS

William Killough • Harriet Long

Jeff Sells • Anne Wetzell

CIRCULATION

Seminarians in residence

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Daily Question

What did you do over the free weekend?

**Bishop John Lipscomb of Southwest Florida (US)**

My wife and I travelled to Chartwell to Winston Churchill's house. It was a delightful opportunity to visit his home. The weekend, for me, was a quiet time to relax after a very busy two weeks.

**Mario Ribias, Steward, of Sao Paulo, Brazil**

On Sunday I went to the Eucharist in the Senate House. It was a very powerful experience as the service was spontaneous with no real structure. There was a great mixture of people, which created a feeling of unity. We sat on the floor together, stewards next to spouses, and so on.

**Canon Patrick Augustine of Virginia (US)**

My wife and I went to Manchester where we spent time with the congregation of South Asia. There were also many Muslims, Hindus, and Sikhs, as well as Christians. The worship was the most beautiful experience. I also enjoyed one of my best curry dinners!

Interviews and photos by Harriet Long

Roadside robbery delays Nigerian bishop's arrival at Lambeth

by Allan Reeder

An encounter with roadside bandits robbed a Nigerian bishop of the first week of the Lambeth Conference.

Bishop Vincent Muoghereh reached Canterbury on July 25, one week after most other bishops arrived. The late arrival came after the bishop and his wife were robbed at gun-point in Nigeria, thieves escaping with his car, passport and visa.

In Canterbury at last, Bishop Muoghereh told how his car was run off the road by a gang of robbers. The drama unfolded June 19 when the bishop was making the

400-kilometre return trip from Nigeria's capital, Abuja, to his home diocese of Ughelli in the central-south of Nigeria, after collecting his visa from the British embassy.

The bishop's car was overtaken at high speed and edged off the road into the bush. The four robbers "brought out guns and ordered us to get out of the car," Bishop Muoghereh said.

The bishop, his wife, Blessing Muoghereh, and their driver were ordered to lie on the ground. After threatening to back the car over them, the gang drove off, taking cash as well as the bishop's passport and new visa.

The bishop called the robbery "very frightening." He learnt later that the same gang had earlier held up passengers on a bus and had shot one woman.

While the car was later found abandoned, Bishop Muoghereh discovered that it would take at least two weeks to replace his visa. His flight to England had to be delayed.

Calls from Conference Manager David Long to British immigration authorities helped arrange the new visa, but Bishop Muoghereh and his wife still arrived one week late. The bishop said he was "embarrassed to be the only one left at home."

The travel obstacles continued



Vincent and Blessing Muoghereh

Photo: Anglican World/Jeff Sells

for the bishop and his wife when a suitcase was off-loaded at Frankfurt by mistake.

While the bishop has missed the first week of the conference, the impact of the theft of money has been somewhat eased. Bishop Muoghereh, only recently conse-

crated as a bishop, had intended to use the stolen money to purchase episcopal robes during his visit to England. One of the Conference Market-Place stall-holders, Henwoods from Folkestone, has offered to supply him with a new cassock at no charge.

Churches called to celebrate 2000

by David Duprey

Sir Andrew Lloyd Webber, the world-famous composer, introduced members of the Conference to the Open Churches Trust and "Celebration 2000" in the Gulbenkian Theatre last Wednesday.

The Open Churches Trust was begun by Sir Andrew "to open for public use, enjoyment and education the thousands of beautiful places of worship often kept locked as protection from theft and vandalism."

"This trust hopes to help the congregations of the finest of these buildings to open them so the public can enjoy not only their beauty and structure but also their often unique history," he said.

"Celebration 2000" is a project to celebrate the birth of Jesus at the

turn of the millenium, and Conference members previewed a special liturgy designed to mark what God has done in Christ through this past millenium.

Pupils at all 5,264 secondary schools throughout the United Kingdom have been asked to compose millennium prayers, and the "winner" will be chosen by an ecumenical group of church leaders, including the Archbishop of Canterbury.

The Churches Open Trust and "Celebration 2000" is offering materials for Conference members to take home and adapt as they wish. The goal is to have prayers said and bells rung around the world at noon on January 1, 2000.

Further information may be obtained by phoning 0171 240 0880.



Sir Andrew Lloyd Webber visits Market Place

Photo: Anglican World/Lynn Ross

women in the priesthood and who have no recourse to traditional-minded bishops in their dioceses or regions.

According to Bishop Edwin Barnes, suffragan bishop of Richborough and the provincial episcopal visitor for the eastern half of the Province of Canterbury, this is not a temporary arrangement. "It is an open process of reception until the churches-internationally-are of a common mind."

When a vacancy occurs in a parish, the wardens and council are supposed to review the resolutions relating to the episcopal visitors' plan and determine whether they need a consultation with an episcopal visitor.

"I remind them what the Act of Synod says, that they are perfectly proper Anglicans by choosing to vote for this system."

But choosing that system can be a challenge, Bishop Barnes noted. Not only must parishes approve the assignment by a two-thirds majority; they must also accept the status of being a renegade minority with-

in their dioceses.

Each of the four flying bishops serves an average of 60 parishes, and provides counselling and advice to any lay member or cleric who turns to them.

Bishop Barnes has few complaints about the reception he has been given by the province. He notes that he is a canon of the cathedral in St Albans and celebrates a Eucharist every Thursday afternoon attended by traditionalist clergy.

If female bishops are approved by General Synod, Bishop Barnes does not anticipate a formal schism. The Church of England, he said, has chosen "to hold people in the Church who are opposed and who will remain opposed as far as I can see."

The Church in Wales also has a "flying bishop" serving traditionalist parishes in that province of the Anglican Communion.

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Communion shines in 'Songs of Praise'

from staff reports

"It was the Anglican Communion at its best," the Director of Communications for the Lambeth Conference, Canon Jim Rosenthal, said after viewing the broadcast on August 2 of the traditional "Songs of Praise" programme on BBC.

Canon Rosenthal said: "Stephen Benson and Claire Campbell Smith of the BBC have been working with me for over six months on this project. It was the one thing that I wanted to see happen as we try to tell people what the Anglican Communion is all about."

"I think we did it and that those who created the programme did it well."

"Songs of Praise" has taken on a new life in recent years. Full documentary and music footage makes for an enlightening programme that speaks clearly of peoples' faith in God through their individual circumstances in life.

"Songs of Praise" accomplished this through the stories of several bishops, including Bishop Dinis Sengulane (Mozambique), Bishop Geryl Wolf (Rhode Island, US), Bishop Mark MacDonald (Alaska) and Mrs Marion

McCall, who has become one of the stars of the Conference by her unique ministry of transporting her husband by aircraft to his episcopal visitations in Australia.

Voices also were heard from Bishop Kenneth Fernando (Colombo, Sri Lanka), Bishop Daniel Zindo (Sudan) and Archbishop Glauco Soares de Lima (Brazil).

Music included traditional English hymns as well as spirituals and a song from St Stephen and St Lawrence Church in Maputo, Mozambique.

Incredible singing accompanied the boat ride down the Thames with the soloist leading the bishops in the happy-clappy expressions of "Down by the Riverside."

Canon Rosenthal added: "The stories on 'Songs of Praise,' presented by the bishops, were poignant and dramatic. They expressed joy as well as concern, but most of all they provided the viewer with a look at the Anglican Communion which is a mosaic of people from all walks of life with various cultural expressions which form this great Christian family throughout the Communion."

Bishops Continued from page 1

the question whether women should be priests or bishops.

Proposed by Section Three, the resolution (III.2) calls on provinces to affirm "there will be no coercion, penalisation, or canonical disability" toward anyone regarding their position on women in the priesthood.

It further asks the Conference to declare that bishops are not obliged to "ordain, license or institute a woman bishop." The second point is moot in the Episcopal Church in the United States, which mandated the acceptance and ordination of women priests in all dioceses at its 1997 General Convention.

While the Church of England admitted women to the priesthood in 1992, it also provided space for dissenting bishops and parishes through the episcopal visitor act adopted by its General Synod in 1993. The act established a corps of provincial episcopal visitors, also known as "flying bishops," who provide episcopal ministry to parishes which are opposed to

Daily Events Tomorrow

Wednesday August 5

7.15 am	Eucharist (Province: The Church of England) followed by Bible Study video with <i>Clovis Rodriguez</i> , Bishop of Northern Brazil 2 Cor 11:1-15
8.15 - 9.15 am	Breakfast
9.30 - 11.00 am	Morning Prayer and Bible Studies
11.00 - 11.15 am	Coffee
11.30 - 1.00 pm	Plenary Session: <i>Discussion and debate including voting on resolutions</i>
11.30 - 1.00 pm	Spouses: Michele Guinness - 'Christian Celebration the Jewish Way'
1.00 pm	Spouses: Gentle Keep Fit Exercises to Music
1.00 - 2.30 pm	Lunch/Free Time
1.30 - 3.00 pm	Spouses: Rehearsal for Transfiguration Presentation, 'Crowning Glory'
2.00 pm	Spouses: Excursions
3.00 - 3.15 pm	Tea
3.00 - 4.00 pm	Spouses: Workshops
5.00 pm	Songs of Praise (viewing of Sunday's telecast) <i>Plenary Hall</i>
5.45 pm	Evening Prayer (Province: The Episcopal Church of the Sudan) followed by Bible Study video with <i>Nathaniel Garang</i> , Bishop of Bor 2 Cor 11:16-12:10
6.30 - 8.00 pm	Dinner/Free Evening
7.30 pm	Spouses: Evening at the Old Palace
7.45 - 10.00 pm	Spouses: Rehearsal for Transfiguration Presentation, 'Crowning Glory'

On View

Artist has passion for the young poor

by David Duprey

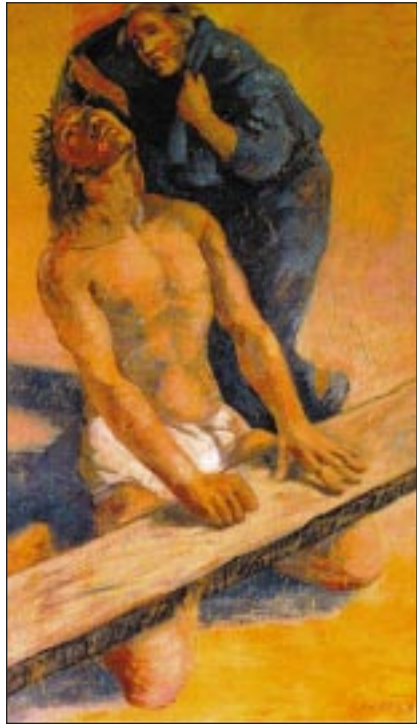
A special art exhibition, entitled "The Hidden Passion," is on display in Eliot College with prints and brochures available in the Market Place.

Artist Kathy Priddis, spouse of the Bishop of Warwick (England), has dedicated proceeds from both the prints and the originals to charities serving the needs of the young homeless.

The 14 oil paintings depict the 14 last events of the life of Christ, and hang on the balcony overlooking the Eliot College dining hall.

"The paintings are for sale, individually or as a set," Mrs Priddis says. "Please talk to me or to my husband, Bishop Anthony Priddis, resident in Eliot College."

She describes herself as "a Christian who paints, using the images abundant in the scriptures and in the natural



world, to inspire the imagination.

"The textures, sights and sounds we encounter in the world are, for me, an encounter with God. Painting is a struggle and a delight—a struggle to communicate a personal vision, a delight as I continue to learn how to express it."

Sales of the prints will benefit the young homeless in the Diocese of Coventry.

Proceeds from sales of the paintings themselves will go not to the painter but to an educational institution, which will then fund an annual award to encourage students to design projects to reach the young homeless in their own areas.

By request, Mrs Priddis is conducting interested parties around the exhibition and giving a short commentary on each painting. These tours begin at the exhibition at 1.15pm and will run until Thursday, August 3-6.

Lambeth Palace in 2000

As part of celebrations to mark the year 2000, the Archbishop of Canterbury and Eileen Carey have decided to open much of Lambeth Palace to the general public for the first time ever. A special exhibition is envisioned using a number of the Palace's treasures, say organisers, who add that major sponsors are being sought to underwrite costs. Expected to run from April to October, the exhibition will tell the story of the coming of Christianity to England; the roles played by Archbishops of Canterbury through the centuries; the multi-faceted work of the Archbishop of Canterbury



today; and the significance of the Anglican Communion around the world moving into the Third Millennium. Information about guided tours and a "timed ticket" system is expected to be made available next year. Further information may be obtained by writing to the Lambeth 2000 Coordinator, Lambeth Palace, London SE1 7JU.



Camera catches world through children's eyes

by David Duprey

Photographer William F. Killough III has captured views on the world through children's eyes, for an exhibit now on view in the Rutherford College dining hall.

The 40 photographs represent a larger collection of children from 68 countries, brought together over a journey of two years. It is one of the largest collections of photographs of children in existence, notes Mr Killough, who is on the Lambeth communications staff.

"It's a great privilege for me to be able to share my photographs at the Conference," Mr Killough says. "This exhibit of children from around the world has been a great success during the last year.

"My belief and prayer is that this success has been attributed to the viewers' being able to see the hope that I found in the eyes of these children."

Leaving the comfort of a Washington (DC) office, Mr Killough went to work with Mother Teresa in Calcutta, and also to her centre in Szczecin, Poland.

He has taught and supervised at an orphanage in Tegucigalpa, Honduras, as well as helped with a programme to aid street children in Cape Town, South Africa.

"They are all our children, whether it be from the next door or the farthest realm," he says. "They are the future of our tomorrow. It is our responsibility to ensure that they are given the resources and love to be able to keep the hope that I found in their eyes alive for their tomorrow."

The exhibit on display at Lambeth can be booked for other venues. Mr Killough may be contacted at the Communications Centre during the Conference.

• "A Taste of the Congo," an exhibit of photographs by Andrew Cromarty, is displayed on the refectory balcony of Rutherford College. The presentation is sponsored by the Church Mission Society.

• "An Exhibition of Contemporary Christian Art," sponsored by the Christian Art Group on Canterbury, is on view daily until August 9, 9am-6pm, at the Canterbury Environment Centre, St Alphege Church, St Alphege Lane (off Palace Street). Admission is free. Organised by Dr Willet Fernando, the exhibit features paintings, ceramics, stained glass, sculptures and prints rendered by Christian artists from Exeter, Isle of Wight, Hereford, Lancashire, Hampshire, Shropshire and Hertfordshire.

What goes with purple?

Visit the Market Place

by Bob Libby

An array of vestments, altar hangings and other ecclesial treasures that "go with purple" can be found in several displays in the Market Place Marquee. There, shoppers may choose from brightly coloured contemporary designs as well as more traditional renderings. Compass Rose designs are in abundance.

CM Almy, for example, crafted the reversible Compass Rose/traditional tapestry stoles which are being used throughout the Conference. There are 120 of them and they will be sold at the end of Lambeth (priced at £109 each). Almy is also giving away Compass Rose lapel pins to visitors.

Ceramic chalices used at the Conference also bear the Compass Rose ensignia. Chalices (priced at £20 each) are available at the Anglican World stand in the Market Place.

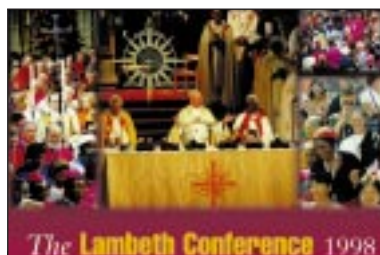
Hayes and Finch has Compass Rose stoles in four colours and a commemorative silver plate, while Juliann Hemingray boasts the design and construction of the vestments for Dr George Carey's institution as Archbishop of Canterbury.

Vanpoules in its Master Collection has raw silk with metallic threads eucharistic celebration garments. Popular within the Vanpoules collection is a millennium stole.

Wippells is offering a Compass Rose banner, tippets and watches. The watches promote the idea that "it's always time to pray for the Anglican Communion."



Bishop's Crozier Henwood has made a solid silver Bishops Crozier incorporating the Compass Rose. The Greek inscription, 'The Truth shall make you free' (John 8:32), is highlighted in silver gilt. The crozier was made by Henwood's own craftsmen in Folkestone, Kent, and can be seen on stand E6-7 of the Market Place. The crozier is available for sale at £1900. More details are available from Peter Rose, Managing Director of Henwood Ltd. on stand E6-7 or mobile phone 0836 325974.



A specially designed large postcard of scenes of Lambeth 1998 (cost 40p each) will be available at the gift shop at the annex or the Anglican World stand in the Market Place from Thursday. Limited supply!

Photos: Anglican World/Harriet Long

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tate debate, the Resolutions Committee Secretary, Mr Philip Mawer, said. "We're not in the business of trying to suppress voices from any quarter of the Conference," he added.

Today's plenary will be followed by two tomorrow: Section Two, including some of the regional resolutions, in the morning; and Section One, including any other resolutions addressing sexuality, in the afternoon.

Section Three's resolutions will be considered on Thursday, while the remaining resolutions from the regional groups, the Conference pastoral letter and a report from the Spouses' Programme will be presented on Friday.

At the opening of each plenary session the section chair or a representative will present a brief outline of the section's discussions, including the draft report, which the

Conference will then be asked to receive, Bishop Nuttall said. The wording of the reports produced by the sections will not be open to detailed debate.

Speakers wishing to address the resolutions may submit their names either before the plenary or during the discussion. Debate begins when the chair of the session calls a number of speakers to debate each resolution. Before a vote is taken, a designated person from the section will reply to the debate.

Bishop Nuttall told journalists votes will be taken first "on the voices," then, if necessary, by a show of hands. Bishops may also request a secret ballot, he said. Resolutions will require only a simple majority (50 percent plus 1 vote) for approval.

Conference planners are asking the bishops to keep Friday afternoon free in case an extra plenary session is needed to handle left-over business.

Smile, please... Conference photographers will begin bishops' portraits today

Conference photographers will this afternoon begin to take individual portrait photographs of bishops in attendance at the Lambeth Conference. Photographers will be available outside the plenary halls from 2pm to 5pm today, tomorrow and Thursday. Photos will update the Anglican Communion Office archives and serve practical purposes for use in Communion publica-

tions and the like. Bishops are asked to wear clerical collar; cassocks are not necessary since the photographs are "head-and-shoulders" shots.

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