



Indigenous offer views

Page 2

TODAY'S KEY EVENTS

7.15am Prayer Time
 9.30 - 11.00am Morning Prayer and Bible Studies
 11.30 - 1.00pm Final Plenary Session: *Bible presentation and official farewells*
 2.45 - 4.00pm Sections: *Reflections on Lambeth*
 6.00pm Closing Eucharist *followed by Party*

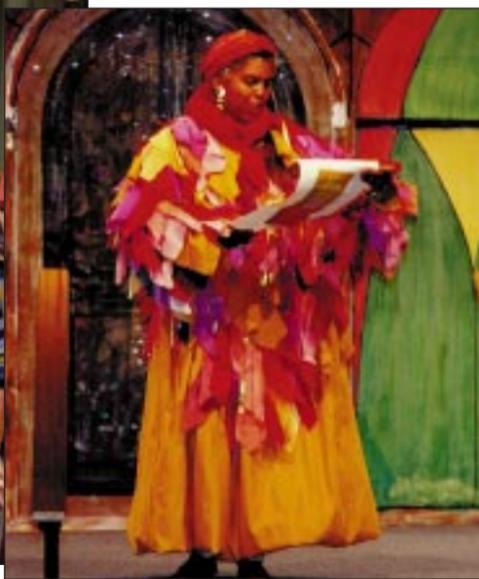
Afro-Anglicans build bridges

Page 3

How many Anglicans are there?

Page 2

'Crowning Glory'



Rave reviews followed thunderous applause and a standing ovation for Veronica Bennett's original production of "Crowning Glory," a musical drama performed by spouses for Conference Thursday evening. For nearly three weeks, more than 100 spouses and several professionals rehearsed the story of the transforming power of love, of a humble young king who dared to listen to his "jig-saw people"—the poor who don't fit in. Following a rousing finale, Eileen Carey (pictured centre, left) presented a huge bouquet of sunflowers to Mrs Bennett, who remarked graciously, "If there's any glory in it, it's got to be God's." The talented cast clearly enjoyed the evening as much as their appreciative audience did. Russelle Thompson (above), resplendently costumed, sang proclamations as the impoverished (top left) set a more serious tone for the story.

Photos: Anglican World/Lynn Moss

Dr Carey addresses closing news conference

Communion 'stronger' for Lambeth experience

by Jan Nunley

Calling the Anglican Communion "significantly stronger" because bishops from around the world have shared stories and worship together at Lambeth 98, the Archbishop of Canterbury met the press yesterday morning to offer his reflections as the Conference winds to a close.

Dr George Carey thanked the press for their "stamina" and for the quality of their reporting, while challenging those who have questioned the ultimate usefulness of a Conference engaged in prayer and study. "I hope that few people will take any gathering of Christians to task for that," Carey rejoined, citing the Conference's resolutions on international debt and human sexuality as positive achievements.

"The voice of the churches has certainly encouraged the G8 nations to look seriously" at international debt, Carey said, promising to press governments in the developed world to look seriously both at outright debt forgiveness as well as the World Bank's HIPC (Heavily Indebted Poor Countries) instrument.

Bishop Dinis Sengulane (Lemombo, Mozambique) added that churches in developing countries must also press their governments to engage in moral decision-making about debt. Bishop

Sengulane said that what developing countries need is "not just cancellation of debt but a monitoring group" to keep a close watch on the debt issue. "The Church has an important role to

Please see **Dr Carey** page 4

Conference condemns bombings in Africa

by David Skidmore

The Archbishop of Canterbury opened yesterday afternoon's plenary session with sobering news of yesterday morning's bombing of the United States embassies in Nairobi, Kenya, and Dar es Salaam, Tanzania. The incidents killed 80 people and injured more than 400 others.

Though those responsible for the attacks have not yet been apprehended, Dr Carey said he was sure the Conference would want to condemn their actions "unreservedly," as well as offer its prayers and condolences to the victims and their families. He said he would be sending messages of sympathy on behalf of the conference to the US, Kenyan, and Tanzanian governments.

"We are deeply shocked to hear what happened this morning," said Archbishop David Gitari, Primate of

Please see **Bombings** page 4

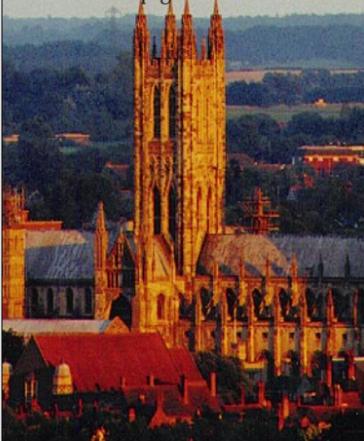
Signing off...

While today's edition of The Lambeth Daily is the final issue serving the Conference's 1998 session, continuing news and wrap-up reports are available on-line at www.lambeth-conference.org

Back-issues of The Lambeth Daily are available on campus today, 12noon-4pm, in full sets priced at £10 each, in the Conference Communications Centre at the Canterbury Business School and outside the Plenary Halls. Requests for photo reprints may be directed to Anglican World magazine's London office.

Videotapes of both the Opening Service and 'Songs of Praise' telecast will be sent from the Anglican Communion Office to conferees.

The Lambeth Daily staff thanks you, our readers and sponsors, for your kind support and insightful contributions to these pages.



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: "Within the limitations of this Conference, it has not been possible to hear adequately your voices, and we apologise for any sense of rejection that has occurred because of this reality."

"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 Communion-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 past three weeks. We will work to make that so."

Signatures on the pastoral letter include three Primates; Canada's Michael Peers, Scotland's Richard Holloway and Wales's Alwyn Jones.

'Leadership' videos offered

by David Duprey

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 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 scriptural

resource applicable not only to the episcopate, but to leadership as a whole, including bishops' spouses.

Trinity Church Wall Street, 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 Hanick said. Mrs Hanick, 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



Linda Hanick

Please see **Videos** page 4

Bible focus for final plenary today

Lambeth 98's final plenary session, scheduled from 11.30am to 1 pm 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.

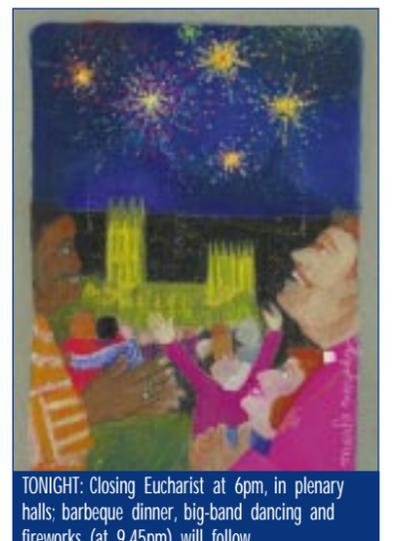
The first section of a video produced by a team directed by former BBC producer Angela Tilby over the course of the conference will offer an introduction to the work and purpose of the conference.

Professor 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 Richard Goodhew of Sydney, Presiding Bishop Frank Griswold of the United States, Bishop James Tengatenga

of Southern Malawi (Central Africa), and Bishop William Moses, moderator of the Church of South India.

The final video segment on the conference's debates will conclude the presentation.



TONIGHT: Closing Eucharist at 6pm, in plenary halls; barbeque dinner, big-band dancing and fireworks (at 9.45pm) will follow.

A Statement to the Lambeth Conference

A word from the Anglican Indigenous Peoples Network

To our Dear Brothers and Sisters in Christ,
As members and friends of the Anglican Indigenous Peoples Network, we would like to share some special concerns with the Lambeth Conference. With few exceptions, the concerns of Indigenous People have been invisible here. The many issues that are before us are clearly important and urgent. However, we respectfully ask that the Conference consider another perspective which we consider vital.

Unfortunately, Indigenous Peoples have often been invisible. For a recent example, we may look to G-Code 2000, the mid-decade assessment of the Decade of Evangelism. People from all over the world gathered at Kanuga for G-Code—an impressive cross section of Anglican Mission. It was the Maori delegation that reminded the assembled that they gathered on Native land. Even though the mission to the Indigenous Peoples of the Americas is the first and oldest Anglican missionary effort, no one bothered to question their absence.

The Anglican Communion and Indigenous People

Yes, the modern era of missions, which gave birth to our Communion, began with the first outreach to Indigenous People in North America. Since then, the mission to the Indigenous Nations



throughout the world has been a key component in the establishment of many dioceses and provinces. The invisibility of Indigenous People and their concerns at the Lambeth Conference is stunning in light of the long history of the Church's mission to them. In light of the present day situation of Indigenous People this invisibility is more than stunning, it is frightening.

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-Thirds World. Though they retain their Tribal identity and relationship to the Land, Indigenous People are also

frequently found living in urban environments. Statements regarding the wealth of the "First World" ignore 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 after thought.

Indigenous People in the World Today

Today, Indigenous Peoples, The People of the Land, stand, both spiritually and physically, in the way of a spirituality of greed in a global culture of consumption. Spiritually, their family and clan based traditionalism 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 is our land. They are our resources (cf. Rev. 18)." Those who get in the way are in extreme cases simply murdered in overt genocide. 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 culture's unforgiving call to "fit in" to the larger scheme of things. The eagerness of many to appropriate Native symbols does not hide the basic innocent contexts. For example, two preliminary section reports here at Lambeth have said that the fragmentation of modern life leads to a "New Tribalism." To Indigenous People, "Tribalism" is the opposite—a clan based communal identity is associated with survival, hospitality and solidarity 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-consumer-oriented culture. When applied to Indigenous People, these therapies are more than ineffective—they can only increase a sense of fragmentation and alienation.

Where do we go?

One fourth of the world's remaining usable land is now in the hands of Indigenous People. It will, no doubt, be the "battlefield" of many conflicts among the nations in the years to come. What is the hope of Indigenous Peoples in this precari-

ous situation? Witnessing how easy it has been "not to notice" the tribal nations in this conference one is tempted to fear. If neither side of a cultural conflict can see Indigenous Peoples, will they 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-based Traditionalism of their societies. Certainly it has also 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 not: "Will Indigenous Peoples stand?" After more than 500 years of deadly hostility aimed toward them, they still do—with pride and strength. Similarly, the question is not, "Does Jesus stand with them?" The question for the Conference is whether the Anglican Communion stands with the Indigenous Peoples.

Submitted by Bishop Mark MacDonald (Alaska, US) on behalf of the Anglican Indigenous Peoples Network.

Daily Quote

"Watch this space."

Dr George Carey, urging press to follow further Anglican advances addressing world-debt issues.

The Lambeth Conference 1998

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

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PRINTED BY

Castle Printers London Limited (0171) 436 3383

Visit the conference on line at
www.lambethconference.org

Letters

'Seal with your Spirit all transfigurations'

Might I encourage you to print the following hymn, written on July 22 by Bishop Mazilamani Azariah, in response to the Conference's "Bible, World and Church" plenary? It is especially appropriate for the final plenary on the same theme which I am coordinating. Bishops of the Church in South India and North India have greatly appreciated the hymn, which has been set to music. Bishop Azariah has written more than 100 lyrics in Tamil.

A HYMN FROM ST PAUL

*Father of mercies, we praise you and sing,
Father of Jesus, our Lord and our King,
Source of consoling and joy from above,
Mother-like comforter, spirit of love.*

*In our affliction, Lord, show us your face;
Scant is our strength, yet our strength is your grace.
Season with joy what sufferings will bring,
To share it with hearts that are longing to sing*

*Pour out your grace in the world and each heart
Let war be no more, and let hatred depart.*

*Free from their sins those with less, those with more,
For the sake of the one who though rich became poor.*

*Heal and renew all the word and its nations;
Seal with your Spirit all transfigurations
Help us be agents of your transformation
From glory to glory in Christ's new creation.*

(Professor) David F. Ford
Regius Professor of Divinity
University of Cambridge

To balance reporting on Eames Commission debate, a point well taken

In common with many other bishops, who hold a 'traditionalist' position on the ordination of women to the priesthood and episcopate, and who are deeply loyal Anglicans, I regret the somewhat one-sided reporting of the debate urging the respecting of the Eames Commission's recommendations in all Provinces of the Communion. When Bishops Victoria Matthews and Penelope Jamieson accepted my invitation to meet in dialogue from our differing theological perspectives, it was without any further end in view that that of mutual understanding. That we were able to progress to a joint resolution (in the framing of the final stages of which we were joined by a number of other bishops, including the Presiding Bishop of ECUSA) is indeed a sign of God's grace. Being a communion places upon us, and our individual churches, the need to respect the integrity of others and to ensure, in this instance, that 'traditionalist' bishops and the people they serve are not placed in impossible positions. We all need to reflect the generosity of God.

(The Rt Rev) Geoffrey Rowell
Bishop of Basingstoke
Winchester, England

Bendigo Synod speaks out on Spong theses

Probably neither you nor many of your readers will have heard of the Diocese of Bendigo in Australia. In spite of this, our Diocesan Synod, which met early in June, asked me to pass on to all the participants of Lambeth its reactions to Bishop John Spong's 12 Theses posted recently on the Internet.

Our synod resolution noted that many of the Bishop's points are a denial of the historic

Creeds of the Church and so are a denial of historic Anglicanism. The Synod reaffirmed its commitment to the doctrines expressed in the Apostles' and Nicene Creeds, and separated it from the views expressed by Bishop Spong. The Synod also encouraged the Lambeth Conference to exercise leadership in reaffirming our belief in the historic creeds of the Christian Church.

It is hard for me to express the disappointment, disillusion and pain that was inherent in our Synod debate. I have sent the letter to you for publication so that I can show faith with the clergy and lay leadership of my diocese.

(The Rt Rev) David Bowden
Bishop of Bendigo, Australia

It was a pleasure to serve...

You will not want to publish this, but I feel that I should insist you do.

For three weeks you and your colleagues have provided a daily overview of the important aspects of the Conference. You have somehow balanced the business of the Conference with a multitude of peripheral activities. You have acknowledged a range of people truly representative of the mosaic which is the Anglican Communion. You have managed to say "thank you" to all who have contributed so much, but with a significant exception. So let me say what you cannot, and would not say.

A big "Thank you" to the Editor of The Lambeth Daily.

The sight of a dining hall full of people immersed simultaneously in their breakfast and The Lambeth Daily is probably sufficient for you, but I wanted you to see a word of appreciation in print, too.

(The Rev Canon) Anthony Jewiss
Secretariat, Section Three, Los Angeles

Hard to forget...



• **Tuney loos?** With stereo speakers piping Chopin *concerti* into each chamber, portable facilities offered conferees not only convenience, but also more than one awareness of tinkling ivories. As one visitor mused: "I say! Now they're playing the 'Halle-loo-jah' chorus!"

PS: Of course, the portable ladies' and gents' were of added relief during last week's unfortunate sewage-line break in Eliot College...

• **Heart attack?** Observed in the Market Place: one vendor offered for sale a particular pectoral cross that doubles as a personal alarm... clearly an item of obvious helpful in war zones, or perhaps to awaken anyone caught dozing during a sermon.

• **Hot news?** As for bells and buzzers—the Conference Media Centre was evacuated on three notable occasions (routinely at deadline time, of course) as the whirring and heat of so many added computers continued to trip the sensors in the Canterbury Business School.

• **Spouses' outings?** Someone suggested "Spouses' Excursions" as a preferable way of referring to the several day-trips to local points of interest. It seems that "outings" suggested the potential for certain domestic adjustments.

• **Too much of a good thing?** Seeming rather tired one day while in the queue for lunch at Rutherford College, one bishop declared: "I am absolutely sick of sex."

Daily Question

What was for you a highlight of the Conference?

**Bishop John Chien of Taiwan**

"I have most enjoyed the Bible studies, and the sharing of the struggles of bishops. I was inspired by the commentary and the people. I liked the routine of meeting every day; it

was a continuous learning process."
Interviews and photos by Harriet Long

**Emily Peterson of London**

"I have enjoyed having the opportunity to meet all different kinds of people, and to experience different cultures. It has been very interesting to learn about other countries and seeing

the troubles of the world through the eyes of the bishops."

**Nadia Clarke of Athabaska, Canada**

"The sisterhood among the spouses has been an incredibly wonderful experience. Not only has it been exhilarating and joyful, but also humbling. I have enjoyed all

aspects of the Spouses' Programme; it was so inclusive."

Gathering of Afro-Anglican bishops built bridges, focused efforts

by Nan Cobbey and James Thrall

As the Lambeth Conference draws to a close, one pre-Lambeth gathering of Afro-Anglican bishops from Africa, England, the West Indies and the United States has proved fruitful.

The 68 bishops from four continents can point with satisfaction to successful resolutions achieved through their pooled effort, but also to ties of friendship forged across distinct cultural differences.

Sponsored by six United States dioceses, the gathering in Cambridge, England, July 13-15, was open to all bishops of Africa and the African diaspora—a body significantly larger by 98 dioceses than it was at the last Lambeth Conference.

While the meeting was not able to bridge widely divergent positions on the issue of sexuality, the bishops did identify mutual concerns they vowed to pursue during Lambeth. For Bishop Josiah Idowu-Fearon (Kaduna, Nigeria), meeting with other Afro-Anglican bishops, especially those who had attended earlier Lambeth Conferences, also offered a chance to get pointers on how to be heard.

"The Afro-Anglican conference informed us and prepared us for making positive contributions in the various sections," he said. "I personally wouldn't have participated as actively as I've had the joy of doing."

A presentation to the gathering on the issue of international debt was particularly helpful, he said.



Facing the future: African bishops at Lambeth.

Photo: Anglican World/Harriet Long

Calling for Decade of Reconciliation

The bishops issued a 10-point statement, "The Cambridge Challenge," on the eve of Lambeth, calling for a Decade of Reconciliation that would help "break down the walls which continue to separate us."

The four-page text also addresses the bishops' key concerns: debt cancellation, neo-colonialism, the arms trade, Islam-Christian relations, refugees of war, AIDS, inter-Anglican relationships, "full humanity," and church growth.

According to Bishop Orris Walker (Long Island, US), organizer of the meeting, the statement expresses "a feeling among bishops of color in the Anglican Communion that there is still too much business as usual and the focus was on the concerns of bishops of the First World." Even those in the developed world, he said, have "felt that . . . our voices were not being heard."

Fifty-one bishops signed the statement, including 20 from Nigeria, nine from the United States, seven from Kenya, six from Uganda, three from the Province of the West Indies, two

from West Africa, two from Congo-Zaire, one from Central Africa, and one from the Church of England.

Forging personal ties

The Cambridge meeting itself offered a moment of reconciliation for those who attended.

"Despite the things we have heard about the church in America, it has been very good to meet the bishops," Bishop Idowu-Fearon said. "And it was good for them to see the number of African bishops and to listen to how we're doing it in Africa."

The bishops' statement acknowledged the "great diversity and vastly differing contexts" of the Communion, which "presents its own inherent difficulties for the development of a common mind." The statement noted that "our own assembly at Cambridge has provided us with a fruitful reminder of this reality," but stressed that "we are in solidarity against the forces and sources of evil and dehumanisation."

It is also essential to heal perceived divisions between different regions of the Communion, he said. "The South needs the North, and the North needs the South," he said. "We agreed to extend the right hand of fellowship to

those in different cultures. We've got to listen to each other."

The bishops gathered again in the second week of the Lambeth Conference to recommit themselves to making their voices heard, and to continuing to "keep together the Afro-Anglican agenda," reported Bishop Clarence Coleridge (Connecticut, US), one of the sponsors of the meeting. They also began planning for another gathering, their fourth, "in the new millennium," he said. Two previous gatherings of Afro-Anglicans were held in Barbados and South Africa.

Relief of debt not enough

Despite a high emphasis on international debt throughout the conference, the bishops carried concerns right up to the plenary debate on the issue.

Bishop Neville de Souza (Jamaica, West Indies) and Bishop Alfred Reid (Montego Bay, West Indies), for example, expressed concern that neither the Afro-Anglican bishops' statement, nor the subsection report on international debt sufficiently addresses their concerns about the root causes of international debt. Bishop Reid prepared an amendment to the conference statement that was added Thursday afternoon.

"Debt relief is not sufficient," said Bishop Reid, "it leaves the system intact and it doesn't address the causes. The reason for debt in the world has to do with a global economic system in which eight countries—I'm talking about the G8—reserve the right to commandeer 90 percent of the world's resources for themselves and expect the rest of the world, which is the majority of mankind, to scramble among themselves and scramble with them for the remaining [10 percent]."

Bishop de Souza is also concerned that trade rules set up to benefit international companies are at the expense of

developing nations. "All countries become investment opportunities over which we have no local control," he said. "They send in and they take out foreign investment funds as they like, controlling internal economy and destroying the third world nations capability to manage their balance of payments. They are going back to colonialism."

The Cambridge statement declares the bishops "deeply appalled" at the lack of political will of wealthy nations and multinational institutions "to radically challenge" the causes of the "disastrous conditions" they see in their countries.

Support for newly converted Christians

Archbishop Joseph Adetiloye of Nigeria especially appreciated the Afro-Anglican bishops' suggestion that the Lambeth Conference encourage economic and social support for Christians in the Muslim parts of the world, particularly for new converts.

"Sometimes when they get converted, they lose their jobs, their homes. In some cases their wives are taken away from them," said Bishop Adetiloye. The church in Nigeria is doing everything it can to help them, but more support from the communion would be welcome, he said.

Despite difficulties in coming to a meeting of minds, either in Cambridge or here in Canterbury, Bishop Chester Talton (Los Angeles) said he feels quite sure about the value of Lambeth Conference.

"The most important thing for me is the sharing and the learning and the listening," he said. "It's hard to see how in a meeting this big we are going to affect very much on the basis of what we say, but I think we can change one another a great deal by what we hear from and learn from one another."

Pakistani court prevents consecration of an elected Anglican bishop

Prayers asked regarding August 12 trial

SPECIAL TO THE LAMBETH DAILY
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 (SHC), and as a result Mr Inayat was unable to attend the Lambeth Conference.

Mr Inayat was duly elected as the fourth 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. His enthronement remains on hold under the SHC orders and 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 and four other Christian plaintiffs against Mr Inayat and 31 other top ranking Church of Pakistan leaders. Mr Inayat's election was challenged by the plaintiffs on the grounds that he was defending a forced conversion charge of a Muslim woman and that there had been violations of the Church's constitution during his election procedure.

The bishop-elect was earlier cleared and "acquitted with honour"

of falsified charges of kidnapping and thereafter converting a Muslim girl into Christian faith. Moderator Bishop Samuel Azriah, Deputy Moderator Bishop John Samuel, Bishop Alexander John Malik of Lahore, Bishop Mano Rumalshah of Peshwar, Bishop Samuel Pervaiz of Silakot, Bishop Azad Marshal of the Arabian Gulf, and Bishop S. K. Dass of Hyderabad issued a joint statement November 1 stating that they upheld the election of Mr Inayat as the Bishop of Karachi.

In an earlier interview with this reporter, Mr Inayat confirmed that he had indeed baptised a Muslim woman last December. He said, "Free will conversion is allowed by law in Pakistan," adding, "Legally there is no restriction, and as a Christian pastor, it was for me a command of Jesus Christ."

In an interview on August 1, he stated, "I and my diocese are victims of 'judicial terrorism' against Christians in Pakistan" and asked the world-wide churches to remember him on August 12, the scheduled date for the civil suit against him to be heard by the SHC.

"We are facing a 'Justice-delayed-Justice-denied' situation," commented Anwar L. Dean, president of Pakistan Peoples Party Minority Wing.

Burmese evangelism effort symbolised in sacred tree

by Brenda Stanley
(Daw Tin Tin Myaing)

I met Bishop Barnabas Theaung Hawi and two other bishops from Myanmar, Burma when I came to the Conference as their interpreter. I have learned much about how the Gospel is spread in an economically and technically underdeveloped country like Myanmar.

When the Anglican Communion first called for a Decade of Evangelism, the Province of Myanmar had already formulated the motto: Go, Give, Gather ("thwa, thin, thein" in Burmese), so the focus was not new to them.

With the 1988 Conference imperative the Diocese of Sittwe (Myanmar, Burma) worked even harder at evangelising. Bishop Barnabas believes evangelists should be enthusiastic, eager and well informed. Each year he organises training sessions for them and for the renewal and spread of the Gospel. Each parish now has an appointed evangelist (there are 32), resulting in a convert a day!

To initiate the Decade of Evangelism in Myanmar, Bishop Barnabas grew seedlings of the Eugenia tree and beginning in 1991, 150 evangelism trainees planted the small trees which



Eugenia tree symbolises evangelism

have now grown tall and full. A special thanksgiving service to mark the decade will be held at 11pm, December 31, 2000, with renewed dedication. Participants will process carrying an Eugenia branch, a Burmese symbol of thanksgiving and confirmed members will recommit to their evangelism efforts for the next century.

The paper for
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Departures tomorrow; keys due in Porters Lodges

Conference members are reminded that all are required to vacate on-campus accommodations no 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 by now a confirmation of their departure arrangements from Peter Carson in the Registration Office in Giles Lane Annex. Enquiries may be directed to Mr Carson in person or on extension 8076.

Conference members are also reminded that keys to rooms on campus are to be handed in at the Porters Lodge in each college or residential cluster.

Early-morning Eucharist tomorrow

Although the Conference concludes formally tonight with a 6pm celebration of the Eucharist, a said celebration will also be offered at 6.30am tomorrow in the Sacred Space (second floor of the Senate Building). Additional services are available in local churches and Canterbury Cathedral throughout the day.

Daily Events Tomorrow

Sunday August 9

8.15 - 9.15 am Breakfast
Throughout morning Coaches depart for the Railway Station, and Heathrow and Gatwick Airports



The "Home Tent" was indeed home for three weeks to the 630 participants, women and men, in the Lambeth 98 Spouses Programme. Perched on the hill overlooking Canterbury, the village of tents provided meeting, sharing and rehearsal space for the wide range of activities. Along with worship (with bishops) the "separate identity of the Spouses' Programme was an immense value," participants said in their final report. Members of the Spouses' planning group are (left to right) Catherine Hanbord (secretary to the group), Emily Boswell (assistant), Jennifer Llewellyn, Sally Sargeant, Olga Rogerson, Eileen Carey, Christine Eames, Jo Cundy, Lydia Gladwin, Sue Harland, Sally Hastings (press officer), Jean Holloway and Susan Bailey (chaplain). Photo: Anglican World/Lynn Ross

Thank you, Canterbury local committee



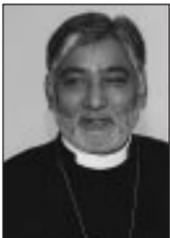
The Canterbury Local Committee, under the direction of Chairperson Peter Carson, has quietly directed the work of more than 500 volunteers, over a period of four years, to support Lambeth 98. The projects of the committee were begun and organised from the Canter-

bury diocese, which has welcomed volunteers from around the world.

Other staff include: Canon Reg Humphris, Deputy Chairperson (diocesan volunteers), the Rev Derek Crabtree (diocesan stewards), the Rev Stephen Laird (student volunteers), Jennifer Llewellyn (spouses' programme liaison), the Rev Maurice Worgan (transport for conference members), Sue Rennison (Parkwood and Giles Lane enquiry offices), Helen Thompson (shop), David Grumett (student volunteers), Sue Humphris (diocesan hospitality).

Briefly

NEW USPG SECRETARY GENERAL: Bishop Munawar "Mano" Rumalshah (Peshawar, Pakistan) was last week appointed General Secretary of the United Society for the Propagation of the Gospel. Founded in 1701 and headquartered in London, USPG supports Christian mission work in 50 countries with an annual budget of £5 million.



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 8UT, from which application forms to request assistance can also be obtained.

How many Anglicans are there?



DOING THE LAMBETH CROSSWALK: Traffic yields to Lambeth conferees in familiar campus scene.

by Bob Libby

Just how many Anglicans are there: 53, 70, 76 or 102 million? It all depends on who is counting and who is being counted.

According to the just-published *Essential Guide to the Anglican Communion* by Canon James Rosenthal, Communication Director for this Lambeth Conference and for the Anglican Communion, the figures add up to 76.6 million of us worldwide.

Canon Rosenthal gets his figures from the official provincial reports. If these are accurate it would mean a 6 mil-

lion-plus increase over the 70-million figure which has been quoted for the past 30 years. Rosenthal includes in his count the United Churches of India (1.2 million) and South India (2 million).

The Church of England, meanwhile, has been reporting 26 million baptized for three decades, while the Easter figures for 1995 recorded only 1.2 million in attendance and 679,600 communions on a normal Sunday. There is, however, great excitement in the C of E prompted by the Ripon survey which discovered that there may be an undercount of weekly church

Dr Carey Continued from page 1

play to avoid corruption, not just on one side but on all sides," Sengulane said.

"On human sexuality, we have been quite open about acknowledging our differences," Dr Carey stated, praising the resolution adopted by the Conference. "We specifically included the commitment to continue to listen to the experience of gay and lesbian Christians. I am sad that our resolution has caused them such pain. I can only try to assure them of my commitment to continue to listen, to try to understand more of their experience of the Church, and I invite them to continue the journey with us, however painful, and I ask them to listen to the voice of the Church as much as the rest of us must listen to them."

Asked to sum up their experience of the Conference, a team of Primates and bishops who have served as the Conference's "episcopal communicators" led by Ireland's Archbishop Robin Eames offered a variety of responses. "I've been stretched by the profound differences in worldview and culture," remarked Presiding Bishop Griswold. Archbishop Harry Goodhew of Sydney (Australia) said he is "humbled by the faithfulness" of persecuted Christians and encouraged by the "reassertion of biblical foundations" in the vote on human sexuality. "I've met the suffering" known in many places of the world, Bishop Victoria Matthews (Edmonton, Canada) said. The resolution affirming those opposed to women's ordination as loyal Anglicans was applauded by Bishop Paul Richardson (Newcastle, England) as "putting bitterness and discord behind us." Bishop Nigel McCullough (Wakefield, England) says he is generally "renewed and encouraged." "God is smiling," Bishop Sengulane said, "as he looks at the Lambeth Conference."

Videos Continued from page 1

the final edition. The video series is available from Trinity Television with the accompanying study guide for use in parish study groups. VHS copies in PAL and NTSC can be purchased through Trinity's Bookstore for \$29.95 by calling 1.800.551.1220.

Prayer Cycle debuts

The *Anglican Cycle of Prayer* for 1999-2000, produced during the Conference and blessed during the final plenary on Friday, is available to all at the Lambeth Conference.

The Conference presented the perfect opportunity for bishops and representatives of Forward Movement to gather the comprehensive Cycle of Prayer. It contains the hopes and needs of each diocese and is used in daily worship around the globe. Here people have met the bishops they will be praying for as the calendar year unfolds.

"Producing the ACP in such a short period of time has been a challenge," says Dr Sally Sedgwick, associate director of Forward Movement, publishers of Christian resources for the Anglican Communion. Dr Sedgwick says Conference staff has worked locally and in London to compile, print and distribute the books during the Conference.

Updates will be printed in the second edition but the calendar schedule will remain the same. Further updates are available in *Anglican World* and on-line at www.forwardmovement.org/acp

Bombings Continued from page 1

Kenya, who spoke after Dr Carey. "To hear of bombs exploding in places which are familiar to us is very shocking indeed."

Archbishop Gitari said he and his fellow Kenyan bishops were worried that friends and associates were among the dead. But, he added, it ultimately does not matter how many were Kenyans, Tanzanians or Americans. Killing of this sort is "a terrible sin."

Violence is not the way to resolve political differences, he said. "We believe that we are created in the image of God and the destruction of innocent people is not the right way."

Bishop Frank Griswold, Presiding Bishop of the Episcopal Church in the United States, echoed the concerns of Dr Carey and Archbishop Gitari, offering his prayers and "deepest sympathies to the families of the victims of this unspeakable tragedy."

The bishops prayed and observed a moment of silence for the victims.

FROM THE EDITOR and the Gershwins FAREWELL
...best hummed to Frank Sinatra's 1962 Hollywood recording...

	The way you wear your hat		
	The way you sip your tea		The memory of all that...
They can't take that away from me.			
	The way your smile just beams		
	The way you sing on key		The way you haunt my dreams...
They can't take that away from me.			
We may never, never meet again on the bumpy road to love.			
		Still I'll always, always keep the memory of...	
	The way you hold your knife		The way we danced till 3
	The way you've changed my life...		
They can't take that away from me.			
Cheers... and thanks.			