

# ACC-16 Lusaka

8-19 April 2016

Intentional Discipleship in a World of Differences



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## Anglican Communion Environmental Network (ACEN)

The [Anglican Communion Environmental Network](#) continues to connect lay and clergy leaders in parishes, dioceses and provinces as a ministry of encouragement and inspiration. We work with provincial representatives, with identifiable advocates and ministers, the Anglican Alliance, the Anglican Communion Office at the United Nations and with other Communion networks. We connect with other church denominations and with inter faith partners. We facilitate conversation and connection rather than host programmes or publish large quantities of resources. All members of our steering group are volunteers who provide ministry among other responsibilities. So our capacity to respond to emerging situations is often restricted though our motivation remains high.

During 2015 our work has been to encourage reception and action in response to *The World is our Host*,<sup>1</sup> a call to action by seventeen Anglican Bishops convened by ACEN Chair Archbishop Thabo Makgoba, who gathered near Cape Town, South Africa, in late February 2015. Building on the bishops' sense of urgency we have been particularly involved with divestment initiatives globally, especially in the Church of England, The Episcopal Church, and the Anglican Church in Aotearoa, New Zealand and Polynesia. We are in continuing dialogues with as many as ten dioceses presently throughout the Communion on this issue.

We are inspired by the papal encyclical *Laudato si'* in which the Pope likewise speaks to the urgency of the issue. With many Anglicans he makes the connection between poverty and ecological devastation and identifies the unjust distribution of wealth as the cause of famine, food insecurity, communal dislocation, and widespread disease and communal disruption. He further cites the rise of extreme weather events, rising water levels and the destruction of environment especially in Arctic and sub-Arctic regions.

Through an international steering group of now seven members ACEN maintains a vital and growing social media presence. Globally, 22,000 Facebook users viewed the [Green Anglicans](#) Ash Wednesday post which first publicized ACEN's Lenten Carbon Fast. Green Anglicans Facebook posts frequently reach over 35,000 people each week.

We will make presentations at ACC-16 highlighting initiatives contained within *The World is our Host*. Through Dr Rachel Mash our connection with African youth is rapidly expanding and through Dr Jeff Gollhofer we continue to provide leadership in three key areas of global concern: Water, Agriculture, and Energy production, consumption and distribution. We remain grateful for the assistance and support of Revd Terrie Robinson from the Anglican Communion Office who devotes much time to ACEN work amidst her many other responsibilities. And finally we are so grateful for the leadership of our chair, Archbishop Thabo Makgoba.

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<sup>1</sup> English: <http://acen.anglicancommunion.org/media/148818/The-World-is-our-Host-FINAL-TEXT.pdf>

Español: <http://acen.anglicancommunion.org/media/152206/La-tierra-es-nuestro-anfitrión.pdf>

Português: <http://acen.anglicancommunion.org/media/155608/The-World-is-our-Host-Bishops-Statement-Feb-2015-Portuguese.pdf>

Français: <http://acen.anglicancommunion.org/media/155605/The-World-is-our-Host-Bishops-Statement-Feb-2015-French.pdf>

We expect to gather in some form in the near future in South America with a special desire to support Indigenous communities whose livelihoods are disrupted and further threatened by external and avaricious economic and political forces. It's an old story – where the environment suffers, and humanity with it, a corrupt economics is to blame. Let justice roll, and transform the face of God's earth. Amen.

*Report submitted by the Revd Canon Ken Gray, ACEN Secretary*

## Colleges and Universities of the Anglican Communion

Former Australian prime minister Kevin Rudd gave the 2015 [Dr Rowan Williams Annual CUAC Lecture](#). A graduate of an Anglican college, Burgmann in Canberra, where he met his wife, he was our first lay lecturer. It was a final question from a student, however, that drew him to speak about his faith: “In your time as a diplomat and as a politician, How has that changed shaped, affected your own personal understanding of God?”



Rudd replied: “People have asked me, for example, how does one, how have myself and family come through our own times in politics, which as you know has become a remarkably public affair and has been recently reported on (you may have read some of the clippings). My answer to this is that had I not had a rock of faith on which to rely this would have been infinitely more difficult...You cannot look at the life of Dietrich Bonhoeffer and say that that was a bed of roses, a few Nazis here and there, not a problem. If you read Bonhoeffer carefully his was not a perfect life. This guy was as failed as the rest of us in some respects. But he had a deep sense of Christian responsibility and duty. If you read his last writings not just in Tegel but when he was sent south to the concentration camps to be executed in the last two weeks of the war, it is remarkable. It isn't that he didn't experience many long nights of the soul, he did...But this guy had... still a simple resilience, a rock of faith. These folk have serious problems to contend with. I have just been in public office for a bit and doing a few other things, so it is different.”

*The Honourable Kevin Rudd in the 2015 Dr Rowan Williams Annual CUAC Lecture given at Trinity College, Melbourne, Australia 10 November 2015.*

If the ACC represents the church gathered, the Colleges and Universities of the Anglican Communion (CUAC) represent our church scattered in the world. In fact, only a minority of the students at our institutions of higher education are Anglican, ranging from a high of one third. In fact in much of the world, Christian students are a minority, falling to just two percent in Japan, for instance.

Founded on faith and organized on values, Anglican colleges and universities embody the Five Marks of Mission, beginning with nurturing and deepening Christian faith; supporting students of all faith and none; challenging the social order by making space for first generation and vulnerable students; promoting learning that enables sustaining creation. Because of their church foundation and ongoing connections, these institutions have voice on questions of belief and values.

The coming CUAC Triennial, from January 4th to 10th, 2017 will be at Madras Christian College in Chennai, India, itself a 128 year old bastion of our faith, now part of the church of South India. The Triennial's theme is a microcosm of our Anglican calling: *Identity and Diversity: Citizenship, Vocation and the Common Good*. Education means: cultivating intelligent **citizens** not merely consumers, discerning one's **vocation** not just chasing employment, and serving the common good not merely the private interest of the few. As we know, these are issues of the day in our world that the academy can and should take on. Plenary speakers include The Rev Brother Monodeep Daniel, chaplain at St Stephen's College, Delhi, and Professor Christel Devadawson, from the University of Delhi, the Very Rev Martyn Percy, dean of Christ Church, Oxford and Professor Gavin D'Costa, University of Bristol. Once again, the Triennial will conclude with a Chaplains' Post Conference that will include preaching barefoot in Chennai congregations.

CUAC's direct engagement with the students we exist for is growing. In February the Asia Chapter held a two week Service Learning Conference for forty students from five countries at Trinity University of Asia in Manila, where they were deployed in service teams in the surrounding communities. Service is at the heart of Anglican spirituality. And a conference for students is being sponsored by the Association of Episcopal Colleges in the United States on, hosted by Sewanee: the University of the South in April, 2016. Teams of students from colleges and Ethics & Social Media universities in the United States, Haiti, Liberia, the Philippines and Brazil will read papers and dialogue with Dean Emily Townes of the Vanderbilt Divinity School.

Communion, as we know, is about connecting people in relationships. Starting in 2015 we recognized one of our most creative leaders, Dean of Chapel Jeremy Law of Canterbury Christ Church University as a CUAC Distinguished Fellow for his theological guidance to CUAC and a score of Anglican colleges. His vice chancellor, Professor Rama Thirunamachandran said, "Through his focus on the wellbeing of staff and students Jeremy has demonstrated the vital contribution Chaplaincies make to modern universities".

As a network of dues-paying members, we continually work to find ways to make such connections. Like all Anglican bodies, our trustees can only occasionally meet face to face, at the Triennial and once more in three years. Yet we work together in monthly video telecommunication meetings that begin at 6:30 in U.S. Central time, 12:30 GMT London, 17:00 Indian time, 19:30 Seoul and 21:30 in Melbourne: so some are waking-up with coffee or tea while others have already put the kids to bed. Finally, we work regionally through chapters, who hold gatherings in their areas between the Triennials: Asia, Africa, Canada, Europe, India, Oceania, and the Association of Episcopal Colleges.

Networks exist to make connections. We publish an electronic newsletter, [Compass Points](#) and collaborate with Whitelands College of Roehampton University, London, in joint publication of Occasional Papers on Faith in Higher Education, available [online](#).

Over the centuries the church has founded schools, colleges and universities to spread the Gospel and change the world through the raising of new leaders, often in areas that have been overlooked, such as nurses or religious educators. In this century the center of emerging Anglican colleges and universities is in Africa, stretching from Nigeria and Ghana, to the Democratic Republic of Congo and Burundi, Uganda, Tanzania to Kenya, Malawi and Zambia to Zimbabwe. Higher education that meets our aspirations requires resources and support that keeps active church ties firmly anchored. CUAC's mission is to keep this flame burning bright, but the colleges and universities need the active participation and support of their provinces, dioceses and congregations to thrive.

So let me conclude with a challenge: If you have Anglican colleges and universities in your Province, think and pray about how to strengthen the ties and, if there are none, think and pray about what it would take to start one.

*Report submitted by the Revd Canon Janie Callaway, D.D. General Secretary of CUAC*

## International Anglican Family Network (IAFN)

Within an overarching exploration of ‘family’ as a community where each member is afforded status and where the bonds of relationship and belonging can serve as conduits of God-gifted dignity, IAFN has continued its work on the issues and reports requested by resolutions of the Anglican Consultative Council (ACC) meeting held in 2012:

1. Birth Registration ([Resolution ACC 15.05](#)) – a vital tool in establishing the unique identity of children and ensuring their right to belong to a family and have access to the benefits of citizenship.
2. Gender and Family Violence ([Resolutions 15.07](#) and [15.12](#)) - these resolutions encouraged the Churches of the Communion to work on theologically grounded responses to gender-based violence.
3. Trafficking in Persons ([Resolution 15.10](#)) – a global crime which denies people’s God-given value and exploits them as modern-day slaves.

This exploration of the theology and potential of families is further developed in the latest IAFN newsletter, *Building Strong Families in the Way of Christ*. This will be available for delegates and there will be opportunities to discuss these issues in the IAFN workshops to be held during the Council’s meeting.

### 1. Birth Registration

Birth registration gives children and adults access to the benefits and responsibilities of citizenship and yet a third of children born, mostly those in poor marginalised or displaced families, are not registered and are therefore ‘invisible’. IAFN sees this as a Gospel issue and has been encouraging churches to promote birth registration through baptism ministry and other family ministries and to help families overcome obstacles to gaining a birth certificate. Church leaders can also advocate with local and national government for the provision of registration facilities accessible to all.

For IAFN’s leaflet on birth registration in English, French, Spanish and Portuguese and other resources see <http://iafn.anglicancommunion.org/resources.aspx#1>.

In June 2013, IAFN’s newsletter [Birth Registration: Church Responses](#) included articles from a range of countries telling how churches and Christian organisations such as the Mothers’ Union, partnering with UNICEF, had increased the number of children obtaining a birth certificate. Some 900 copies were mailed to key Anglican contacts in areas of significant under-registration, primarily in Africa, Asia and Australasia. It followed IAFN’s earlier newsletter [Count Every Child](#) published in November 2011.

IAFN’s work on birth registration was promoted by the international *Prayer and Action for Children* initiative in 2013 as a model for positive action (see <http://bit.ly/1Np49m4> and <http://bit.ly/1PsoTuz>), particularly the work of the Church and Mothers’ Union in Uganda, and the inspiring initiatives of the late Fr Juliao Mutemba and his congregation to help children living on Hulene rubbish dump in Maputo, Mozambique to obtain a birth certificate as a preamble to changing their own lives.



There have been encouraging initiatives for example in Zambia, where the Bishop of Central Zambia convened a meeting with the civil authority to discuss possible ways forward and is working to ensure a higher proportion of the children in the *Early Childhood Development Programme* have the protection of birth certificates. Such registration, with its proof of age, is important for preventing the early marriage of girls - an issue highlighted by Bishop William Mchombo and other Zambian church leaders. In Kenya, the Bishop of Machakos has linked with PLAN International – a major NGO working on birth registration, and the Civil Registrar; it is hoped this partnership will achieve results. The Anglican Church of Melanesia has decided to take steps to increase the number of children registered. IAFN has begun to connect church leadership with UNICEF field officers who are seeking local partners as they aim towards universal registration.

A further significant development has been the agreement of the Mothers' Union to include information about the importance of obtaining birth certificates in their *Parenting Programme*, which is operative in 24 countries of the Anglican Communion.

## 2. Human Trafficking

In January 2015, IAFN worked with the International Anglican Women's Network (IAWN) to produce a joint newsletter on [Church Responses to Human Trafficking](#) – which reached a wider audience through our combined networks. The newsletter showed what contributions the churches can make through local practical projects such as the Mahima home for girl survivors of sex trafficking in Kolkata, India, and the Salvation Army safe houses and support plans for women and men in UK who have been victimised into forced labour or sexual slavery. Equally significant is the role churches play in raising awareness and understanding of this evil through the work of ecumenical and inter-faith partnerships such as the Global Freedom Network and through local partnerships with NGOs and governments in building resilient and informed communities.

## 3. Domestic Abuse

The newsletter [Church Responses to Domestic Abuse](#) published in November 2013 and built on the very successful regional [conference on Violence and the Family](#) held in Aotearoa, New Zealand and Polynesia in November 2012. In its recent newsletters, IAFN has explored the theological concept of 'family' as the primary place of belonging and considered the scriptural and theological basis underpinning the work of eliminating gender-based and domestic violence. The newsletter [Family: The Gift of Dignity](#) (September 2014) considered three biblical features that give structure to what makes 'family' distinctive: dignity, belonging and forgiveness. Articles from a wide range of Provinces illustrated the important role of women, men, and children in the family context and the blessings of respectful relationships between them. For example, a priest, studying at the *College of Transfiguration*, South Africa, explained how his deeper theological understanding of the role of fathers and 'positive masculinity' enabled him to work with children in a new and constructive way. An article about Mothers' Union work in Madagascar illustrated how the economic empowerment of women is proving vital to family development. Stories from Australia and Scotland emphasised the value of respectful relationships among teenagers as a means to preventing gender violence and abuse. These themes were further developed in [The Family - A Reconciling Community](#) (August 2015). An Editorial by Bishop James Tengatenga, IAFN President, explored concepts of 'family' through a biblical lens and as a community of people committed to loving and supporting its members. Articles then featured practical outcomes of this theology. For example, the *Gender Model Family* project in West Africa involves the sharing of decision-making and household chores



between men and women, showing how this can foster mutual respect, family stability and even increase family income.

#### **4. Development of Social and Digital Media**

IAFN's newsletters are published in printed format for readers who have limited or no web access; over 1500 copies are mailed to Church leaders and 'grass-roots' workers. The number of subscribers to the online version of our newsletters is steadily increasing. While IAFN's printed newsletters continue to be a valuable resource where internet access is scarce, we recognise that the potency of printed media is diminishing. We will therefore continue to develop a network that expands further through social and digital technology, including our [Facebook page](#) and our improved [website](#).

## International Anglican Women's Network (IAWN)

This Report outlines IAWN's work since ACC-15, and indicates achievements and challenges still to be faced.

### Intentional Discipleship: Achieving Gender Justice

Genesis 1.27 tells us that women and men are equally made in the divine image. When being woman is experienced as oppression – whether spiritual, domestic, economic or cultural - we are challenged to be co-creators in God's transformative work to reclaim just relationships between men and women, boys and girls. Gender justice is critical to poverty reduction, to climate justice, and to the human flourishing which is God's will for all God's children.

The IAWN Steering Group celebrates the encouraging progress made across the Anglican Communion to address the key challenges to gender justice. We applaud the [commitment of the ACC to gender justice](#) expressed through Anglican Consultative Council (ACC) Resolutions 13.31 and 14.33 calling for equal representation of women in decision-making bodies; 15.07 on gender-based and domestic violence; and 15.10 on the trafficking of persons.

We especially welcome and celebrate the appointment of the Revd Terrie Robinson as the Director for Women in Church and Society.

### IAWN's work since ACC-15

**Consultations** provided opportunities for sharing experience, celebration and challenges. They helped strengthen women's ministries globally and energised women locally to be influential practitioners and policymakers as a living out of faithful discipleship.

The **IAWN Steering Group Consultation** in November 2013 in London, UK, strengthened our ability to work cohesively and increased our understanding of how to support IAWN's Provincial Links engaged in taking forward ACC Resolutions 13.31; 14.33; 15.07; 15.10.

**IAWN UK & Ireland Provincial Links Conference** 8-11 September 2014 in London, UK. Provincial Links from the Church of Ireland, Church in Wales, Church of England and the Scottish Episcopal Church met with representatives of the IAWN Steering Group. We decided contextual approaches to taking forward Resolutions 15.07 and 15.10. We hosted a humbling and informative Skype call with Shafeeqa Dawani, Diocese of Jerusalem and the Middle East.

**IAWN South Asia Regional Consultation** 6-8 October 2015 in Hyderabad, India with participants from the Church of Bangladesh, Church of Ceylon, Church of North India, Church of South India. Unfortunately women from the Church of Pakistan and the Church of the Province of Myanmar were unable to attend because their visa applications were refused. Women leaders in church ministries explored gender, theology and the church, looking specifically at power and power-holders, gender-based violence, and women's economic empowerment. Together they developed a ['Message to Our Church Leaders and the Anglican Consultative Council'](#) which we will bring to ACC-16.

For a full report and resources from the IAN South Asia consultation, see <http://iawn.anglicancommunion.org/resources/iawn-south-asia-consultation.aspx>

### Recurring Annual Events

- **UN Commission on the Status of Women (CSW):** Anglican women from around the Communion actively challenge gender injustice through participation in the annual sessions of CSW where

faith-based organisations are increasingly perceived as key in the achievement of gender justice, recognising that discrimination is rooted in negative social and cultural norms. Attendance embeds IAWN understanding of the Sustainable Development Goals (SDGs), especially SDG 5, *Achieve gender equality and empower women and girls*.

The Anglican Communion delegation to the 59<sup>th</sup> session of CSW (2015) released a [Statement addressed to the ACC](#) and challenging the whole Anglican Communion to step up to the challenge of SDG 5 by 2030 and to take seriously the Church's mission to stimulate and support the social change required to achieve such a goal. We commend this statement to ACC-16 for endorsement.

- **International Women's Day**, 8 March.
- **16 Days of Activism to End Gender-based Violence** [programmes held across the Anglican Communion](#), 25 November – 10 December.

### Communications

This Steering Group believes good communication is critical to moving the gender justice agenda forward around the Communion. We have met regularly over Skype and reported to each Standing Committee meeting. We have also been committed to:

- the regular production of IAWN Newsletters. See <http://iawn.anglicancommunion.org/newsletters.aspx>
- maintaining a 'closed' [IAWN Facebook group](#) (started in 2013) which currently has 486 members
- ongoing updating of the IAWN website <http://iawn.anglicancommunion.org>.

### Collaborative Work

We have sought opportunities to work with other Networks and agencies. For example, we joined with the International Anglican Family Network to produce a Newsletter on Church responses to human trafficking:

[http://iawn.anglicancommunion.org/media/106026/iafn\\_church\\_response\\_trafficking.pdf](http://iawn.anglicancommunion.org/media/106026/iafn_church_response_trafficking.pdf).

### IAWN Provincial Links

We wish to express our gratitude to IAWN's Provincial Links' continuing commitment and enthusiasm. The Provincial Links, nominated by Primates, are central to IAWN effectively promoting gender justice within Provinces. It has been a joy to support and encourage the Provincial Links through the above-noted good communications. We have requested each Province to consider including financial support of IAWN through provincial budgets, so far with little success.

### Achievements

The Provincial Links have noted the following among many achievements:

- Women's leadership training often supported and initiated by church leaders.
- Increased numbers of women in lay leadership.
- Decision to admit women to the Episcopate (Church of England), and the respectful processes of this decision-making.
- Responses of churches to trafficking and other forms of gendered violence.
- Increased level of excellent resources for the elimination of family violence.

## Challenges Going Forward

- Ending rape and sexual violence as a weapon and legacy of war.
- Addressing the multiple challenges for women in multi-faith cultures where Christians are in a minority.
- Increasing awareness of the Church's role in combating harmful attitudes and providing safe space for victims of gendered violence.
- Increasing the numbers of women in decision-making bodies – in churches and in civil society.
- Increasing further exploration and promotion of equal and respectful relationships between men and women, boys and girls.
- Promoting theological discussions among women, discerning their identity in Christ.
- Understanding the interrelationship of gender, economics and poverty.

See <http://iawn.anglicancommunion.org/around-the-world.aspx> for reports from the IAWN Provincial Links.

## Conclusion

We call upon all members of the ACC, as leaders within the worldwide Anglican Communion, to use your position and influence to help make gender justice a reality. You have a particular role in the achievement of gender justice within your own Province: monitoring the full implementation of ACC resolutions associated with gender justice, including equal numbers of women in provincial decision-making bodies; supporting your IAWN Provincial Link, or securing the nomination of a Link if one has not been chosen.

Because we are disciples of Jesus Christ, gender justice challenges us all to be co-creators in God's transforming work. [Luke 4.21](#) reminds us that the time to do this is now!

The current **IAWN Steering Group** concludes its term of office at ACC-16. We hold the meeting of ACC 16 in our prayers.

For more information see <http://iawn.anglicancommunion.org/reports.aspx> and <http://iawn.anglicancommunion.org/newsletters.aspx>

*Report submitted by the IAWN Steering Group: Ann Skamp, Coordinator (Australia), Elaine Cameron, Newsletters, (Scotland), Margaret Dempster, Treasurer (Canada) Pumla Titus (Southern Africa), Meenakshi Das (North India), Claudette Kigeme (Burundi), Elenor Lawrence (West Indies, until mid-2015), Kim Robey (The Episcopal Church, until mid-2014).*

## Réseau francophone de la Communion anglicane

*English translation [here](#)*

Le Réseau existe pour relier ensemble les anglicans francophones du monde entier, quelques 4 millions. Nous œuvrons pour partager et créer des ressources en langue française afin d'aider nos provinces avec leur mission.

Les membres du Réseau sont les provinces entièrement ou partiellement francophones, et leurs représentants sont nommés par les primats.

L'Église Épiscopale du Burundi

Le Diocèse de Cameroun (Afrique de l'Ouest)

La Province de l'Église anglicane du Congo

Le Diocèse de Guinée (Afrique de l'Ouest)

L'Église Épiscopale de Haïti (TEC)

Le Diocèse de Montréal (Canada)

La Province de l'Océan indien

Le Diocèse de Québec (Canada)

La Province du Rwanda

Le Réseau se réunit triennalement, plus ou moins : 1997, 2000, 2003, 2005, 2008, 2012. La réunion à Kinshasa de janvier 2016 a été reporté pour des raisons techniques.

Les projets du Réseau continuent d'évoluer :

- La Bible anglicane, utilisant la traduction « La Bible en français courant », avec la Société biblique de Montréal
- La traduction en entier de l'édition Folger Library des Laws of Ecclesiastical Polity de Richard Hooker, par les Éditions du Cerf, Paris
- La nouvelle traduction du Livre de Prière commune (TEC) qui est utilisé dans plusieurs provinces francophones
- Une collection de chants liturgiques en français (Paris), et une collection de ressources liturgiques
- La connexion des cursus des séminaires de L'Université anglicane de Bunia, le Séminaire théologie de l'Église Épiscopale de Haïti, et le Séminaire diocésain avec l'Université de McGill (Montréal), en rapport avec les critères de l'Éducation théologique dans la Communion anglicane (TEAC).
- La diffusion par internet de « Magazine anglican » programme de radio mensuel pour les francophones sur des sujets anglicans.

Et autres actions :

- Participation des membres du Réseau à un comité de soutien de la Province du Congo, surtout pour les aires troubles de l'est du pays.
- Participation à l'intronisation, et quinze mois après, les obsèques de feu l'Archevêque Solomon Tilewa Johnson (Province de l'Afrique de l'Ouest).
- Participation au synode diocésain triennal du Diocèse de Guinée, et organisation d'aide pour les quatre cliniques médicales du diocèse.
- Organise un soutien financier au Diocèse d'Ankole (Uganda), à la demande des réfugiés burundais, soutenue par l'Archevêque du Burundi.
- Sert de consultant pour le développement du Réseau lusophone de la Communion anglicane.

Le Réseau francophone de la Communion anglicane salue la création d'un deuxième Réseau linguistique pour la Communion, et demande s'il n'y a pas besoin d'autres aussi.

Le Réseau tient à souligner encore une fois au Conseil consultatif le besoin urgent d'un centre de traduction pour toute la Communion. Ceci pourrait mettre à la portée du monde entier les documents importants qui nous concernent tous, tels que les résolutions du Conseil. Les représentants du Réseau se sont engagés auprès des bureaux existants de communication d'aider à trouver les moyens techniques et financiers, mais il faut une volonté ferme exprimée par le Conseil, et soutenue par les autres Instruments de Communion.

*Rapport soumis par Mgr Pierre Whalon, Président, Réseau francophone de la Communion anglicane*

### **English translation**

## **Francophone Network of the Anglican Communion**

The Network exists to tie together francophone Anglicans from around the world, numbering some 4 million. We work to share and create resources in the French language in order to further the mission of our provinces.

The members of the Network are those provinces that are completely or partially francophone, and the primates name the representatives:

- L'Église Épiscopale du Burundi
- Le Diocèse de Cameroun (Afrique de l'Ouest)
- La Province de l'Église anglicane du Congo
- Le Diocèse de Guinée (Afrique de l'Ouest)
- L'Église Épiscopale de Haïti (TEC)
- Le Diocèse de Montréal (Canada)
- La Province de l'Océan indien
- Le Diocèse de Québec (Canada)
- La Province du Rwanda

The Network meets more or less triennially: 1997, 2000, 2003, 2005, 2008, 2012. The Kinshasa meeting planned for January 2016 had to be pushed back for technical reasons.

The Network's projects continue to evolve:

- The Anglican Bible in French, using the translation « La Bible en français courant », with the Montreal Bible Society
- The translation of the entire Folger Library edition of the Laws of Ecclesiastical Polity of Richard Hooker, by les Éditions du Cerf, Paris
- The new translation of the Book of Common Prayer (TEC), used by some provinces
- A collection of hymns, and a collection of liturgical resources
- Connecting the seminaries of L'Université anglicane de Bunia, le Séminaire théologie de l'Église Épiscopale de Haïti, et le Séminaire diocésain avec l'Université de McGill (Montréal), in relation to the standards of Theological Education in the Anglican Communion (TEAC).
- Broadcasting via internet "Magazine anglican" a monthly radio program for francophones on Anglican topics.

And other activities:

- Participation of Network members in a support committee for the Province du Congo, especially for the troubled areas in the east of that country.
- Participation at the enthronement, and later, the funeral of Archbishop Solomon Tilewa Johnson (Province de l'Afrique de l'Ouest)
- Participation at the triennial synod of the Diocèse de Guinée, and organizing support for the diocese's four medical clinics.
- Organizing financial support for the refugee camp in the Diocese of Ankole (Uganda), at the request of Burundi refugees there, with the support of the Archbishop of Burundi.
- Served as consultant for the development of the Lusophone Network of the Anglican Communion.

The Francophone Network of the Anglican Communion welcomes the creation of a second linguistic Network for the Communion, and asks whether there is need of others, as well. The Network wants to underline yet once more to the Anglican Consultative Council the urgent need for a translation center for the entire Communion. It could bring to the entire world those important documents that concern us all, such as the resolutions of the Council. Network representatives have committed to the existing communications offices to help find technical and financial resources, but there must be a firm expression of the will of the Council, supported by the other Instruments of Communion.

*Report submitted by Bishop Pierre Whalon, chair, Francophone Network of the Anglican Communion*



## Anglican Lusophone Network

A dream you dream alone is only a dream.

A dream you dream together is the beginning of reality.

*Miguel de Cervantes*

The second meeting of Portuguese-speaking Churches of the Anglican Communion gathered under the inspiration of the Holy Spirit, in the city of Recife, in Pernambuco State, Brazil, from 26 to 28 February, 2015, brought together people, among delegates and guests, including bishops, clerics and laypersons of the:

- Dioceses of the Lebombo and Niassa (Mozambique) and Angola of the Anglican Church of Southern Africa
- the Lusitanian Catholic Apostolic Evangelical Church (Portugal)
- the Episcopal Anglican Church of Brazil (IEAB)

the latter being the host of the Event, which took place with the partnership and support of the Anglican Alliance and Us. In addition to these organizations, also present were: the representative of the IEAB in the Anglican Consultative Council, the National Commission of Social Diakonia of the IEAB; the Anglican Service of Diakonia and Development (SADD) of the IEAB; the Anglican Studies Center (CEA) of the IEAB; the Youth Working Group of the IEAB; the Anglican Episcopal Women's Union of Brazil (UMEAB); the Anglican Institute of Theological Studies and the Department of Women of the Lusitanian Church; the Mothers' Union of Lebombo, Mozambique.

The meeting constituted an important space of celebration, sharing and reflection, with devotional moments, plenary sessions, sharing in groups, Bible study with the theme "who is/my/neighbour", from the text of Luke 10.25-37; and a WEBINAR streamed online. The agenda featured the following generating themes:

- a. the role of young people;
- b. the role of women;
- c. Christian education and theological training;
- d. diakonia and social development.

The delegations of these churches (8 bishops, 3 women priests, 6 priests, 1 deacon, 6 laywomen and 3 laymen), that together represent a community of about 350,000 anglican people, distributed over different continents and sociocultural contexts. The meeting emphasised the role of the Portuguese language as an element of unity in diversity, both for the countries represented at the meeting, but also to other Portuguese-speaking communities around the world. All persons participating expressed the wish of issuing this Declaration, to convey the main conclusions and commitments of collaboration.

Thus, it was agreed the development of effective efforts from which concrete results can emerge:

- a) To promote in each Church the dissemination of the action of the different Anglican Churches of Portuguese expression;
- b) To establish relations of partnership in mission among different Portuguese-speaking Anglican dioceses and other actions of relationship, exchange of delegations and sharing of information and resources;

- c) To request the solidarity and support of other organizations of the Anglican world to carry out these actions, and, in particular, for the convening of the next Portuguese-speaking meeting within three years;
- d) Henceforth to create, from its own resources, the Working Group, consisting of one representative of each of the churches or dioceses:

Helen Van Koevering, presbítera, Niassa, Moçambique;  
 Joana Chilengue, leiga, Libombos, Moçambique;  
 Jorge Pina Cabral, bispo, Portugal;  
 Kiaku Eduardo Avelino, presbítero, Angola;  
 Paulo Ueti, teólogo leigo, Brasil.

This working group will be responsible for monitoring these actions; and presented to the competent authorities a request for the establishment of the Lusophone Network of Anglican Communion, that includes in its agenda, among others, the generating themes reflected in the Meeting.

- During its meeting in September 2015 the Standing Committee of the ACC established the Anglican Lusophone Network as an official Network of the Anglican Communion.
- The digital bulletin of the Lusophone Network is a means of sharing information between the dioceses and churches and a way to strengthen links. The first issue has been published in 2015 and the second will be published shortly.
- As a result of closer ties in the Lusophone Network there was participation of young people from different Lusophone Churches at the Meeting of Young Anglicans of Brazil held in Brasilia from 4 to 7 September 2015 and also the presence of women coming from the Anglican Lusophone Churches in the National Meeting of Women held in Sao Paulo from 9 to 12 October 2015.
- The next meeting of the Anglican Lusophone Network is scheduled for October 2017 in Portugal.

*We believe in God; We believe in the power of poor people,  
 In the audacity of those poets, in the boldness of the prophets, in the inspiration of the artists.  
 We believe in Jesus, we believe in humility to serve;  
 In the courage to transform, in the joy of celebrating,  
 In the respect of the differences, in the bread for the whole table, in comfort for every sorrow.  
 We believe in the Spirit, we believe in the hope of starting over;  
 In the beauty of the gesture of solidarity, in fairness to all oppression,  
 In compassion before pain,  
 In love, divine-human gift. Amen.*

*Report submitted by the Bishop of the Lusitanian Church, Portugal, Jorge Pina Cabral*

## Anglican Communion Safe Church Network

### Activities since ACC-15

Since its recognition as a Network at ACC-15, the [Anglican Communion Safe Church Network](#) (ACSCN) has undertaken the following activities:

- a. its members have shared information with each other about developments in their Province by posting [resources](#) on the ACSCN page of the Anglican Communion Office website and communications by listserv;
- b. it has explored with the Council of Anglican Provinces of Africa the possibility of holding a regional safeguarding conference in Africa;
- c. it has been considering appropriate steps to implement the [Anglican Communion Safe Church Charter](#) throughout the Communion.

### Proposals for ACC-16

ACSCN has the following three proposals to implement the Anglican Communion Safe Church Charter at ACC-16:

- a. the [Protocol for the disclosure](#) of ministry suitability information between the churches of the Anglican Communion;
- b. the [establishment of a Commission](#) to promote the safety of people within the churches of the Anglican Communion; and
- c. a [process for monitoring](#) the implementation of the Anglican Communion Safe Church Charter.

#### ***Protocol for the disclosure of ministry suitability information between the churches of the Anglican Communion***

There have been tragic instances where clergy and lay persons known or suspected of having abused people in one Province have moved to another Province without disclosure of this information, and continued to abuse people. The current informal system, where it has operated, has not always ensured that accurate and complete information about such clergy and lay persons has been shared between Provinces. The Protocol is intended to ensure that information as to the suitability for ministry of such clergy and lay persons is shared between Provinces. The rationale for, and text of, the Protocol is set out in Appendix 1 of this Report.

#### **Commission to promote the safety of people within the churches of the Anglican Communion**

Not all Provinces have the expertise and resources to take the necessary steps to implement the Anglican Communion Safe Church Charter. The purpose of the Commission is to develop guidelines to enhance the safety of all people especially children, young people and vulnerable adults, within the Provinces of the Anglican Communion for consideration by the Anglican Consultative Council at ACC-17, and thereafter for implementation, as far as practicable, by each Province of the Anglican Communion. The rationale of, and terms upon which, the Commission is to be established together with a budget for its operation are set out in Appendix 2 of this Report.

**Process for monitoring the implementation of the Anglican Communion Safe Church Charter**

To monitor the fulfilment of our commitment expressed in the Anglican Communion Safe Church Charter there should be available to ACC-17 a report from each Province as to its progress in its implementation. The preamble and text of the Charter are set out in Appendix 3 of this Report.

*Report submitted by Garth Blake, Convenor of the Anglican Communion Safe Church Network*

## Draft ACC-16 resolution: Protocol for the disclosure of ministry suitability information between the churches of the Anglican Communion

Recognising that:

1. Clause 4 of the [Charter for the safety of people within the churches of the Anglican Communion](#) adopted by the Anglican Consultative Council in October 2012 contains the following commitment:
2. “We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.”
3. Clergy and lay persons who have undertaken ministry in one Province regularly undertake ministry in another Province.
4. It is essential that those persons or bodies with responsibility for authorising clergy and lay persons to undertake ministry in their Province have accurate and complete information for the assessment of their suitability for ministry from the Province or Provinces in which they have previously been authorised for ministry.

This Council approves the following *Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion*, and requests each Province to implement the Protocol and report to the next meeting of the Anglican Consultative Council as to its implementation.

### Protocol for the disclosure of ministry suitability information between the churches of the Anglican Communion

#### *Definitions*

1. In this Protocol:

**“Assessing Province”** means the Province in which a Church authority is to assess whether the Church worker should be authorised for ministry;

**“Authorising Province”** means the Province or Provinces in which the Church worker is authorised, or has previously been authorised, to undertake ministry by a Church authority;

**“Church authority”** means the person or body responsible for authorising Church workers to undertake ministry in the Authorising Province or the Assessing Province;

**“Church worker”** means a member of the clergy or a lay person who:

- (a) is authorised, or has previously been authorised, to undertake ministry by a Church authority of the Authorising Province; and
- (b) has applied to undertake authorised ministry, or has been nominated for appointment to a position or office involving the undertaking of authorised ministry, in the Assessing Province.

***“Ministry Suitability Information”*** means a written statement by a Church authority of the Authorising Province about the Church worker that discloses:

- (a) whether or not there has been; and
- (b) if so, the substance of;

any allegation, charge, finding or admission of the commission of a criminal offence, or the breach of the Authorising Province’s rules regarding the moral conduct of clergy and lay persons undertaking ministry, including rules relating to sexual conduct and conduct towards children and vulnerable adults;

***“Province”*** includes part of a Province.

### **System for the disclosure of Ministry Suitability Information by the Authorising Province**

2. The Authorising Province will have and maintain a system for the disclosure of Ministry Suitability Information about a Church worker of the Province to the applicable Church authority of the Assessing Province that includes the following requirements:
  - (a) the applicable Church authority of the Province is to promptly deal with an application by the applicable Church authority of the Assessing Province for the disclosure of Ministry Suitability Information; and
  - (b) the applicable Church authority of the Province is to disclose the Ministry Suitability Information to the applicable Church authority of the Assessing Province.

### ***System for assessing the suitability of a Church worker for authorised ministry in the Assessing Province***

3. The Assessing Province will have and maintain a system for the assessment of the suitability of a Church worker to undertake authorised ministry in the Province that includes the following requirements:
  - (a) the applicable Church authority is to make an application to the Authorising Province for Ministry Suitability Information;
  - (b) the applicable Church authority is not to authorise the Church worker to undertake ministry in the Province unless and until it has carried out an assessment of whether the Church worker is a risk to the physical, emotional and spiritual welfare and safety of people that takes into account the Ministry Suitability Information disclosed by the Authorising Province; and
  - (c) the applicable Church authority is to keep the Ministry Suitability Information confidential, except where its disclosure:
    - (i) is required by law; or
    - (ii) is reasonably believed to be necessary to protect any person from the risk of being harmed by the Church worker; or

- (iii) is necessary for the purpose of undertaking the assessment of whether the Church worker is suitable to undertake authorised ministry in the Province or any disciplinary action against the Church worker.

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## Appendix 2

### **Proposal for the establishment of a Commission to promote the safety of people within the churches of the Anglican Communion**

#### **Background**

1. In October 2012 the Anglican Consultative Council at ACC-15 adopted the *Charter for the safety of people within the churches of the Anglican Communion*. As set out in the Charter the witness of Scripture recognises and affirms God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society.
2. Since ACC-15 the following developments have highlighted the issue of the safety of children and vulnerable adults in churches:
  - (a) in January 2013 the Australian Government established the Royal Commission into Institutional Responses to Child Sexual Abuse;
  - (b) in March 2014 Pope Francis established the Pontifical Commission for the Protection of Minors;
  - (c) in July 2014 the Home Secretary of the United Kingdom announced the establishment of the Independent Inquiry into Child Sexual Abuse in England and Wales;
  - (d) in July 2014 Her Honour Judge Sally Cahill QC published her report in relation to the Inquiry into the Church of England's response to child sexual allegations made against Robert Waddington.
3. The continuing disclosure of abuse, particularly sexual abuse, of children and vulnerable adults in many countries by church workers has eroded public trust in churches, including Provinces of the Anglican Communion, as places of safety.
4. To assist in the fulfilment of the commitments expressed in the Charter the Anglican Consultative Council should establish a Commission to promote the safety of people within the churches of the Anglican Communion (Safe Church Commission) upon the terms set out in paragraphs 5 to 16 below.

#### **Safe Church Commission**

##### ***Terms of reference***

5. The Safe Church Commission has the following terms of reference:
  - (a) to identify policies and procedures currently in place for the safety of people in the Provinces of the Anglican Communion;
  - (b) to develop guidelines to enhance the safety of all people especially children, young people and vulnerable adults, within the Provinces of the Anglican Communion:
    - (i) for consideration by the Anglican Consultative Council at ACC-17; and



- (ii) thereafter for implementation, as far as practicable, by each Province of the Anglican Communion.

### **Membership**

6. The Commission will have 13 members appointed by the Secretary General in consultation with the Archbishop of Canterbury from a Province in the following geographical areas:
- (a) 4 members from Africa and the Middle East: 1 from southern Africa; 1 from western Africa; 1 from eastern Africa; 1 from northern Africa and the Middle East;
  - (b) 2 members from northern America;
  - (c) 1 members from southern America;
  - (d) 2 members from Europe;
  - (e) 1 member from southern Asia;
  - (f) 1 member from south-eastern Asia;
  - (g) 1 member from Australia;
  - (h) 1 member from Oceania;
7. The chair will be appointed from among the members of the Commission by the Secretary General in consultation with the Archbishop of Canterbury.
8. The members of the Commission should have recognised competence in the protection of children and vulnerable adults, and as far as practicable should be appointed from different Provinces. There should be a gender balance among the members.
9. The term of office of the members of the Commission will expire at the end of ACC-17.
10. Up to 2 persons with recognised competence in the protection of children and vulnerable adults may be coopted as members of the Commission with the approval of the Secretary General to assist the Commission in undertaking its work.

### **Method of working**

11. The Commission will undertake its work by means of face to face meetings and electronic communications.
12. The Commission may establish working groups in one or more Provinces to assist it in undertaking its work, and for this purpose may collaborate with such persons in each such Province as it considers appropriate.
13. The Commission will endeavour to obtain feedback upon its work including proposed guidelines from the Provinces.
14. The Anglican Communion Office where practicable will provide administrative assistance for the work of the Commission.

### **Budget**

15. The budget of the Commission is £76,745 as set out in the draft budget below.
16. The Secretary General will seek to obtain funding from third parties for the budget of the Commission.

### **Draft Budget**

## Proposed Commission to promote safety within the Churches of the Anglican Communion

**International Commission**

	<b>GBP</b>	<b>USD</b>	<b>Notes</b>
Flights - delegates	11,700	18,135	13 Persons, say average of £900 per person
Flights - facilitator	900	1,395	1 Person, say average of £900 per person
Flights - support staff	900	1,395	1 Person, say average of £900 per person
Travel - coopted consultants	200	310	2 Persons, local travel say £100 each
Visas	875	1,356	5 persons @ £150 + 5 persons @ £25
Accommodation	6,800	10,540	17 Persons 5 nights, say £80 per night B&B
Meals	1,870	2,899	17 Persons say 4 @ £15 Evening, 5@ £10 lunch
Gala meal	510	791	17 Persons @ £30
	23,755	36,820	
<b>3 meetings</b>	<b>71,265</b>	<b>110,461</b>	

**Regional Commissions**

	<b>GBP</b>	<b>USD</b>	<b>Notes</b>
Flights - regional members	600	930	2 Commission members @ £300
Travel - facilitator	100	155	1 Person, say average of £100 per person
Accommodation - delegates	960	1,488	12 Persons 1 night, say £80 per night B&B
Accommodation - M+F	480	744	3 Persons 2 nights, say £80 per night B&B 2 Members + Facilitator
Meals	480	744	12 Persons say 2 @ £15 Evening, 1@ £10 lunch
Meals	120	186	3 Persons say 2 @ £15 Evening, 1@ £10 lunch 2 Members + Facilitator
	2,740	4,247	
<b>2 meetings</b>		<b>5,480</b>	<b>8,494</b>
	<b>GBP</b>	<b>USD</b>	
<b>Total budget for 5 meetings</b>	<b>76,745</b>	<b>118,955</b>	

Prepared 23 Sept 2015

**Appendix 3****Preamble: Charter for the Safety of People within the Churches of the Anglican Communion**

The Anglican Consultative Council recognising and affirming:

- the [witness of Scripture](#) to God's love for all members of the human family and the priority given in Jesus' ministry to children and the vulnerable of society;
- the [resolution of the Lambeth Conference in 1998](#) that each member Church represented make an intentional effort to work toward eliminating abuses affecting women and children (Resolution 1.3);
- the [commitment of the Anglican Consultative Council in 2005](#) to the highest standards of care for all young and vulnerable people, seeking to ensure their protection (ACC Resolution 13.50);
- the [testimony of the Lambeth Conference in 2008](#) to the many forms of abuse of power within society as well as the church from which women and children suffer disproportionately, and the challenge to reclaim the gospel truth of the dignity of the human person and to exercise power

in ways that would always be life giving (Lambeth Indaba: Capturing Conversations and Reflections, paragraphs 47 to 50);

- (e) the [call of the Anglican Consultative Council in 2009](#) to member Churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking (ACC Resolutions 14.19 and 14.33);
- (f) the [statement of the Primates in 2011](#) that our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women, and in penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God (Letter to the Churches of the Anglican Communion);

commits itself to promoting the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and to this end calls upon all member churches to adopt and implement the *Charter for the Safety of People within the Churches of the Anglican Communion*, and report to the next meeting of the Anglican Consultative Council as to steps taken to adopt and implement the Charter.

### **Charter for the Safety of People within the Churches of the Anglican Communion**

#### ***Pastoral support where there is abuse***

1. We will provide pastoral support for the abused, their families, and affected parishes and church organizations by:
  - (a) listening with patience and compassion to their experiences and concerns;
  - (b) offering spiritual assistance and other forms of pastoral care.

#### ***Effective responses to abuse***

2. We will have and implement policies and procedures to respond properly to allegations of abuse against clergy and other church personnel that include:
  - (a) making known within churches the procedure for making complaints;
  - (b) arranging pastoral care for any person making a complaint of abuse;
  - (c) the impartial determination of allegations of abuse against clergy and other church personnel, and assessment of their suitability for future ministry;
  - (d) providing support for affected parishes and church organizations.

#### ***Practice of pastoral ministry***

3. We will adopt and promote by education and training standards for the practice of pastoral ministry by clergy and other church personnel.

#### ***Suitability for ministry***

4. We will have and implement policies and procedures to assess the suitability of persons for ordination as clergy or appointment to positions of responsibility in the church including checking their background.

#### ***Culture of safety***

5. We will promote a culture of safety in parishes and church organizations by education and training to help clergy, other church personnel and participants prevent the occurrence of abuse.

## Anglican Indigenous Network (AIN)

*For its report to ACC-16, AIN has submitted a communiqué from their April 2015 triennial conference.*

### Communiqué from the Anglican Indigenous Network (AIN)

AIN met at Stony Point Center in New York from April 14<sup>th</sup>-17<sup>th</sup>, 2015. We began by being welcomed by Janine Tinsley-Roe and her uncle, LeRoy Carle, a tribal elder, on behalf of the Shinnecock-Sewanaka tribe of this area. Our meeting began in earnest on the 15<sup>th</sup>, as we heard reports from each delegation on the work being done in their areas, responding to the concerns of their people. In our discussions that followed we saw the larger overarching trends present in each of our areas of struggle – that we are not engaging as individual Indigenous groups but rather as a global people.

From the United States, we heard the resolutions that went into the Blue Book report to be acted on at General Convention this June, 2015. The first of these resolutions was about at-risk teens, with specific examples of high teen pregnancy and suicides. These issues widely resonated with all delegations present at AIN, as these epidemics are often the result of systemic and continual culture and self-identity loss. The second resolution was about establishing young men's ministry, encouraging and enabling our men to step into the myriad roles they need to take in our world. The third resolution discussed is about Tribal College Campus Ministry, which at its core is encouraging leadership development and fostering a sense of pride within one's own culture. Following this resolution, the next was about Indigenous Theological Training and raising up Indigenous leadership in the Church, with particular mention made to the Bishops Native Collaborative effort. The last resolution raised was specific to the issue and concern of human trafficking, in particular as it is connected to oil fracking and the Bakken fields of North Dakota. This issue is particularly prevalent in Native communities, as it affects in particular women and children.

From Canada, we rejoiced with our brothers and sisters in the passing of Canon 22 Amendments by the last General Synod, giving recognition to Bishop Mark MacDonald, the first National Indigenous Anglican Bishop, and the formation of a Mishamikoweesh ministry for Indigenous Peoples. This discussion led to a wider commentary on self governance and sovereignty, ways to break out of structures that no longer serve us as Indigenous peoples, and the wish, echoed by all delegations, to be a partner in our churches. Canada also talked about some of the different issues that Indigenous Peoples are experiencing in disproportionately high numbers – teenage suicide, domestic violence, substance abuse, incarceration – through the lens of continued healing and reconciliation work. A part of this work is resource development for Indigenous Catechist training, which is used for training lay ministers, and empowering congregations so as not to be dependent on priests. This healing is not only essential for our communities today, but also for the youth and young people, in order to equip them to be effective leaders. We invite you to pray with us as this work is being done at the grassroots level, to lift up those who are engaging with these issues and those whose lives are touched by them.

From Australia, we rejoiced with our brothers and sisters over the consecration of the Right Reverend Chris McLeod as Assistant Bishop in the Diocese of Adelaide, with a special ministry to Aboriginal peoples across South Australia. We listened with great distress as we heard the plight that the peoples of Western Australia are facing at the forced closure of communities through the removal of

Government services. The forced closure of these communities, which are located in traditional homelands will be destructive to Aboriginal people in terms of spiritual, cultural, and self-identity. Every Indigenous person present at the AIN meeting could connect with this loss, as we have all fought battles over land, and in many communities continue to do so. The Anglican Indigenous Network stands in solidarity with the Aboriginal peoples of Western Australia in asking the Government to reconsider this poorly conceived and destructive policy. The Australian Aboriginal and Torres Strait Islands delegation also expressed a wish for the wider mainstream church to better engage with Aboriginal and Torres Strait Islanders, especially through meaningful ministry with Aboriginal and Torres Strait Islander peoples in their community, as peoples to be ministered with, not only as a source of outreach.

The Torres Strait Islander delegate spoke on the serious threat of Climate Change. This is especially significant for low lying islands in the Torres Strait, already facing the consequence of rising sea levels and warming waters. This is leading to destruction of habitats, which are culturally and spiritually significant to the peoples of the Torres Strait Islands.

The Aotearoa New Zealand Delegation wished to firstly affirm the treaty rights of Maori in Constitutional Reform in Aotearoa New Zealand, as this issue is currently under consideration by the Constitutional Advisory Panel. The delegation also wished to uphold the initiatives led by iwi (tribes) to ensure a just and fair process in resolving all treaty settlements. The delegation then endorsed the statement issued by the Anglican and Catholic Bishops of Aotearoa New Zealand concerning the Trans-Pacific Partnership Agreement (TPPA), expressing the desire for full transparency and consultation. The delegation expressed support for efforts to advance Maori customary rights to water; eliminating domestic violence, and child poverty. Once again, these issues resonated with each delegation on an international level, compelling the group to view itself as a collaborative global network. The delegation finally encouraged the implementation of processes that promote the environmentally responsible extraction of natural resources, a sentiment that each delegation echoed in both its simplicity and importance to Indigenous People worldwide.

The Hawaii delegation affirmed much of the work happening within their Diocese. The Committee on Native Hawaiian Ministry focused on celebrating their culture and offered workshops on the kukui nut, himeni (hymn) and pule (prayer). One of their parishes shared their learning of the kukui nut, and with the help of their parish youth, extracted the kukui nut oil and uses it to care for their church altar. The himeni and pule workshop also offered hula and encouraged the integration of hula in worship. Some present in the delegation had been asked to undertake work on leading a task-force to commemorate Queen Lili'uokalani to include her in, 'Holy Women, Holy Men' and all subsequent church calendars. There was rejoicing in the raising of indigenous leaderships through the local formation program for clergy called, 'Waiolaihui'ia', which has four postulants up for ordination at least by early next year. Hawaii talked about the battle against homelessness, and the disproportionate number of Native Hawaiian peoples in this population.

The Anglican Indigenous Network is moving forward with the commission of a new steering committee, with a representative from every delegation. From Aotearoa, The Right Reverend Te Kitohi Pikaahu, (Convenor), from Australia The Reverend Daryl McCullough, from Canada The Reverend Chris Harper, from Hawaii Mr. Edward Hanohano, from Torres Strait Ms McRose Elu and from the United States Ms Jasmine Bostock. We move forward with great clarity and hope in our vision, asking for your prayers

and support as we move into our future, standing tall and proud on the shoulders of those who came before us.



# Anglican Peace and Justice Network

## Report to the meeting of the Anglican Consultative Council 16

I became Convener in 2014. At that point, we all reviewed the Aims of the Network.

### APJN Aims:

- To assist the Communion in seeing the centrality of justice and peace to the mission of the Church.
- To lift up and champion the full voice and representation of marginalized groups in the official councils of the Church as a matter of justice.
- To provide a venue for Anglican provinces to bring forward issues of justice and peace in their local context, giving them access to the wider Anglican Communion for partnership and joint witness and prayer.
- To tell the good news of Anglicans working around the world for peace with justice.
- To share resources and enable local Provinces, dioceses and congregations to educate and advocate for global reconciliation.
- To advocate human rights (especially for women and children) and peacemaking to the Anglican Communion, civil society and governments wherever there are injustices.

We shared getting acquainted by email and using the Face book page.

<https://www.facebook.com/AnglicansforPwithJ> While some members of the Network have easy access to Internet, others do not, so communicating in a timely way with everyone is still problematic. Many new members have been added to the email Network.

### Work done:

1. Conversations with some previous conveners, secretaries, Network members about moving forward without the previous funding for an international gathering.
2. ACC 15 resolution on Truth and Reconciliation Commissions (TRC)
  - a. Questionnaires were sent out by the Communion Office following ACC 15 to the Provincial Offices.
  - b. Results were received from 8 provinces and one diocese
  - c. Summary of results
    - i. Great diversity of situations
    - ii. Some TRC's happened many years ago (South Africa), while some are just beginning (Burundi)
    - iii. Church leaders have chaired commissions, served as witnesses, made representations,

- iv. Reports from TRC's are submitted to various authorities but follow up does not seem to happen
  - v. Interest in a gathering on TRC processes but limited resources for hosting the event (Sri Lanka and Canada)
3. Subsequent email conversations
- a. There is constructive work on dealing with conflict going on (e.g. South Sudan, Canada) to educate clergy and lay leaders in facing trauma, becoming more self aware, building relationships and conflict transformation. How can we make this better known through the Communion and share the good resources?
  - b. Being part of a Network decreases the sense of isolation that memomebers feel. This is very important where Anglicans/Christians are being persecuted.
  - c. The ongoing conflict in Palestine/Israel, especially during the attacks on Gaza in 2014, led to sharing past statements by APJN. Questions remain as to why Israel is being allowed (it seems even supported) to continue to ignore regular international law and to develop unusual doctrine remain unanswered. We also shared current resources, particularly "World Week for Peace in Palestine Israel", **18 September 2016 to 24 September 2016**, from the World Council of Churches.
  - d. There is interest in a gathering to share resources, including methods of forming clergy and lay leaders with skills to help communities to build right relationships and to seek the re-establishment of right relationships wherever relationships have been broken. Since January 2016 there have discussions with Canon Phil Groves and some the Continuing Indaba committee members, to consider how the work of reconciliation might be better integrated across the working groups and individuals of the Communion office and networks. This includes discussion of a possible joint later in 2016 of some members of APJN and Continuing Indaba.
4. The Face book page is providing some "good news" stories and attracts interest each week.
5. APJN had suggested the theme of Reconciliation for this ACC Meeting and put forward the idea of a "Decade of Reconciliation" 2016 to 2026. Within the Communion, this would continue the work done in the Listening Processes, the Continuing Indaba processes, the small international groups of bishops' gatherings and other ongoing small groups.
6. There is a small amount money being held in the Communion Office for APJN. There is some interest in producing a Webinar on Conflict Resolution/ Reconciliation to share the good news stories and the challenges of this work around the Communion. This would be one possible use of the money in the future.
7. I will retire as Convener June 30, 2016. It has been an honour to have served the Communion in this role.

Respectfully submitted

+Sue

The Right Reverend Sue Moxley Nova Scotia & Prince Edward Island (Retired)

Convener Anglican Peace and Justice Network

March 23, 2016

## **NIFCON - Report from the Network for Inter Faith Concerns Management Group**

**Since ACC 15, NIFCON has been involved in producing the following theological resources:**

**‘Land of Promise?’** – An Anglican exploration of Christian attitudes to the Holy Land, with special reference to Christian Zionism’. ‘ The text for this was finalized at ACC 15, leading to publication in 2014.

**The Travellers’ Guide to ‘Land of Promise?’** – Following the request of ACC 15 for study material to accompany ‘Land of Promise?’, material to help groups explore the issues covered within ‘Land of Promise?’ has been produced. This has been integrated into a new edition of ‘Land of Promise?’

**Relating With Hindu Diaspora: Anglican & Lutheran Reflections** – This book comprises the papers delivered at a NIFCON consultation on Hindu Diaspora held at Queen’s College, Birmingham, England in October 2014.

These three resources can be purchased from the online shop at <http://www.anglicancommunion.org/resources/shop.aspx> or freely downloaded at <http://nifcon.anglicancommunion.org/resources.aspx>

**Out of the Depths – Hope in a time of suffering:** Theological Resources in Times of Persecution - An Anglican Contribution to Ecumenical Engagement. This document, which will be discussed at ACC 16, will be finalised after ACC and then will be available through the online shop and the NIFCON resources page on the above web links.

**Christian Muslim Digest** – this publication is again being produced quarterly and can be freely downloaded from <http://nifcon.anglicancommunion.org/christian-muslim-digests.aspx>

### **Future plans**

**Anglican Buddhist Consultation** – Plans are at an early stage for enabling an Anglican Buddhist consultation in East Asia early 2017.

**Change of name to Anglican Inter Faith Network** – a request to the Standing Committee, in September 2015, to change the name of NIFCON to Anglican Inter Faith Network was agreed but the Standing Committee requested the Secretary General to explore the status of NIFCON as an official Anglican Network.