

Towards Effective Anglican Mission

Foreword

In March 2007, nearly 400 members of the worldwide Anglican Communion convened in South Africa for a gathering entitled: “Towards Effective Anglican Mission, an International Conference on Prophetic Witness, Social Development and HIV and AIDS”. Represented in this assembly were all sectors of the Anglican Communion, namely young people, seasoned development practitioners, archbishops, bishops, clergy, lay people, Anglican Communion networks, Anglican development organisations, donor partners, ecumenical partners, guests from government and business, representatives from both poor and rich nations, HIV infected people and those who look after the sick. We came together in an effort to explore the work and witness of our Communion in addressing poverty and injustice in the world. In short, we convened to critically examine and rearticulate the mission of the Church.

This unprecedented meeting convened because of God’s call. By His spirit, God constantly calls us to participate in the Church’s mission, which is the proclamation of good news that Jesus Christ came to earth and became human. God sent His son as a sacrifice to save humanity when he died and rose bringing the fullness of peace, love, and justice. In short, the mission is building God’s kingdom so that His will may be done on earth as it is in heaven. As we seek to build this heavenly kingdom, we must remember that the Word did not come as a philosophical concept or as a political programme, nor was the Word made text but “the Word became flesh and dwelt among us, full of grace and truth”. Therefore, as the body of Christ, we do not have the option to choose between spiritual and physical undertakings, but we must recognise that in God’s call to the mission, the two are inexorably linked.

The second reason for our meeting in Boksburg, South Africa is that the hour demanded it. We live in an era in which:

- 40 million people worldwide are living with HIV and AIDS
- 25 million people have died of AIDS since 1981
- A child dies from malaria every 30 seconds
- 1 billion people have no access to sanitation.

In the face of these crises, the Anglican Communion must act. Moreover, the international community has begun to recognise the potential of faith-based organisations and institutions such as ours. Globally, the Church as an institution has unparalleled presence at the grassroots level; the presence which can meaningfully impact efforts to end poverty. This is an opportunity that must be seized.

The final reason for our assembly was the simple fact that God’s world is crying and as people of faith, we must respond. It is our responsibility to examine the root causes of poverty and injustice. We must work for the transformation of our hearts and minds, transformation that will demonstrate what it means to be responsible stewards of God’s

creation, and caring for all that live in it thereby fulfilling the prophetic mission of the Church.

What follows is an overview of the discussions, deliberations and debates that occurred during the TEAM Conference. We hope this will provide a window through which you can view the work already under way in the Anglican Communion. But most importantly, included in these pages are the recommendations and resolutions agreed upon by representatives of our community. This document is designed to serve as strategic framework for action, articulating our mission in the world and the manner in which it will be implemented. I hope that as a community we will heed this call to action by blowing fresh winds of change into the lungs of the Anglican Communion.

Grace and peace to you

Yours in the love of Christ

Archbishop of Cape Town

Introduction

From 7 March to 14 March 2007, members of the worldwide Anglican Communion gathered outside Johannesburg, South Africa for an international conference on prophetic witness, social development and HIV and AIDS. Entitled “Towards Effective Anglican Mission” (TEAM), the conference brought together over 400 development practitioners, clergy and lay people from 33 Anglican provinces.

TEAM was facilitated by an international planning committee comprising key representatives from across the Anglican Communion and convened by HOPE Africa under the patronage of the Most Reverend Njongonkulu Ndungane, Archbishop of Cape Town. In many ways, TEAM is an outgrowth of the 2001 Pan African Anglican Conference on HIV and AIDS also hosted in Boksburg, South Africa. Known as Boksburg I, the conference served as the basis for developing a toolkit that the Anglican Communion could utilise in responding to HIV and AIDS.

Similarly, the primary objective of TEAM, or Boksburg II, was to gather in the context of prayer and theology; to share diverse experiences and views on social issues in an effort to renew the Church’s commitment and capabilities to respond to God’s call to service in the 21st century. Specific objectives were:

- To encourage a prophetic articulation for an Anglican theology that supports witness and action for social justice
- To assess the first Pan African Anglican Consultation on HIV and AIDS and (Boksburg I) and share the African experience with the Anglican Communion
- To critically review the response of the Anglican Communion to the Millennium Development Goals (MDGs) and to encourage further collaborative efforts towards achieving the goals
- To design and generate new and relevant models of sustainable development for local and global contexts
- To encourage opportunities for learning and transformation through dialogue among people with diverse experiences and perspectives
- To explore resource mobilisation opportunities and management with a range of partners
- To foster mutual commitments and partnerships within the Anglican Communion.

As a result of TEAM, delegates were able to:

- Draw strength and to instill confidence in the gospel tradition as they sought to address the Millennium Development Goals
- Strengthen platforms for information sharing and networking within the Anglican Communion
- Create a sense of urgency and possibility for action to achieve the MDGs

- Secure resource mobilisation and dissemination strategies for programmes that achieve the Millennium Development Goals
- Enhance frameworks of cooperation within the Anglican Communion on issues of social development and poverty eradication
- Create strategies to promote community participation in local programme delivery that seeks to ensure community ownership and sustainability
- Develop a consensus document reflecting lessons learnt from the conference on each millennium development goal
- Provide background material and information that motivates and informs those preparing for the Lambeth Conference

In order to achieve these critical and timely objectives, TEAM brought together practitioners and clergy from the global community. Through platforms like keynote addresses, lectures, panel discussions, workshops, seminars and commissions; the conference created an unprecedented forum for dialogue, networking, sharing and learning about developmental issues. Various topics within the developmental agenda, ie gender and poverty, were not examined in isolation. Rather, issues were considered comprehensively, within a wider framework that enabled delegates to explore the interconnectedness of these challenges while allowing innovative partnerships and strategies to be forged.

The results of these deliberations are a series of resolutions and recommendations. These recommendations are designed to serve as a guide for the Anglican Communion in pursuing its mission of social justice. Not only do the proposals speak to the internal measures, policies and attitudes that the church can adopt; the guidelines highlight measures that can be utilised in developing partnerships and advocating for constituents globally.

1. Being God’s people in the Church and being active in God’s world

In keeping with the centrality of social justice to the Anglican Communion, the Most Reverend Rowan Williams, Archbishop of Canterbury, delivered the keynote address on the opening day of the conference. In his message entitled, “*An exposition of the biblical principles and gospel imperative on the mission of the Church in society*”, Archbishop Williams posed a question to delegates, asking: “How will the history of this period be written? How will the history of the Church and that of the Anglican Communion be remembered?”

With that, Archbishop Williams acknowledged the significance of the opportunity TEAM presented and many challenges facing the Anglican Church. Internationally, the Church may be perceived as being preoccupied with sexuality and sexuality alone; however, the Archbishop deemed the conference a moment to shape and articulate the mission of the Church and its impact on future generations.

1.1. Mission

Mission, as espoused by Archbishop Williams, is not only central to the work of the Church, it is the work of the Church. As a body, the mission of the Church is helping people to know God. Drawing on the Old Testament scripture, fairness to the poor is depicted as a central part of what it is to know God. Jeremiah 22.16 reads: “He gave the poor a fair trial, and all went well with him. That is what it means to know the LORD.” Justice for the poor is a central issue in scripture, because it speaks to the principle that in God’s eyes, no one is left out, no one is left without a voice, and all have a place in the Kingdom. The pursuit of this ideal serves as a sign of God’s promise, it is an indicator of what humanity will be like when God’s will is done on earth.

When leaders like the one portrayed by the Prophet Jeremiah know the Lord and see with the eyes of God, everyone is visible and their concerns are heard. When contemporary leadership becomes committed to this principle, when policy and legislation is created on the basis that no one is forgotten, the world will have a foretaste of the fulfillment of God’s promise.

The New Testament expands this principle of inclusivity, which the Archbishop illustrated with I Corinthians 12:26, “If one part of the body suffers, all the other parts suffer with it”. Through the ministry of Jesus, the Lord redefines what it means to be God’s people. Through his death and resurrection, Jesus guarantees that all are remembered and have an opportunity to become part of the Kingdom of God. But, more importantly Christians are to live out the heavenly ideals of inclusivity and justice on earth. In keeping with this value, if one in the community is suffering, all are suffering. As believers, the community is not defined by those who ascribe to the same systems, values or beliefs but the community is anyone with whom God seeks relationship: the community is the family of humankind.

In closing, Archbishop Williams urged delegates to remember that the mission of the Communion is not only for those who are recognised as poor and oppressed, but this work is equally for the healing of those who are perceived as affluent and whole. Challenging the delegates, Archbishop Williams posed a question to those from developed regions, asking: “Do you know that you are deprived and dehumanised by a global situation of injustice, a system that tolerates the idea of superfluous people who are allowed to remain invisible?” St Augustine says that the problem of injustice is not only the suffering of the oppressed, but also the corruption of the mind and heart of the oppressor.

1.2 Prophetic witness

In support to Archbishop Williams, Presiding Bishop Katharine Jefferts Schori, of the Episcopal Church in the USA gave a Bible exposition that elucidated the role of prophets through the ages. Contending that a prophet is literally someone who speaks for God,

Presiding Bishop Jefferts Schori depicted ancient prophets as individuals who spoke against the injustices of their days. In calling their leaders to account and their communities to higher standards, prophets invited Israel to live out God's vision for the community.

The heavenly vision the prophets depicted was one in which caring for widows, orphans and aliens, was of paramount importance. This responsibility to care for those who could not care for themselves was itself born out of Israel's experience in Egypt, in which God through his infinite mercy led the people into the Promised Land. As God's people, it was incumbent upon Israel to live out God's vision of a just world, of a humanity in which all were accounted for and no one was left out.

The prophetic tradition, as Presiding Bishop Jefferts Schori points out, is not confined to the pages of the Old Testament. In Jesus himself, the world has an example of the one who proclaimed a heavenly vision; the one who spoke the truth to power and associated Himself with those societies chose to alienate. The reality, however, is that even beyond the books of the Bible, prophets have endowed the Church with a rich legacy of advocacy and engagement with what seemed like the lost and hopeless causes of their day.

In Presiding Bishop Jefferts Schori's estimation, a large part of the prophet's work is to play the role of a "holy fool". Whether they are preaching about the coming of Christ in the desert, confronting leaders with their sins, or dining with the "unclean", prophets challenge society's notions of what is possible and what ought to be. This tradition is apparent in the work of Anglicans such as William Wilberforce and his tireless crusade to end slavery, even during the times when the Church endorsed and participated in the practice. This prophetic tradition was also manifest in Julian Norwhich's belief in the constant presence and movement of the spirit; as well as in Archbishop Emeritus Desmond Tutu's fearless and unwavering stand against the injustice of Apartheid, and his subsequent battle for the healing and reconciliation of the South African nation.

The same prophetic tradition that has regularly changed, shaped and molded the course of history is equally as essential in the contemporary context. Presiding Bishop Jefferts Schori depicts the Millennium Development Goals as the departure point from which the community of nations can begin to imagine God's vision for humanity. This vision is the one in which all are provided for and none are forgotten. It is a vision in which the widow, orphan and alien are cherished and valued members of the community. It is a vision in which leadership is held accountable and the global community aspires to reflect God's grace and abundance in its relations with one another.

Presiding Bishop Jefferts Schori points out that there are many who consider the MDGs to be idealistic and unattainable. However, the reality is that the goals - and so much more - are very realistic and within reach. Today, the community of nations has more resources than at any other time in human history. The challenge is whether these resources will be utilised to accomplish goals that will move the world one step closer to fulfilling God's vision or not. This issue of will, in the Presiding Bishop's evaluation, is where the Church must move forward in the prophetic tradition.

By advocating on behalf of the world's sick, poor and marginalised, the Communion is fulfilling the role of a prophet. But beyond that, the Church must speak to people from all walks of life, even those who suffer from the conspicuous consumption so prevalent in developed societies. The prophetic tradition is the one, which seeks to bridge the divide between the rich and the poor, the haves and the have-nots, to reconcile people to one another.

In closing, the Presiding Bishop declared, "Like the prophets of ancient Israel, we have been called to proclaim justice in the gate, to rise up and insist that the hungry be fed, the naked clothed, and the suffering provided comfort and relief. We know that is God's will for all creation."

From the words of both Archbishop Williams and Presiding Bishop Jefferts Schori came the conviction that the work of the Church must be based on pursuing God's mission in the world and on theological conviction. The Church's engagement with the Millennium Development Goals and wider interventions cannot be based on the popular developmental discourse of the day, but on its God given mandate.

2. *The Millennium Campaign*

In articulating the importance of the MDGs, Mr. Salil Shetty indicated that while terrorism and political security were perceived as significant threats to humanity, in reality the greatest security threats of this era are poverty and inequality. Inexorably linked, poverty and inequality present themselves in the guise of hunger, disease and environmental degradation. The global crisis is evident in that:

- An estimated 30,000 people, mostly children, die daily because of poverty
- Half a million women die annually from child birth, and malnutrition
- 120 million children do not have access to primary education
- 1 billion people have no access to sanitation.

Paradoxically, the world is currently experiencing more wealth and affluence than at any other time in history. According to Shetty:

- Forbes magazine has placed the number of the world's billionaires at 946
- It is estimated that the personal wealth of the 1,000 richest individuals is greater than the 600 million inhabitants of the world's poorest countries.

In the face of these daunting statistics, it is acknowledged that the global community is confronted with a sizeable challenge. However, the reality is that the financial, technical and political resources to achieve the MDGs exist. Although the millennium goals will not bring a complete end to global poverty, from the perspective of the Millennium Campaign, they possess a strategic advantage in many regards. First, given their inception within the United Nations system, the goals are premised on shared responsibility within the community of nations. More than that, however, the compact encompasses prevailing

international financial institutions such as the International Monetary Fund, the World Trade Organization and the World Bank.

In terms of financial needs, the resources to accomplish the Millennium Development Goals already exist. In 2006, the community of nations spent 900 billion US dollars on arms. In stark contrast, aid need only be increased by 75 billion US dollars per year in order to achieve the MDGs.

Thirdly, the Millennium Development Goals are being monitored, both at the national level and in the international arena. Sectors within civil society have initiated review processes as well, increasing the likelihood of implementation and creating tools with which to hold governments accountable.

If these factors are not enough, the Director for the Millennium Campaign shared examples of nations, which have in fact achieved the MDGs, far ahead of the 2015 deadline. Many of these examples are in sub-Saharan Africa, a region where many declared the goals could not and would not be met by 2015. Malawi, Eritrea and Gambia, however, have made progress in primary education. While in Ghana, and Mozambique health goals are being advanced, as well as in locales outside of Africa such as Bangladesh. Egypt, a stunning example, halved its maternal mortality rate in eight years.

Furthermore, what sets the Millennium Development Goals apart is that they are based on people and fundamental human rights. At the core of the goals reside the values of “shared responsibility, indivisibility, non-discrimination, equality and accountability”. As a Christian community, the impetus behind the MDGs speaks directly to the Communion’s mission in the world.

While education and awareness about the MDGs in the developmental arena is key, little to nothing will be accomplished unless citizens hold their governments accountable. The international community has repeatedly borne witness as treaties and compacts are signed, only to watch the same pledges languish from lack of implementation. One delegate from Canada pointed out that the Canadian government promised to end child poverty within its borders by 2004; however, in 2007, Canadians wait for this commitment to be fulfilled as millions of their children continue to suffer in poverty.

In an effort to make the MDGs known to society at large, the Millennium Campaign targets three key constituencies, namely: communities at the grassroots level as they are capable of forcing policy change; media, which promote awareness while influencing both communities and policy makers; and legislators, who possess the mandate to develop legislation.

In exploring a potential partnership between the Anglican Communion, which the Millennium Campaign recognises as having contributed to the MDGs and the larger developmental agenda for decades, Shetty emphasised the importance of the Communion’s grassroots constituencies. Unlike political leaders who generally return to their constituency, the Church is the only institution that goes back to its constituency on

a weekly basis. In addition, the Church has networks and infrastructure even in the most remote communities globally, providing service delivery that the vulnerable would not have access to. Given these variables, faith communities become natural partners for advancing the Millennium Development Goals. Shetty suggested that individuals and congregations could become a part of the Millennium Campaign by:

- Utilising the MDGs' Action Toolkit
- Educating oneself
- Increasing awareness in church and the community
- Framing programmes using MDGs
- Making leaders accountable: grassroots monitoring, lobbying
- Linking up with existing campaigns and events
- Utilising the media.

In the dialogue following Shetty's presentation, delegates noted that the MDGs are not as comprehensive as may have been possible. In fact, the goals are silent on a number of salient issues, namely conflict and the ensuing plight of displaced persons. **While in agreement, Shetty asked that as people committed to developmental efforts, participants, "not allow the best to become the enemy of the good," indicating that while there is much more work to be done, the MDGs can serve as a starting point.**

. The Role and purpose of the Church

3.1. The role of the Anglican Communion and how its witness can be affected by the local context and the part it can play as a global communion

In addition to the Bible expositions given by the bishops, delegates had an opportunity to reflect on the role of local communities and their place in the global communion. The platform for this dialogue was a panel discussion featuring Dr. Jenny Te Paa of New Zealand, Ms. Abigail Nelson of Episcopal Relief and Development, and Bishop Munawar Rumlshah of Pakistan.

In the dialogue about local contexts, the role and importance of indigenous people in the Anglican Communion was affirmed. It was acknowledged that although elements of Anglican faith-life vary, because of differences in culture, social and economic experiences, the Church's mandate is to transcend these differences in order to create a community that reflects God's vision for humanity.

The challenges posed by globalisation to various communities within the Anglican Communion were also raised; however, it was recognised that globalisation presents an opportunity for increased communication and learning. This was reflected in the work of Episcopal Relief and Development's (ERD) Nets for Life initiative. In her remarks, Ms Abigail Nelson indicated that the majority of people in communities ERD has worked in did not know that mosquitoes cause malaria, or that the insects breed in pools of standing water. In contexts such as these, the Church can contribute significantly to development by not only distributing bed nets, but by equipping individuals with knowledge that will

allow them to facilitate their own development. Only then can communities proactively ensure that the vulnerable have access to bed nets and parasites no longer have places to breed.

Another topic of deliberation was the basis for the Church's importance in local communities. The churches' ownership of 30 to 60% of infrastructure in Sub-Saharan Africa asks the question of whether inhabitants rely on faith-based institutions because of their belief; or because, in their needs, churches become their last option. Additionally, it was widely acknowledged that in many parts of the world, churches are the most trusted institutions. This credibility combined with the churches grassroots presence, should be maximised in the Anglican Community's pursuit of social justice.

A final aspect that was discussed in the examination of the Communion's role in local communities was the significance of the ministry of presence. In sharing his experiences in Asia, where less than 10% of the population is Christian, Bishop Rumalshah highlighted the importance of missionaries in such a context. Recounting an incident which took place shortly after the terrorist attack of 11 September 2001 on the United States, Bishop Rumalshah told of how an area near the Afghan boarder was bombed in retaliation. In the wake of US military action, Bishop Rumalshah and his colleagues were confronted by a group of angry protesters. As the tension mounted and physical violence appeared to be a certainty, the protesters themselves began questioning their own actions, asking: "Why are we bothering these people, they have been cleaning our wounds for one hundred years". It was the witness of Christian service, borne out for over a century, that spared Bishop Rumalshah and untold others that day.

In affirmation of the power of presence, the Anglican Communion's response in the wake of Pakistan's 2005 earthquake also demonstrated that service can bring about reconciliation and renewed relationship. The earthquake killed 80,000 Pakistanis, wounded 100,000 and left 4 million homeless. In the aftermath, Bishop Rumalshah's congregation, assisted by Episcopal Relief and Development, sent teams into affected regions to assist with food, water and supplies. Although the tangible impact of their intervention may have been minimal, the relational aspect was substantial. On Christmas Day, over 300 men from impacted regions came to church, with gifts of gratitude. Although there were no conversions that day, reconciliation took place and relationships have since flourished.

This is just one example of how the Anglican Communion is ensuring that no one is forgotten and how the body is living out its mission of helping people to know God in local communities.

3.2 The Church and the MDGs

In her response to the Millennium Campaign, Ms. Hellen Wangusa, Anglican Observer to the United Nations, reminded delegates that as Christians, the Church's engagement with the MDGs should be based on biblical principles and that the scripture ought to be

scrutinised to direct the Communion's interventions. An examination of the scripture indicates that the MDGs are a starting point, as the body of Christ. The Church's commitment goes far beyond 2015. Assessing MDG 1, halving extreme poverty and hunger, Wangusa recounted the story of Jesus feeding 5,000 people with two loaves of bread and five fishes. She reminded TEAM participants that Jesus did not feed only half of the crowd. Christ's example is to ensure that all are fed, clothed and afforded the opportunity to develop into who God created them to be.

Furthermore, as the harrowing statistics of poverty, disease and death are recounted, the body must remember that statistics are not the entirety of the story. Instead, as believers, a primary responsibility is to introduce the human element to the MDGs and development work at large. Statistics should be utilised as tools to demonstrate what is happening in the lives of sisters and brothers globally. Beyond that, not only should the Communion delve further than the numbers in recounting the plight of the developing world, the Church should also look beyond the quantity of its interventions to assess their quality. As Jesus illustrated in the parable of the shepherd leaving his 99 sheep to look for one, the responsibility of the Church is to look for those on the margins, to undertake interventions that may not attract the multitudes, but that are of equal importance in the lives they touch.

In its developmental discourse, the Church must also remember that it is not only the poor and disenfranchised that comprise its congregations; but when scandalous wealth is spoken of, those that possess it are also part of the body. As much as the Communion's responsibility is to tend to the needs of the poor, its mandate is also to speak to the responsibility of the rich.

Beyond the spiritual imperatives driving the Communion's participation in the MDGs, Wangusa also asserted that the Church must address issues of its own capacity and skills development in order to achieve meaningful developmental growth. As frequently reiterated during the course of the conference, many congregations within the Anglican Communion are doing work around the Millennium Development Goals; however, this work is largely unknown to the rest of the body. Accordingly, the Communion must strive to improve its communication in an effort to disseminate best practices and share expertise and resources.

Wangusa also questioned if the Church is sufficiently informed in terms of the issues it purports to address. Frequently, the Communion says it seeks to give a voice to the poor, but how familiar is the Church with policy analysis and formulation? Has the body developed the proper mechanisms to measure and monitor its own progress let alone the progress of the international community at large?

In conclusion, Wangusa reminded attendees that the Communion must constantly remember that it is the message and power of the Gospel that sets it apart from other non-governmental agencies. It is from the gospel that the body derives its mandate and that must be clear in all the Church does.

In subsequent discussions about the pursuit of the Millennium Development Goals, delegates also highlighted the work the Communion is already engaged in, such as the Jubilee Campaign, and ways in which these efforts support and lend themselves to the achievement of the MDGs. While many may associate the debt relief campaign with the year 2000, the coalition's efforts to bring about a substantial debt relief is still under way.

Additionally, practically responding to the charges put forward by Wangusa and Shetty, delegates acknowledged that while the MDGs and other Communion initiatives are timely and warranted, not all communities within the Church have surplus resources, whether human and financial. As such, members of the body must be cognizant of capacity challenges when developing Communion-wide initiatives.

3.3. Collaborative efforts towards achieving the Millennium Development Goals

In 2000, the largest gathering of heads of state in the history of humankind took place at the United Nations Headquarters in New York. Compelled by global patterns of poverty, deprivation and intolerance, world leaders signed a pledge in the form of the Millennium Declaration, to pursue the achievement of eight developmental goals by the year 2015. By signing the Millennium Compact, the community of nations agreed in their various capacities and capabilities to allocate financial resources and to develop policies, which would contribute to the achievement of these eight objectives:

4. Poverty and hunger eradication: MDG Goal 1

4.1. Poverty and sustainable Development: In an effort to understand more of the theology behind the Communion's engagement with the MDGs, and sustainable development in general, TEAM was addressed by Dr Steve de Gruchy, a professor of theology and development at the University of KwaZulu-Natal in South Africa. Echoing themes heard throughout the day's deliberations, Dr de Gruchy proclaimed that there are enough resources to bring an end to the poverty in which so much of the world is mired. The continued existence of poverty, hunger and deprivation is a judgment upon the Christian community and its failure to act. This judgment speaks of the body's "failure to give bread and water to Christ who meets us in the poor person on the street, in the refugee camp, the shanty compound, the hospital ward, the remote village". The good news, however, is that with judgment comes opportunity.

As the Church recognises and acknowledges its shortcomings, there is an opportunity to speak the truth about injustice and inequality. The role of the Church, however, varies

from that of politicians, economists and developmental experts. Its responsibility is to preach the gospel. Its mandate is derived as a result of relationship with God and the knowledge of His grace. Grace, however, is meant to challenge and compel Christians to action; it spurs believers to preach the good news of hope, opportunity and newness.

To address the challenges of poverty, the question then becomes what resources, what options can the Anglican Communion offer the world? In order to identify the possibilities, de Gruchy believes there must be recognition of a disconcerting reality that the current global economic system does not hold the promise of development or prosperity for the billions living in poverty. Rather, it is the functioning and expansion of the current economic order that has led to inequitable trade practices, environmental degradation and a decline in the standard of living for many of the world's poor.

While it is not yet known what mechanism(s) will bring about a more just economic order, Dr de Gruchy highlighted four perspectives, which if adopted, will assist the Church in developing more effective ministries for the poor.

First, the Church must recognise that poverty is not exclusively about finances; rather, poverty is about lack of access, an inability to make viable choices for one and one's family. This principle is reflected in the Millennium Development Goals and the fact that three of the eight targets are directly related to health. Accordingly, public health is an area in which the Church has the potential to contribute substantively to the well being of communities globally. Moreover, faith communities have a model of a ministry which brought spiritual and physical health in the ministry of Jesus.

Alongside identifying the linkages between health and poverty, the Church must be aware of and speak of the relationship between education and poverty. As "people of the Book" Christians throughout the ages have generally held education in high regard and have been successful in establishing institutions of learning globally; yet, to many, education is perceived as a private commodity - not an element that has a direct developmental impact. Education, however, must be viewed as a crucial element in the fight against poverty; as it has the ability to empower members of society with experiences and frames of reference to challenge inequality and the autonomy to shape their future.

Beyond conventional education, however, Dr de Gruchy points to Paulo Freire's *Pedagogy of the Oppressed*, insisting that the Church must advocate for: "education for critical consciousness". That is, education which trains students to think beyond current global systems and towards innovative solutions for some of today's most pressing concerns.

In the same vein, Dr de Gruchy called upon believers to work towards the agency of the poor, to recognise the numerous assets that already exist in marginalised communities, namely: human capital, social capital, financial capital, natural capital, and physical capital. In his analysis of community assets, Dr de Gruchy fundamentally questioned the Church's approach, forcing delegates to consider the manner in which they begin some of

their interventions. Does the Church first seek to understand the strengths from which poor communities are operating, which can be augmented through true partnerships, or are constituents asked to operate out of their weaknesses, by recalling all that they lack? In its work, the Church should seek to empower individuals and communities, assisting them in developing their own strategies for improving their lives. Dr de Gruchy points out that this notion of self-reliance is not at all new, but it is embodied in traditional African philosophies and the thought of more modern African leaders such as Julius Nyerere, who advocated for *ujamaa*, familyhood and *kujitegemea*, self-reliance.

Finally, Dr de Gruchy called upon the Church to pay special attention to issues of food sovereignty. Globally, enough food is produced to feed 110% - 150% of the world's population; yet nearly 1 out of 6 people go hungry daily. Like all other developmental matters, food security is linked to a myriad of other issues, many environmental in nature. A significant number of disasters caused by climate change, largely the consequences of the north's excesses, occur in the global south, impacting communities' ability to produce food. Not only is food security affected by the environment, it is also linked to the empowerment of girls and women. They are often the first ones to go hungry in a household. As such, the Church must address not only food security, but also food sovereignty, with the awareness that nutrition directly impacts on the physical and mental development of an individual, affecting the development of society at large. Given that much of Christian prayer life revolves around notions of daily bread and provision, the body of Christ must proactively work towards communities modelled on those in Acts, where the sharing of food and resources was for the benefit of all.

Dr de Gruchy's comments were a challenge to all delegates, one in which participants were reminded that there are no easy answers. Asking what it would take to bring about a more just economic order, delegates were confronted with how much of contemporary life is bound to practices that perpetuate injustice, ranging from the produce families purchase to healthcare plans to pensions. In light of this reality, the commitment of TEAM attendees in the wake of this session was not an unrealistic attempt to craft the perfect solution within the week of the conference, but to go beyond short-term interventions to look for root causes in an effort to create lasting solutions.

4.2. Food security and nutrition: Impact on the most vulnerable

Alongside Dr Steve de Gruchy's presentation on the first Millennium Development Goal, delegates to the TEAM conference were privileged to hear from Ambassador Shelia Sisulu, Deputy Executive Director of the World Food Programme (WFP). Ambassador Sisulu, a member of the Anglican Communion, opened her presentation by highlighting the grave need for interventions around food security. Currently, 800 million people worldwide are starving, while 24 000 children die daily. Furthermore:

- Hunger and malnutrition are the number one risk to global health, killing more people than AIDS, malaria and TB combined
- Iron deficiency is impairing the mental development of 40 to 60 percent children in developing countries

- Lack of iron affects 4,5 billion people damaging productivity and cutting GDP by two percent in some countries
- HIV and hunger work in tandem: malnutrition accelerates HIV's progression while HIV worsens malnutrition
- Anti-retroviral drugs are not as effective in individuals suffering from malnutrition.

The role of the World Food Programme is to intervene in areas that are affected by famine in order to save lives. WFP coordinates the efforts of NGOs, governments and suppliers to ensure that food gets to those who need it most in time. In addition to addressing active famines, WFP also operates feeding programmes in communities globally. Annually, the programme's efforts ensure that 90 million people in more than 80 countries are fed.

In her remarks, Ambassador Sisulu pointed out that access to food has much larger implications for development and is fittingly positioned within the first Millennium Development Goal. This is evident in the programme's work with families affected by disease, in the wake of natural disasters, and in its educational interventions.

Ambassador Sisulu highlighted that among the WFP's interventions, families affected by HIV and AIDS often need considerable amounts of assistance in securing food. In Africa for instance, 70% of food is produced by women while men generally work in cities. When the breadwinner falls ill, on average, a family spends 87% of its income to keep their loved one alive. By the time the second breadwinner passes away, families are typically destitute. When one or more parents fall ill, not only is his/her ability to produce compromised by their personal illness, but also by the requirements of nursing their partner. As a result, children are immediately faced with hunger. Even in scenarios where orphaned children are absorbed into extended families there is often a strain on resources, not to mention inequalities that arise from the stigma of being associated with HIV and AIDS.

To serve the needs of vulnerable children such as those affected by HIV and AIDS, the WFP has embarked on an extensive school-feeding programme. By supplying students with take-home rations, for which good monthly attendance is a prerequisite, children become an asset and are more readily welcomed into extended family structures. This system also reduces the vulnerability of children to pressure, particularly for girls to enter into high-risk relationships in order to obtain food and other necessities.

School feeding programmes such as these often contribute to improved academic performance in children; first, by encouraging high rates of attendance and by contributing to the physical and mental development of youth.

Ensuring access to food will also assist the global community as it strives to achieve the MDGs related to maternal health and child mortality. As Ambassador Sisulu explained, malnutrition is often passed from mother to child. If a young woman is undernourished as a child, the likelihood of giving birth to a child with developmental challenges increases

substantially. Furthermore, a mother who is malnourished is more likely to give birth to a child who will die in the first week of life; and in the event that the newborn does survive, he or she will be more likely to suffer from conditions such as diabetes, hypertension and heart disease.

Beyond issues related to health, in communities that have suffered from devastating natural disasters, WFP in conjunction with partners such as UNICEF, has found that when schools are established, communities quickly regain normality. Not only do children receive meals at schools, their parents get the opportunity to participate in food or food for training programmes during the times of disasters. This allows them to acquire skills while at the same time receiving rations to help sustain their families.

In all these interventions, however, the WFP is mindful that the root causes of hunger need to be addressed. Central among these causes is climate change. Over the last two decades, the number of food emergencies annually has risen from 15 to over 30%; and poor communities are often the ones most adversely affected. In light of these realities, the World Food Programme works with governments to establish early warning systems and to be able to predict and assess their needs. One such recent example of an improvement in government capacity was in Mozambique. Seven years ago, when there was a flood in Mozambique, the government was unable to cope with the deluge but during the most recent floods, the government was able to warn more communities in time and to provide relief assistance quickly. While celebrating advances such as this, more works remain to be done.

Beyond sharing the plight of those who lack food security, Ambassador Sisulu also articulated that in all of its endeavors, the WFP views the Anglican Communion as a valuable partner. Given the scope of the Church's ministries, its presence in the most remote areas, and its long history of educational service, the Communion is well positioned to partner with the WFP to ensure that millions of people globally have access to food and proper nutrition. **In 2006, Archbishop Williams visited Sudan and a school feeding programme in one of the nation's most impoverished regions.** Since then, Archbishop Williams, as well as other members of the Communion expressed ongoing interest in the work of the World Food Programme.

In response to Ambassador Sisulu's presentation, conference attendees sought to incorporate schools more centrally into developmental interventions, agreeing that they can in fact serve as nodes of social service delivery. More than that, however, delegates interrogated the role of WFP in communities, emphasizing that where possible goods should be sourced from local areas and that in the wake of disasters, infrastructure should remain even when WFP departs.

In complete agreement and highlighting the work and skills for food programmes as interventions intended to contribute to the long-term viability of communities, Ambassador Sisulu elucidated the manner in which food relief is often politicised. As often as possible, WFP attempts to source food from local communities or neighbouring regions; however, when resources are donated to WFP from the international community,

states often stipulate where the food should originate and where it can be utilised. Moreover, when it becomes evident that a food crisis is imminent, some markets in neighboring regions raise prices in anticipation of incurring additional profit. These issues of restricting resource use and in unethical pricing were depicted as areas in which the Communion can make an impact through advocacy and awareness building.

5 . Education for all: MDG Goal 2

Repeatedly throughout the conference, one of the themes that arose was the Church's commitment to education globally. As articulated by the World Council of Churches in 1968, "It is a Christian concern for the wholeness of the human being, for the quality of the common life, for the direction in which humanity goes, that turns us towards education now and sets us inside it and will not let us disengage." In 2000, with the signing of the Millennium Declaration, the community of nations also reaffirmed its commitment to the importance of education in making universal primary education a Millennium Development Goal.

In deliberations during the TEAM conference, members of the Anglican Communion also reaffirmed their commitment to ensuring quality education. Beyond that, however, it was agreed that as the body of Christ, the Church's responsibility is to ensure that all people, whether young or old, rich or poor, have access to education as education is a basic human right. Delegates also established that in its advocacy, the Church must work for much more than primary education. Instead, the Communion ought to promote types of training, whether primary, secondary, vocational or informal, that will empower communities in the manner in which Dr Steve de Gruchy described.

Furthermore, as the Church, a principal responsibility is to look beyond the quantity of education, and to assess the quality of education. While the second MDG focuses on enrollment, the Communion must also assess retention, and develop strategies to assist learners in continuing their education. Additionally, the Church must consider issues such as teacher to pupil ratio while investigating what types of facilities are available to learners and the distances they must travel to reach those facilities. Often, stories are told of learners attending classes under trees without access to adequate materials. The Communion can serve as a partner to these communities by mobilising resources, and by pressing governments to cater for more than the minimum standards. This includes providing for secondary education as well as vocational training and adult literacy.

Churches can also add value by assisting in teacher training and contributing to the development of curriculums that are culturally and socially relevant. The Church can further make a unique contribution by ensuring that ethical and moral issues are included in school curriculums.

Given its mandate to pursue holistic education, the Communion must also recognise many challenges facing learners and the reality that schools are in many ways becoming extended homes. As youth lose parents to HIV and AIDS and other diseases, extended families, when present, are often unable to cope with the needs of orphans. In the worst-

case scenarios, children are rearing themselves and their siblings. In such circumstances, education, in the face of pressing needs such as food and housing, is no longer a priority. By providing meals and other social services via schools, the Church can help to ensure that the needs of families are met and some level of education attained, creating the possibility of a better future.

6. Gender issues in the new millennium- MDG Goal 3

On 8 March 2007, during the course of Boksburg II, the world celebrated International Women's Day. Established in the early 19th century, this commemoration rightfully acknowledges and celebrates the strides women have made in all spheres of life. However, as Ms G Njoni of South African Women in Dialogue expressed, in the new millennium, girls and women still face daunting challenges as:

- 3/5 of the 1 billion poorest people in the world are women
- 2/3 of the 960 million people who cannot read are women
- Women in the global south and the global north earn less than men for the same work
- 57% of those infected with HIV in sub-Saharan Africa are women
- Rape and violence against women has become endemic in war situations
- Women of all socio-economic, religious and racial backgrounds are victims of domestic violence
- 500,000 women die annually from pregnancy and childbirth; while another 18 million women suffer childbirth related disability and disease

The reality of the plight of women is reflected in the third MDG, which calls for gender empowerment and the elimination of gender disparities by 2015. While gender may appear to be a standalone item in the lineup of Millennium Development Goals, the reality is that without the full participation of women in society, developing nations will never achieve the MDGs, let alone reach their full potential.

Additionally, as the aforementioned statistics indicate, women are disproportionately affected by poverty and disease. By empowering women and girl children, the global community is ensuring that these individuals are equipped with the knowledge and tools to make better decisions for themselves and their families, helping to break cycles of poverty and abuse.

Beyond issues of poverty, the Communion's concern about violence against women was raised. While it has been widely acknowledged that sexual violence and physical abuse of women and girl children is all too often systematically employed as a tool of war, the Church must also recognise that domestic violence is an all too common occurrence, affecting women of all socio-economic strata in both developed and developing nations. An integral part of the Church's mandate is to speak against violence and the marginalisation of women. Delegates agreed that the responsibility for gender empowerment lies equally with men and women. Furthermore, the manner in which the Church socialises its children, and the types of relationships members of the Communion

model, will either reinforce gender disparities or serve to create the inclusive community to which God calls humanity.

Delegates pointed out that presently, the Church has numerous strategies to promote gender equality and to facilitate the empowerment of women within its own body. A number of these policies have borne fruit as women have made many advances and achieved leadership positions within the Church and the world at large, yet significant work remains. Accordingly, alongside the policies and programmes to serve the needs of girls and women - which serve the needs of the entire community - attendees asserted that a change of mindset, in both men and women, about gender and gender roles must occur. Therefore, in dialogues going forward, TEAM delegates committed to using inclusive language.

Most importantly, delegates were encouraged to examine the *Bible*, the source of the Church's mission, to speak against patriarchy and to advocate for equality. The scripture was highlighted as an essential tool to combat domestic violence and sexual abuse, not only within the body, but also in advocacy at large for an end to violence against women. As members of the same body, delegates concurred that women and men alike must work in full partnership for the achievement of these critical goals.

In affirmation of the conference's work around issues of gender and equality, the Ordained Women at TEAM 2007 issued the following statement:

"We, women clergy of the TEAM 2007 meeting in Boksburg, South Africa, 7 to 14 March, celebrate the presence and leadership of ordained women from across the Anglican Communion. Our participation reflects the significant contribution women are making in the Church and in the world.

Our experience in these days has been of creative and diverse contributions by women. Our work has been blessed by the shared leadership of men and women in our liturgies, our theological reflections and in our strategy for social action.

The MDGs urge us to work for gender equity. We have heard many voices argue that families and communities flourish, human health and welfare prosper when women are empowered. The status and effectiveness of women is not merely a strategy for development. It is a biblical mandate for the Church. God's covenant with all humankind and the baptismal promise of redemption speak of the value of all human life both male and female made in the image of God.

The witness we give to the claims of gender equity is limited by our own institutional tension around the ordination of women. Some provinces do not yet ordain women. In most provinces, women hold a disproportionately small number of senior positions.

We urge provinces of the Communion to join with us in recognising the contribution of those women already ordained, and to redress the undervaluing and disempowering of women within the life of the Church. We commend the

Conference for recognising that we must put our own life in order as we call upon the world to work for gender equity.”

7. Health MDG Goals 4 and 5

During the course of Boksburg II, participants also had the opportunity to engage in a number of dialogues pertaining to health and health related issues. Topics of discourse included HIV and AIDS, maternal health and child mortality.

7.1 Maternal health and reducing child mortality

A common thread of TEAM discourse, beyond gender specific issues, was the importance of women and mothers in developmental efforts at large. The contributions of women, in and out of the home, are essential if the world is to make any developmental progress at all. Yet, today, complications from pregnancy and childbirth are a leading cause of death and disability among women of reproductive age in developing countries. The statistics indicate that:

- In Africa, a woman has a 1 in 16 chance of dying in childbirth, whereas a woman in North America’s risk is 1 in 3,700
- Approximately 530,000 women die each year from maternal causes
- 18 million women annually suffer from injuries, infections and disabilities in pregnancy and childbirth

Tackling issues of maternal health is not only critical for the survival of mothers, but the well-being of children. As is the case with the seven other Millennium Development Goals, maternal health and child mortality cannot be addressed in isolation. In order to ensure that mothers have healthy pregnancies and children healthy starts in life, gender empowerment and poverty must be addressed. Without access to education, medical attention, and resources to ensure good nutrition, communities will be able to do little to improve maternal health.

As Dr Stephen Dzisi of Episcopal Relief and Development shared during a workshop he facilitated on maternal health and child mortality, the majority of maternal deaths are preventable. Bleeding, unsafe abortions, hypertension, obstructed labor, anemia and infections are the leading causes of maternal deaths. Dr Dzisi also identified three significant delays that contribute to many children and women losing their lives or being injured.

The first delay generally occurs in the home. In Ghana for instance, the majority of women give birth at home with traditional birthing assistants, who are trained to varying degrees. Frequently, a lack of information or inadequate knowledge about danger signs during pregnancy and labor mean that women do not seek the correct medical attention in a timely fashion. Along with lack of knowledge, cultural and traditional practices that restrict women from seeing medical personnel are frequently adhered to, to the detriment

of women. Yet all too often, poverty and the inability to pay for treatment keeps women from obtaining medical attention.

Beyond delays in the home, women can experience delays when attempting to access medical facilities. This is particularly true in rural areas where medical attention can be many kilometers away. And accessing health facilities when faced with poor roads and insufficient transportation can take an inordinate length of time.

Unfortunately, once women do reach health facilities, they are not guaranteed prompt or sufficient care. As is the case with much infrastructure in developing nations, medical facilities are often overburdened and under resourced. Skilled staff tend to be too few while equipment, medication and space are often in short supply, if available at all.

Even when women's lives are spared, they too often spend the remainder of their years suffering from severe disabilities and debilitating pain. Most frequently, after dangerous labors, women experience: chronic anemia, fistulae, chronic pelvic pain, emotional depression, and maternal exhaustion.

Despite the dismal statistics surrounding maternal health, Dr Dzisi did share that a number of interventions can be undertaken to improve the health of new mothers and their children. Among the interventions which can serve to significantly reduce maternal deaths is a change in the policy implementation environment. Already, a number of countries are signatories to the Abuja Declaration, which calls for allocating 15% of total national budgets to health care, 20% of district health budgets to health care, and 2% of district assembly budgets. Allocations such as this will serve to improve maternal health directly, by ensuring that hospitals have adequate resources, and also indirectly, by giving women increased access to medical services and information before they even become pregnant.

Secondly, governments can provide obstetric care at the district level, ensuring that adequate facilities exist. Also, by instituting practices that are familiar to local women, service providers can increase the likelihood that would-be mothers make use of the new facilities. These practices range from intake procedures, to the foods served, to the manner in which women are cared for post-delivery.

Furthermore, access to, not only the existence of, essential obstetric care needs to be improved. By strengthening referral systems, providing ambulance services, and improving communications, communities can ensure that women will be able to reach medical facilities in a timely fashion.

Another critical intervention is in the area of skills training and development. By training traditional birth assistants, as well as providing communities with midwives and doctors trained in obstetric surgery, much needed capacity can be added to local communities.

Additionally, newborn care can be improved by training medical personnel in appropriate techniques and promoting a package of newborn activities, whether the baby is born at

home or in a medical facility. Beyond clean deliveries and cord care, immediate and exclusive breastfeeding can also significantly improve neonatal health.

Finally, since 15% of pregnancies in developing countries occur in adolescents, improving adolescent health will contribute to an improvement in maternal health. This can be accomplished by expanding adolescent sexual and reproductive health services and developing livelihood skills programs for youth.

Given that the Church provides significant portions of health care in developing countries, and up to 40% in African nations, the Communion is well positioned to interact with communities over maternal and newborn health. Women's Groups and Mother's Unions are key combatants in this fight, as women are more likely to discuss health concerns with another woman before seeking medical attention, or discussing health matters with a spouse. Equally as essential, however, are men's groups, as men have the ability to ensure that spouses and family members receive adequate medical care. Youth groups are also critical in this fight as awareness can serve to delay sexual activity and pregnancy.

In addition to challenges surrounding healthcare, delegates also asserted that the Church must acknowledge the role domestic violence plays in damaging the health and well-being of both women and children. This unfortunate reality is true in both the global north, where stories of children dying as a result of injuries at the hands of caretakers and family members abound, as well as in the global south. TEAM delegates agreed that the Communion must actively work toward the eradication of domestic violence in its body and the world at large.

7.2 HIV and AIDS - MDG Goal 6

Although the Church has been faced with HIV and AIDS for nearly 30 years, it is a disease that continues to present the Communion and its members with grave physical and social challenges. According to Dr Peter Okalet, of MAP International, HIV is an exceptional disease for a number of reasons, the first being that there is no plateau in sight. Despite concerted public health campaigns and advances in technology and treatment, globally, the incidence of HIV infections rises annually. Secondly, the impact of the Aids pandemic is extensive. Beyond attacking the most productive sectors of society and damaging the social fabric of communities, confronting HIV and AIDS often means challenging cultural norms and speaking openly about topics that are considered taboo.

In the fight against this pandemic, the community of nations has had various levels of success. In nations such as Swaziland, the incidence of HIV infection has steadily risen to its current prevalence of over 40%. In contrast, through a series of public interventions, Uganda has seen a significant decline in its HIV infection rate. There are other cases, such as Senegal's in which the rate of HIV prevalence has never risen above 2%. In its quest to overcome this disease, the Church must endeavor to understand the

cultural, religious, social and economic factors that contribute to the success, and failure, of HIV and AIDS interventions in various contexts.

In the fight to bring an end to HIV and AIDS, Dr. Okaalet also identified three essential elements, the first being activism and responsible leadership. Stakeholders must ensure that messages emanating from those in Church, community and political leadership are clear and consistent. Secondly, adequate finances must be allocated to fighting the pandemic; and thirdly, the many policies and recommended practices developed in relationship to HIV and AIDS ought to be fully implemented.

Dr. Okaalet also shared relatively new concepts in the discourse around HIV and AIDS. Instead of the traditional acronym of ABC: Abstinence, Be Faithful, and Condom Use, **SAVED**, a more holistic acronym is being championed in many circles:

- Safer sexual practices
- Access to treatment (ARVs and drugs for OIs)
- Voluntary counseling and testing
- Empowerment – especially of women and youth
- Disease control

Additionally, there has been increased dialogue on male circumcision as a method to minimize the risk of HIV infection. However, there is some concern that advocating for male circumcision may inadvertently communicate that female genital mutilation is an acceptable and healthy practice.

Dr. Okaalet also called for the full participation of those infected and affected by HIV in the Church's efforts to combat the disease. Those living with HIV should not be viewed as passive beneficiaries, but as active and equal partners in advocacy and educational efforts. Finally, a concerted effort must be made to educate youth; awareness in this demographic will translate to fewer infections in the future.

During this session, the particular challenges of working within faith-based organisations were also highlighted. Within churches and other religious structures, there is an inherent tension between theological and moral messages about HIV and AIDS and discussions around prevention. In order for these tensions to be abated, the Church should facilitate greater communication between church leadership, members and the community at large.

In addressing issues of HIV and AIDS, the Communion must also address larger developmental issues such as that of the brain drain. While the World Health Organization recommends a national doctor to patient ratio of 1 to 5,000, many developing countries fall far short of this standard. In Kenya for instance, only 1 670 doctors and 3,900 nurses remain, while in Zimbabwe there are only 360 physicians. Of the 871 doctors trained in Ghana between 1993 and 2002, 604 have left the country. Mozambique will lose 6,000 lab technicians who work in the area of HIV and AIDS by 2010. Unless the dearth of medical professionals is managed, the global community will never be able to turn the tide against HIV, or the many other health challenges facing this generation.

Beyond the clinical and advocacy admonitions to TEAM delegates, attendees were also reminded of the human face of HIV and AIDS. Ms. Nomusa Njoko, an HIV-positive member of the Communion, reminded listeners that the pandemic is not only about facts and figures, but the Church needs to develop holistic responses to those affected and infected by the disease. Stating, “I don’t need home care, a condom doesn’t help my 12-year old son” Njoko encourage the Communion to meet the needs of those who are facing HIV, not only when they are critically ill, or in preventing further transmission; but also in how to live life and to live it more abundantly.

Ms Njoko also spoke of the critical need for women to be empowered, not because this is popular rhetoric, but because women need to have ability to speak out and to have more autonomy in their lives. As women become more economically independent, they will be less likely to tolerate unhealthy relationships. Only then will communities begin to turn the tide on HIV and AIDS.

As delegates had previously heard about the dangers of stigmatising those infected with HIV/ Aids from a clinical perspective, Ms Njoko also shared her own experiences of being rejected by not only the man who infected her, but also by her Church Community. A devoted member of the choir, once her status was revealed in 1994, Ms Njoko was told she was, “dirty in the eyes of God.” Unfortunately, similar sentiments from the body of Christ are all too common. In recent years, Ms Njoko’s experience with stigma has been less overt. Her perspective is that people have become diplomatic in public at least; however, barriers still remain to the full integration of those living with HIV and AIDS in Church and community life.

Moved by Ms Njoko’s testimony and the tremendous work that remains in the battle against HIV and AIDS, delegates not only recommitted themselves to clinical work and advocacy around the pandemic, but also asserted that the Communion must go beyond tolerating or accepting those living and affected by HIV and AIDS, rather the Church must actively seek out and embrace these members of the body.

7.3 Malaria - MDG Goal 6 continued

Despite the fact that malaria is a preventable and curable disease, it remains one of the world’s greatest threats as 50% of the global community lives in malaria endemic areas. Annually, nearly two million people die as a result of malaria. In Africa, it is the number one cause of death, particularly in children, as every 30 seconds a child in Sub-Saharan Africa succumbs to the disease. Not only does malaria kill on its own, but also in conjunction with HIV and AIDS, the two diseases exacerbate one another, significantly reducing a patient’s chance of survival.

Beyond its high mortality rate, malaria presents a significant economic challenge. It greatly inhibits economic growth, costing Sub-Saharan Africa alone an estimated

US\$12 billion per year. Yet despite the fact that malaria kills more people than even HIV and AIDS, and its wide reaching economic impact, it receives far less attention in the public arena allowing it to remain a silent killer.

A major contribution, however, to a reduction in malaria infections can be made through basic education. Frequently, communities are unaware of the causes of malaria; but once they learn that mosquitoes spread the parasite, and where mosquitoes breed, communities are able to better protect themselves. Communities also need to be educated as to the symptoms of malaria, so when a family member falls sick, appropriate action is taken.

In addition to educating communities about malaria, Nets for Life—a program of the Anglican Communion - distributes long-lasting insecticide treated nets to communities in need. Given the Church's presence in communities globally, the Communion can contribute significantly to a reduction in malaria deaths by becoming an agent of education.

In redressing malaria, delegates once again singled out the utilisation of schools as nodes of social service delivery. Using existing educational programmes, delegates sought to develop a mechanism whereby learners and parents are educated about malaria and receive bed nets.

8. Environmental sustainability - MDG Goal 7

Along with dialogues surrounding poverty, and disease, TEAM delegates also engaged in deliberations around the Church's imperative to develop environmentally friendly practices and to ensure environmental sustainability. As stated in the Anglican Consultative Council's (ACC) 5th Mark of Mission, it is the responsibility of the Church to "Strive to safeguard the integrity of creation and to sustain and renew the life of the earth". Stewardship over the earth is in fact central to God's mission and therefore the mission of the Church and must be treated as such.

Furthermore, without preserving the resources of the earth, the community of nations will not achieve the Millennium Development Goals. Many of the systems contributing to the continued economic decline of poor communities are the same contributing to the gross pollution of the planet. This pollution of the earth is a leading factor in the increase in natural disasters such as drought, flooding and hurricanes. Although the majority of pollutants originate in the global north, these phenomena disproportionately impact the global south, further exacerbating existing conditions of poverty and disease.

Delegates also noted with alarm that climate change is bringing about the destruction of God's created order and increasing the suffering of the most poor and vulnerable, not only in the global south; but also in developed nations where large numbers of children born in inner-cities suffer from acute asthma and other ailments. Therefore, a reduction in carbon dioxide emissions and other greenhouse gases, alongside the development of renewable energy supplies, is key to the well-being of humanity.

As an entity endowed with a mandate to speak truth to power, delegates expressed that it is crucial for the Anglican Communion to hold governments and multinational corporations accountable for conducting environmentally sustainable business. Polluting God's creation for the benefit of the few, and to the detriment of the majority, is not a phenomenon that the Church can stand silently by and watch.

9. Strengthening partnerships for empowerment – MDG Goal 8

The eighth Millennium Development Goal is one which calls for equitable and mutually beneficial relationships. In the many workshops, seminars, panels and speeches delegates attended, there was a constant call for the Anglican Communion to participate in relationships that bear fruit. More than that, representatives of a wide range of entities from the Millennium Campaign, to the World Food Programme to academic institutions, stressed the importance of partnerships with the faith community; not only the faith community at large, but the Anglican Communion in particular. This body is a sought after and desired partner because of its extensive history in developmental work and its unmatched grassroots network.

Accordingly, delegates were given the opportunity to explore and evaluate the many types of partnerships that the Communion is currently or considering engaging in. Discussions ranged from the need for partnerships with governments and multilateral institutions to establishing relationships with secular non-governmental organisations. Regardless of the type of organisation, it was repeatedly stressed that partnerships need to be entered into with the parameters clearly defined. As the Church, there are particular ideals and values that the Communion brings to each of its interventions. While there may not be organisational agreement in terms of beliefs, all parties must enter into partnership within the context of mutually beneficial outcomes and shared vision. Partnerships must also be entered into on the basis of mutual respect as true partnership is not achieved in instances where one party is viewed as inferior or in need of the other's resources. These principles apply not only to visible and recognized entities such as the United Nations, but are equally as important in relationships with local and under resourced entities.

Prior to entering into partnerships, however, the Church must assess its own internal resources. Frequently, there are individuals with expertise, financial resources and extensive networks within our own congregations. The Communion needs to improve its performance in identifying resources within parishes and across the Communion.

In the same vein, an issue that was repeatedly raised is that Churches are often unaware of what work is taking place in provinces other than their own, and at times, are not even fully aware of what neighboring parishes have undertaken. Therefore, the sharing and dissemination of information within the Communion is something that the Church must strive to formalise and continue in the years to come.

In recognition of this need, throughout the conference, delegates established and met in various caucuses. These meetings, from those of young Anglicans, to women, to those wishing to learn more about the work in Sudan, served to establish networks across the Communion, and expose interested parties to relevant work. The hope is that beyond the week of Boksburg II, these networks will continue to flourish and foster dialogue, enhancing the work of the Communion as a whole.

10. Beyond the MDGs

Frequently heard during the course of TEAM deliberations was that the MDGs are merely the starting point for the Communion's interventions, both in terms of depth and scope. There are many issues that the Church must pursue beyond the requirements of the targets as well as numerous issues, which the MDGs do not address. The goals are most notably silent on the issue of conflict, which gives rise to a disproportionate number of challenges the MDGs seek to overcome. Additionally, while mentioned within the context of education, gender parity and mortality, there is no mention of the special needs facing children and their unique vulnerabilities. The Anglican Communion believes that these are both issues that must be addressed in greater detail if the Church is to fulfill its mandate of prophetic witness.

10.1 The role of the Church in peace building

During Boksburg II, delegates had an opportunity to hear from brothers and sisters who are actively engaged in ministry in regions that are experiencing or have recently emerged from conflict. Among those who helped to give the Communion a sense of what is occurring, and how the body can support communities in these areas, was Bishop Nelson Onweng-Onono of Northern Uganda. Bishop Onweng-Onono shared a video, *Rise Up and Walk*, which depicted the many challenges facing Northern Uganda after two decades of war.

Since the war began, 300,000 civilians have died - primarily women, children and the elderly. While camps have been established for displaced persons, overcrowding has led to unhealthy conditions. Currently, 1,200 people die in camps monthly, and the HIV and AIDS prevalence is 12%, double the national rate of infection. Outside of camps, an average of 46 people die violently each day.

In addition to inadequate health care and acts of violence, education remains a serious challenge in war-torn areas. In Northern Uganda, 700 schools are no longer functional, while a quarter of a million youth have never attended school. In this environment, children are particularly vulnerable to the lack of resources and violence. Latest estimates indicate that over 20,000 children have been conscripted into rebel armies while at least 1,000 children have been born to girls, under the age of 14, who were abducted by rebels. Nightly, some 45,000 children sleep in the streets together to avoid abduction.

Given the protracted nature of this conflict, society's ability to function has been seriously damaged; non-governmental organisations are now at the forefront of providing social services.

Considering the grave circumstances confronting members of the Communion in various parts of the world, it is essential that the entirety of the Church be aware of and support work in conflict zones, not only in thought and word, but in deed. Despite the principle that if one member of the body is suffering, all are suffering, many delegates from areas experiencing conflict expressed how alone they feel; and that in many instances, sense the Communion had forgotten them, and not suffered alongside them.

Tangibly, the Church can play a significant role in post-conflict situations by helping communities to reestablish livelihoods. Often, in situations of armed struggle, land, livestock, equipment and other tools of production are destroyed - deliberately or inadvertently. This reality leaves individuals without the tools or resources to produce food or purchase goods. Given its presence in even the most remote places, churches are uniquely positioned to provide relief in these communities.

Beyond providing immediate needs such as food, churches can assist by establishing seed banks, where agricultural producers can obtain seeds to grow produce. This has been one of the more successful interventions in Northern Uganda. Bishop Onweng-Onono described how the Church established a market, whereby members of the community were given vouchers to purchase seeds from vendors. The vendors consisted of individuals from surrounding communities who had a surplus of seedlings. This model allowed for a redistribution of resources while ensuring that proceeds from sales remained in local communities, having a multiplier effect.

In light of the very real challenges facing the Church in areas of unrest, delegates reaffirmed their commitment to ensure that none were forgotten, and to work in increased partnership to make sure that the concerns of all are actively addressed. To this end, the conference identified four areas where the Communion could make a contribution to the development of these societies, namely: caring for displaced people, rebuilding livelihoods, education, and reconciliation. Of the necessary interventions, the place in which the church has the potential to fill a particularly unique role is in supporting uprooted persons and facilitating processes of post-conflict reconciliation.

10.2 Refugees, Asylum Seekers and Internally Displaced Persons

In caring for those impacted by armed conflict, the Church must pay special attention to the needs of internally displaced people, refugees and asylum seekers. Currently, the world is experiencing one of the greatest movements of peoples in human history, much of this migration is the result of conflict and the ensuing persecution and loss of livelihood. Despite the general acceptance of the free flow of money, goods and services brought about by globalization, there remains a considerable amount of hostility toward the world's 12 million refugees and 21 million internally displaced persons, the majority of whom are women and children.

The Church must address issues of forced migration, not only because many Anglican dioceses have populations in various stages of migration, but because the Church has a biblical imperative to respond to the needs of displaced people. Throughout the gospels, believers are reminded that the “Son of man has no place to lay his head”. The book of Ruth, and in fact the entirety of scripture, speaks to the responsibility borne by those who know God to care for the stranger. The question then becomes how the Anglican Communion lives out this biblical imperative. Delegates acknowledged that in addition to mobilising resources for the displaced in our communities, advocacy could serve as a powerful tool in assisting refugees and asylum seekers.

10.3 Post-conflict reconciliation

In exploring post-conflict reconciliation, delegates were privileged to hear from Father Michael Lapsley, Director of the *Institute for Healing Memories*. Active in South Africa’s anti-apartheid struggle, Father Lapsley was sent into exile in the frontline states. In 1990, while in Harare, he was the victim of a letter bomb attack in which he lost both hands, an eye and suffered hearing loss. As Father Lapsley’s own story is one of healing and reconciliation, he offered many helpful insights on the role of the Church in this vital area. Pointing out that while the Church’s main calling is to heal the brokenness of humanity and restore communities to right relationship with God, these are not areas that receive priority funding in churches and ministries. While the world may have neglected reconciliation in conceptualising the MDGs, the body of Christ cannot.

Using South Africa as an example, Father Lapsley indicated that in post-conflict scenarios there are two types of healing that must occur. The first addresses issues of food, electricity, water and education; the other, less tangible but equally important are issues of how to interact with the past. South Africa chose to facilitate a process of healing via the national Truth and Reconciliation Commission (TRC). At the time the TRC was established, there were, and continues to be, those who asserted that the time had come to forgive and forget. Father Lapsley, however, reminded delegates that nowhere in scripture are believers called to forget. Rather as “people of the book” Christians, belong to one of the great remembering religions. Throughout the Old Testament, the people of Israel are regularly admonished to build memorials; and when the nation went astray, their prophets reminded them of when they were slaves in Egypt, not to recall bitterness, but to spur them on to righteousness as a result of God’s grace. The New Testament also instructs believers to remember. The Eucharist, a central part of Anglican worship, recalls Jesus’ words, “Do this in remembrance of me”.

Father Lapsley cautions, however, that there are two types of memory: destructive and redemptive. Unfortunately, in both personal lives and national memory, destructive memory all too regularly passes the bitterness of one generation’s experience on to subsequent generations. Often people use the suffering they have experienced to justify inflicting pain and suffering upon others. Sharing a quote by South African Chief Albert Luthuli, Father Lapsley illustrated this principal: “Those who think of themselves as victims, eventually become the victimizers of others.” In order to move from destructive memory to redemptive memory, Father Lapsley spoke of the power of acknowledgement.

When individuals, governments or institutions acknowledge their role in causing pain and suffering, that moment has the power to begin a process of healing and restoration. Yet often, acknowledgment is not forthcoming. Even in these instances, once victims live through the circumstances inflicted upon them, they become survivors; if they chose to, they can move from being survivors to victors, as Jesus modeled through his death and resurrection.

As members of the body, we are required to forgive. But as Father Lapsley points out, forgiveness is not necessarily the quickly made apology people so often give and so often get. Rather, forgiveness is as much, if not more so for the sake of the wounded as the offender. Forgiveness is not something that happens instantaneously, rather it is a choice, it is a journey, and it is at times extremely challenging, but it must be undertaken if victims are to grow into victors.

In Father Lapsley's work, the *Institute for Healing Memories* serves those seeking healing by providing a space for them to acknowledge their pain and to tell their stories. In a small way, every member of the Communion can contribute to the healing of others, by listening to their stories without judgment, and by acknowledging one another's pain.

10.4 Empowering the young

Throughout the course of Boksburg II, delegates were privileged to interact with young people participating in a parallel assembly, *Pilgrimage for Peace*. Comprised of students from North America and Africa, Pilgrimage for Peace created an experiential opportunity for youth to gain first hand knowledge and exposure to developmental issues. This opportunity also created avenues for youth to develop linkages and networks across the Anglican Communion. In addition to contributing to the recommendations found in this document, the Pilgrims for Peace were a very real reminder to delegates of the importance of young people and the truth that they are custodians of the future. Accordingly, while the MDGs make explicit mention of children in goal two surrounding education, goal four on child mortality, and goal five relating to maternal health, delegates felt that the plight of children needed further attention in the TEAM assembly.

As Dr Debby Wason and Reverend Diana Nkesiga illustrated during their presentation on preserving young lives, children are disproportionately impacted by poverty and disease. The physical and mental underdevelopment experienced during childhood generally cannot be reversed, creating life-long obstacles for youth long before they reach adulthood. Being the most vulnerable in society, there is often no one to speak on behalf of children, this is a role the Church must fill.

Globally, children are facing very real dangers in the form of child trafficking, forced conscription, gangs, child abuse, suicide, addiction, and many other threats. Not only do children in the global south suffer, but in developed countries, children also face the scourge of hunger, poverty, neglect and illness. Globally, youth are impacted by environmental degradation in the form of water-borne illnesses in tropical areas and

asthma in inner-cities of the north. A disproportionate number of young people suffer from malnutrition and hunger leading to an unnecessarily early loss of life. In order to reduce child mortality and improve the quality of life for young people, the Church must make every effort to ensure that in the pursuit of the MDGs, even those that do not specifically apply to children, their voices are heard.

When addressing issues of child poverty, the Communion must consider children's often recognised necessities, such as material well-being, health, and opportunities for education and training in life skills. However, the Church must also address issues of emotional and spiritual care, ensuring that children know they have a place where they are loved and accepted. As Reverend Nkesiga pointed out, the Church is uniquely positioned to serve the needs of children. Child welfare and the full participation of young people can be integrated into every aspect of church life, from baptism preparation, Christian education, youth groups, and confirmation preparation, to leadership in the Church's worship, governance, and public life.

The Pilgrims for Peace perhaps stated it best when they declared:

“Children are created, known, and loved by God. They have their own potential and capacity to know and love God (even apart from their parents), and to exercise their own leadership. All children, including those who do not yet know God, deserve the love and protection of the church, which has a unique role in developing children's potential.”

Moving forward in prophetic witness

When the TEAM conference was conceptualised, the intention was not that it be yet another gathering that recounted the many challenges facing our world. Rather, the intention was that in accordance with the Anglican Communion's mission as the body of Christ, actionable plans and strategies be developed to instil new hope and vision in the Church and the world at large.

Accordingly, with the input generated from the many discussions, debates and dialogues, during the course of the week, delegates developed a set of ten recommendations that can serve to guide Anglican dioceses and parishes as the Communion strives to live out God's mission in the world

While it was recognised that the Millennium Development Goals are the starting point for a world that reflects God's principals of inclusively, because of the consensus that exists around them, the recommendations emanating from TEAM are framed around the eight objectives. However, as the people of God, the Communion recognise that it is required to do much more than achieve the MDGs. So, in addition to recommendations pertaining to the MDGs, others that are critical to advancing the global development agenda are considered as well.

Given Boksburg's emphasis on practical application, delegates also issued three calls to action for the Communion. These action items are detailed within this report as well.

11.1 Recommendations

Recommendation # 1: Hunger and poverty eradication

Food has been utilised as a weapon of war; therefore, pressure must be exerted on international bodies to ensure that food is not used in a destructive manner, particularly in times of war/conflict. Additionally, the Church should not only focus on how to provide food to the developing world, but on how to create sustainable food production systems globally.

1. Strengthen partnerships at all levels
2. Make use of local resources, human and otherwise
3. Support local initiatives and products
4. Encourage sustainable produce-for-cash systems in order to supplement non-agricultural requirements of households and communities
5. Share best practices/success stories
6. Develop replicable toolkits, guidelines and models that encourage lessons and sharing
7. Support school feeding programmes/develop similar programmes in churches
8. Develop mechanisms to share strategies for starting food banks/seed banks and or feeding programmes

Recommendation # 2: Education

Schools have become extended homes, due to loss of parents, limited time for care and the absence of extended families. As such, educational institutions must be recognised as extended familial structures and nodes of social service delivery. In addition to providing value-based education, the Church can also provide developmental assistance through schools

The Church also acknowledges that while primary education is a first step in developing life-long learners, it is not adequate for long-term developmental progress to be achieved. The role of the Church in such instances can include providing value-based education advocacy for educational opportunities at the secondary and tertiary levels as well as in primary schools.

1. Create a concrete skills development programme for clergy as Church leadership needs to improve its capacity and skills to engage with development work
2. Advocate for the availability of education from primary through tertiary levels
3. Focus on reviving and empowering existing Anglican Schools
4. Strengthen the capacity of the Anglican Church to support neighborhood schools, government schools, and those run by the Anglican Communion
5. Examine not only the availability of education but also evaluate and monitor the quality of schooling
6. Assist in producing and supporting quality teachers
7. Develop inter-school linkages ought to provide learners with increased exposure and extended networks

8. Provide value based education
9. Create/advocate for educational policy based on the local context, best practices and needs, ie age of beginning formal education, budgeting, curriculum, etc
10. Campaigns/information addressing education should be translated into local languages
11. Literacy and informal education programmes should be supported by the Church
12. Encourage curriculums that contribute to the achievement of developmental goals, such as adolescent health
13. Provide scholarships for all types of education

Recommendation # 3: Gender equality

On paper the Church has numerous strategies to promote gender equality and empower women, which we commend. However, more needs to be done to ensure the practice of these policies and to measure their impact. The mindsets of both women and men need to be transformed in order for gender equality to occur. In the discourse and dialogue of the Church we need to use language that is inclusive of women and not threatening to men. Finally, a central role for the Church is to model healthy value systems and transmit lessons to youth.

1. Fight cultural values and societal structures that make girls vulnerable by examining value systems of the home and the role of the Church in informing them
2. Facilitate information dissemination about gender concerns as broadly as possible
3. Existing legislation/rules within the Church and wider community should be modified so that policies about women are better understood
4. Continue to encourage the ordination of women and develop support structures for career advancement, address specific issues that pertain to women (ie pregnancy)
5. Focus on quality of female leadership and its impact, not only quantity
6. Benchmark and measure impact of gender programs
7. Raise funds for women from various provinces to attend international conferences, particularly at the UN; as a visible group they will be noticeable and will have an impact
8. Examine scripture in order to combat patriarchy

Recommendation # 4: Reducing child mortality

Being amongst the most vulnerable in society, children are disproportionately impacted by all developmental issues. Given that the responsibility of the Church is to ensure that no one is forgotten and all are cared for, special attention must be paid to children.

1. Partner with institutions that are doing work to improve the lives of children, and apply best practices
2. Address issues of child abuse and develop strategies to protect vulnerable children
3. Address the needs of children within the MDGs, even those that do not specifically pertain to children. Among them are:
 - Hunger and poverty (MDG #1)
 - Issues of maternal health (MDG #5)

- HIV and AIDS, malaria (MDG #6)
- Environmental sustainability (MDG #7)

Recommendation # 5: Improving maternal health

The health and well-being of mothers, generally primary caregivers, directly impacts the ability of communities to achieve the MDGs. Yet, globally:

- *Approximately 530,000 women die each year from maternal causes*
 - *18 million women suffer from injuries, infections and disabilities in pregnancy and childbirth annually*
1. Develop awareness-building campaigns and encourage prompt medical attention
 2. Well organised groups such as mother’s union, youth, and men’s groups must assist in education and awareness building
 3. Advocate for adequate transportation/infrastructure within communities so that people have easy access to medical facilities
 4. As 15% of all pregnancies in developing countries occur in adolescents, promote adolescent health education as an entry point to safe motherhood
 5. Increase access to malaria prevention and treatment
 6. Issues of domestic violence must be addressed in order to ensure that women have healthy pregnancies and full lives

Recommendation # 6a: Combating HIV and AIDS and other diseases

While acknowledging the present work of the Church, much remains to be done in enhancing current interventions in relation to HIV and AIDS. In order for the Church to be effective in caring for people in local communities, as well as advocating for drugs and treatment, the Church should mobilise both human and economic resources. Partnerships with health practitioners and other professionals with knowledge and expertise should be forged. The Church should embrace those infected and affected by HIV and AIDS, responding with love and compassion. Furthermore, the Communion’s response must be one that responds to HIV and AIDS in a holistic manner, addressing mind, body, and spirit.

1. Encourage continued sharing of best practices and knowledge within the Communion and with partners
2. Provide training for those who are involved in caring ministries
3. Facilitate improved communication with NGOs at the administration and grassroots levels
4. Improve documentation of what’s happening in churches and around the world.
5. Develop training for parents and caregivers in dialoguing with young people about HIV and AIDS
6. Increase education on HIV and AIDS prevention, transmission, and treatment, particularly for youth in order to develop a generation free of HIV and AIDS
7. Create safe spaces for people infected and affected with HIV and AIDS to tell their stories
8. Actively combat stigmatisation
9. Involve infected and affected individuals in the Church’s fight against HIV and AIDS as well as all other aspects of Communion life
10. Advocate for improved access to treatment

Recommendation # 6b: Combating malaria and other diseases

Although malaria is a preventable disease:

- 50% of the of the world populatios is exposed to malaria
- 30 to 500 million of acute cases worldwide each year
- 1.1 to2,7 million people die from malaria each year
- 75% of those affected are children under five years
- 90% percent of the world's malaria burden is in Africa
- 20% of all childhood death in sub-Saharan Africa is due to malaria
- Malaria-related anemia accounts for about 10 to 12% of maternal deaths in Africa

1. Strengthen advocacy and partnerships toward effective implementation of malaria control initiatives within the Church
2. Mobilise more resources to expand malaria prevention programmes including provision of Long Lasting Insecticide Treated Nets (LLITNs) to countries in endemic regions
3. Acquire an understanding of local customs that can contribute to the spread of malaria and other diseases
4. Strengthen Church health facilities to respond adequately to malaria diagnosis and prompt effective treatment with Artemisinine Combination Therapies (ACT) and Intermittent preventive treatment of pregnant women (IPT)
5. Develop programmes to educate local communities on malaria transmission, prevention, and treatment
6. Integrate malaria control interventions into other major health programmes, including environmental, sanitation, and hygiene programmes
7. Develop strategies toward integration of malaria, HIV, and other infectious diseases into the curriculum of Anglican primary schools

Recommendation # 7: Improving environmental sustainability

Recognizing that to “Strive to safeguard the integrity of creation and to sustain and renew the life of the earth” (ACC 5th Mark of Mission) is central to God’s mission and therefore the mission of the church, we call on the provinces, dioceses and parishes of our Communion to prioritise environmental responsibility in all spheres of life and witness.

1. Advocate for the development of renewable energies as well as reductions in carbon dioxide emissions and greenhouse gasses
2. Lobby governments which have not signed international environmental protocols to do so
3. The developmental and wider programs of the Church should be environmentally sensitive
4. Develop early warning systems to alert local communities, particularly rural ones, of potential dangers and create disaster management plans, educating communities about what to do in the case of disasters, i.e. sanitation, water purification, and communication plans

Recommendation # 8: Building and strengthening partnerships

The Church recognizes that in order to exercise God's mission in society, it is critical to create sustainable partnerships within the Church, between Churches, with civil society and with government, identifying and linking networks.

These partnerships must be developed within the context of mutually beneficial outcomes based on a common vision.

1. Identify strategic networks and create appropriate linkages, both within the Communion and with other churches
2. Share and disseminate information and best practices among networks
3. Utilise networks to strengthen knowledge bases, skills, and to acquire technical expertise
4. Develop partnerships not only with non-governmental organisations, but also the public and private sectors
5. Create mechanisms to measure partnerships and their effectiveness
6. Mobilise Anglicans in business and public service as the starting point for establishing partnerships

Recommendation # 9: Strengthening peace and justice initiatives in areas of conflict and human displacement

Although not expressly mentioned in the MDGs, the Church recognises that conflict is a major contributor to poverty, environmental degradation, disease and human suffering. As such, we reaffirm resolutions passed at succeeding Lambeth Conferences, and once again declare that, "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ. We further declare that the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts."

Furthermore, we acknowledge the importance of serving the needs of refugees and internally displaced persons (IDPs), particularly as there is no governing body advocating for their needs.

1. Develop strategies for communicating in conflict situations
2. Research and document civil costs of war
3. Provide shelter for children in areas free of war
4. Develop incentives for individuals who surrender their weapons
5. Open offices and provide spaces for returnees and former combatants
6. Highlight issues of refugees and IDPs by preparing position papers, conducting press conferences and partnering with governments
7. Speak against human rights violations by all, especially international peacekeepers and aid workers
8. Speak out against the use of rape and sexual violence as a tool of war

9. Continue to raise awareness about the plight of political prisoners and prisoners of conscience
10. Provide post-trauma counselling
11. Recognise and affirm the work being done by many Anglicans at the grassroots, national, and international levels to support refugees, displaced persons, and asylum-seekers
12. Speak out against the “war on terror,” which frequently translates to fear, racism, and xenophobia
13. Provide for appropriate coordination across the Anglican provinces of resources, practical and theological, from within the Anglican Communion to provide relief for refugees and displaced persons

Recommendation # 10: Protecting children’s rights and preserving young lives

Part of our mandate is to speak for those who don’t have voices, children fall into this category. It is the responsibility of the Church to meet the needs of children in spiritual and emotional areas, as well as materially.

1. Create networks with state and local governments to address issues of child trafficking
2. Create training programmes to assist children with grief/tragedies
3. Look at ways to equip families who take in children who have been made parentless by AIDS or poverty
4. Integrate issues of child welfare into Church life, ie Baptism classes, Sunday school, youth groups, family network, and confirmation classes
5. Acknowledge that children have the right to be heard and explore ways of making that a reality in our churches.
6. Specifically recognise the vulnerability of children with severe developmental disabilities, which are often exacerbated in situations of poverty and conflict
7. Provide programmes that improve parenting skills, and recognise that families have many different configurations
8. Network with NGOs so that roles are clear and appropriate referrals can be made
9. Set up support groups for those caring for displaced children and for the children themselves

11.2 Call to action

11.2.1 Call to action # I: Awareness

Given that 7 July 2007 is the midway point for the accomplishment of the Millennium Development Goals, the TEAM Conference recommends that parishes and dioceses develop strategies to implement the aforementioned recommendations by this date.

1. Create effective developmental strategies at the regional and parish levels, which include:
 - a. Action plans
 - b. Tangible steps
 - c. Toolkits

11.2.3. Call to action # II: Advocacy

The Anglican Communion's history of service and grassroots engagement has earned the Church considerable credibility. In light of this, advocacy can serve as a powerful tool, the benefits of which must be maximized.

1. Work with partners in faith-based organisations, non-governmental organizations, and the development community
2. Make use of information from broader Anglican networks across regions so that intelligence emanating from the south is utilised by the north in its advocacy and lobbying
3. Think creatively about internally generated advocacy action and share lessons within the Anglican Church
4. Engage existing coalitions, highlighting the human element in work by organisations such as GCAP and African Monitor to advocate for governmental action
5. Participate in national and international events that highlight the plight of people's challenges

11.2.4. Call to action # III: Monitoring

The work of the communion will be strengthened by internal and external evaluations. As such, TEAM is calling the Communion to subject our actions to monitoring, evaluation, and review for continually positive impact.

1. Work at the local level to monitor and verify information on effectiveness and impact– using among others the model of the African Monitor
2. Verify data at the local level
- 3 Each province should develop a strategy to roll out the monitoring function in relation to donors and governments (options include utilising the poverty, debt, and trade task force or the African Monitor)

Epilogue

Given the extensive recommendations springing from TEAM, and the pressing need to see these measures implemented, participants spent a considerable amount of time considering the way forward. After much debate and discussion on how to best implement recommendations, Archbishop Ndungane, convener of the conference, outlined a proposal for the way forward.

In keeping with the spirit of the conference, and the need for improved communication, it was determined that the TEAM report will be disseminated to every Anglican province as well as each extra provincial church. The record of TEAM deliberations will also be sent to extended networks and all organs of the Anglican Communion, including Anglican development organisations. Additionally, the various provinces, networks and organisations are called upon to adopt these recommendations and to own the proceedings of this conference as recommendations made by a representative and diverse gathering of Anglicans from across the communion.

It is also requested that all provinces, extra provincials, networks and organisations respond to this report officially. The ensuing statements and responses will be formally recorded on the TEAM conference website.

A small task team, consisting of members of the planning group, will examine the draft conference report and approve its final content. Secondly this task team will be responsible for liaising with the Anglican Communion Office, Lambeth Palace, and the Lambeth design group to bring to their attention the recommendations of this conference. This task team will also critically examine the recommendations made in the report and propose a tangible strategy for their implementation with regard to coordination, capacity building, communication, and resource mobilisation.

Archbishop Ndungane continued by proposing that the following individuals be approved by TEAM delegates to form the task team, which will be facilitated by Archbishop Ndungane:

- Ms Esperanza Beleo [Anglican Women's Network]
- The Reverend Canon Brian Grieves [Peace and Justice Network]
- Ms Sally Sue [Anglican Youth Network]
- The Reverend Canon Kenneth Kearon [Anglican Communion Office]
- Ms Sue Parks [Lambeth Conference organiser]
- Ms Hellen Wangusa [Anglican Observer to the UN]
- The Reverend Canon Nangula Kathindi [Facilitator of the TEAM daily reports]
- The Very Reverend June Osborne [Facilitator of the TEAM daily report]
- Mr Alex Baumgarten
- Canon Delene Mark [TEAM conference organiser]

In due course, relevant members within the Anglican Communion will be included on the task team to increase the knowledge and expertise of the group, as well as to broaden the representation of the entire Anglican Communion.

Finally, given the very real impact that this gathering, affectionately known as Boksburg II, had on participants, it is recommended that Boksburg III be convened in 2014. One year before the millennium deadline, another gathering of this nature will give members of the Communion an opportunity to reflect on the work done between Boksburg II and Boksburg III and to plan the way forward, beyond the Millennium Development Goals.