

‘Travelling Together in God’s Mission’

Inter Anglican Standing Commission on Mission and Evangelism Interim Report to ACC 12

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Executive Summary

A Introduction. (page 7)

This is an **interim report** summarising work undertaken by the 21 person Commission at its two meetings since their appointment in 2000.

B Mandate and Summary of Action. (pp 7-9)

This summarises how the Commission has addressed the six aspects of the Mandate given to it by the Council.

C Major Meetings held and forthcoming (pp9-11) reports on three Conferences

- **‘Encounters on the Road’ –Provincial Mission and Evangelism Co-ordinators Conference (Nairobi, Kenya, May 2002).** This very significant Conference, the first of its kind, highlighted a number of mission themes (e.g the significance of encounter with Islam) identified elsewhere in the Communion. The report and recommendations of this Conference are in Appendices II and III (pp.27-29). **The ACC is asked to support a follow up Conference in 2004.**
- **‘Transformation and Tradition in Global Mission’; Cyprus 12-18 February 2003**
- This will be a major gathering of representatives of voluntary and synodical mission organisations from across the Communion, the first since Brisbane 1986.
- **All-Africa HIV/AIDS Consultation; Johannesburg, August 2001.** The AIDS pandemic had been identified as one of the major mission issues facing the Communion. A member of the Commission contributed to the planning of the Conference. The Conference statement **‘Our Vision, Our Hope’** is in Appendix IV (pp.34-37).

D. Tasks Remitted to IASCOME (pp11-14) reports on specific issues on which the Commission has been asked to comment.

- **‘Mission 21’** – The church growth programme developed by the Scottish Episcopal Church.
- **Proposal from the GEM Network** for a network of Anglican Dioceses in Global Mission.
- **NAME** – a network of bishops in mission and evangelism formed at Lambeth 1998.
- **The South to South Movement** – a network of representatives of Churches in the south that emerged after the Brisbane 1986 Conference.
- **The Anglican Gathering** proposed for 2008.
- **CWME – The ecumenical Commission for World Mission and Evangelism.**
- **The Partners in Mission process** - IASCOME noted that new forms of associating for mission are emerging, taking over from the PIM consultation process.
- **Companion Diocesan Links** – the Commission keeps a watching brief on this connections and how they can be encouraged to develop.

E Equipping and Formation for Mission (pp14-16)

Theological education, training and formation for mission has been long identified as a priority. This section reviews the history of recent discussions, the remit given to the Commission, suggests ways forward and reports that comments have been made to the Primates Strategic Working Party on their initial report. **The ACC is asked to endorse the Commission's role in its work on leadership training and formation for mission.**

F. Some Areas of Concern and Continuing Work (pp16-25).

Six broad areas of mission are listed and interim recommendations made for consideration and comment by provinces.

- **Islam and Islamisation** (pp16-17). The theme of encounter with Islam (often in very difficult situations) has run through reports to the Commission of Mission and Evangelism across the Communion. This section focuses particularly on areas of conflict and the challenge to dialogue in such contexts. **The recommendations call for gatherings of those caught up in such situations for mutual support and learning.**
- **Developing Anglicanism: A Communion in Mission** (pp18-19). The section suggests that Anglican identity is to be found in its calling to be a Communion in mission, in which the quality of relationships (koinonia) are key characteristics of the effectiveness the Church, the pilgrim people of God, and of its structures. **ACC is asked to affirm the Commission's developing this thinking.**
- **The Journey towards Wholeness and Fullness of Life** (pp19-21). Reports from around the world identify many threats to life and of the forces of death. Jesus calls us to life – but life through the cross. The section focuses on the role of healing ministry, liturgies of healing, healing of the psyche and the soul (individual and communal) alongside programmes of peacemaking and conflict resolution. **The recommendations suggest ways the Commission and others might take these forward.**
- **Mission as Justice-Making and Peace-Building** (pp21-23). Based on reports of the role of Anglicans in working for peace and reconciliation, the section looks at violence and the ways Christians in mission express their calling to live in opposition to a culture of violence. **The recommendations to provinces suggest ways in which justice-making and peace-building can be taken forward.**
- **Money, Power and Christian Mission** (pp 23-24). Based on reports of how money and power can be used positively but can also be abused and corrupt, the section comments on four aspects of the relationship of wealth and power in the life of the Church and in Christian mission. **Recommendations to provinces highlight the importance of the Global Reporting Initiative Standard as a guide to ethical investment and address issues of corruption in the Church.**
- **Evangelism**(p24). The Commission notes that it has evangelism as a major item for its future agenda.

G Resolution (p25)

Appendices. These include:

I	A list of members of the Commission	26
II	A summary report of the Nairobi Mission and Evangelism Co-ordinators Conference	27
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Travelling Together in God's Mission

A. Introduction

The Inter Anglican Standing Commission on Mission and Evangelism (IASCOME) is unique in that its 21 members are drawn on the nomination of provinces from all regions of the Communion, according to detailed criteria and provide a very wide range of experience of mission and evangelism as well as life within Church and Society. There has been a depth of understanding and fellowship as well as, at times, frank but loving differences of opinion among the members that has proved greatly enriching and supportive – a microcosm of life in communion.

The following report summarises work undertaken at the two meetings held so far – in Johannesburg (South Africa) and St Andrews (Scotland). In each place we have been warmly welcomed by our host provinces and given vital experience of the life and witness of the Churches through weekend and other visits. We endorse the view of the previous Mission Commission that such on the ground experience is essential to the Commission's work.

In our report

- we give account of how we have addressed our mandate and report on tasks remitted to us,
- we report on three important Conferences to which we have contributed or organised,
- we highlight our concern about the mission focus at the heart of theological education
- we identify a number of areas of concern and continuing work,
- we list in *bold italics* our interim recommendations for comment and endorsement by the ACC and resolutions.

In particular we would draw attention to the reflection that is developing on being a 'Communion in Mission' (Section F2) and our concern to see the thinking found in other documents of the Communion (e.g the Virginia Report) developed in a more earthed and mission direction.

B. Our Mandate and Summary of Action so far

In this section we list our Mandate (**in bold type**) and provide a summary of action taken since the last ACC meeting.

B1 Reporting

- **To report to and receive reports and tasks from the Anglican Consultative Council.**

We table this interim report.

We received a report from the Primates Special Working Party on Theological Education established by the Primates, on which two of our members sit. Action arising from this is reported below (Section E).

B2 To oversee mission relationships.

- **To facilitate companion diocese and other companionship links throughout the Communion, in accordance with the guidelines for such links.**

We affirmed the value of this programme and appointed our member from Canada to organise a more intentional promotion and facilitation of this programme, in support of the Lambeth 1998 resolution and in accordance with the guidelines for such links.

- **To work with Anglican networks for mission and evangelism as they currently exist or might emerge in the future.**

See section below on 'Tasks remitted to IASCOME' (Section D).

- **To facilitate the sharing of resources, both human and financial, throughout the Communion.**

Conferences that have either taken place or will do so enable connections to be made and complement resource lists published and on the world-wide web.

- **To link, share and critique experiences of capacity-building for mission and evangelism.**

The main contribution has been made through Conferences.

B3 Reflection

- **To engage in theological reflection on mission.**

See the sections below on Justice-Making and Peace-Building, Wholeness and Fullness of Life, Islamisation, Money and Power (Section F).

- **To be a forum where the provinces and the voluntary and synodical agencies of the Communion share and reflect.**

IASCOME meetings themselves are such forums. In addition we have convened one conference for Provincial Mission & Evangelism Co-ordinators, with a conference for Mission Organisations to be held in February 2003. One other conference is under consideration.

B4 Priority of Mission & Evangelism

- **To continue the momentum of the Decade of Evangelism.**

We have convened a conference for Provincial Co-ordinators of Mission & Evangelism (see **Appendix III**). We intend to reflect further on the nature of evangelism and its place within the mission of the church.

B5 New Structures

- **To encourage the emergence of new and appropriate structures for mission and evangelism.**

We have encouraged the GEM proposal, and received reports from NAME (Sections D2 and D3). IASCOME has also been in correspondence with the International Fellowship of Parish Based Missiologists and a Consultation of Anglican Contextual Theologians.

- **To liaise with the South-to-South Movement.**

We have discussed a report from our member from Singapore.

B6 Ecumenical Expression

- **To encourage, monitor and learn from ecumenical expressions of mission.** Our Canadian member sits on the Commission for World Mission & Evangelism of the WCC, and reports on and circulates the documents from that body. Our Indian member brings perspectives from the united Church of North India (CNI). The WCC staff person for Evangelism, Carlos Ham, was a theme speaker at our Nairobi Conference (see below). Our members from Ghana and Sudan are employed by ecumenical councils of churches in their own countries. Other members of IASCOME are involved in a myriad of ecumenical conversations and memberships in their own countries.

C. Major Meetings and Conferences held and forthcoming

In this section we report on major Communion-wide events organised by the Commission, or in which members have contributed to planning.

C1 ‘Encounters on the Road’ Nairobi, Kenya, May 6-13, 2002

Sponsored by IASCOME this was the first ever **Consultation of Provincial Co-ordinators of Mission and Evangelism** within the Anglican Communion. It brought together forty representatives from provinces in Asia, the Pacific, Australasia, the Middle East, Central, West, and Southern Africa, North America, the Caribbean, Britain and Ireland. Over two-thirds had never attended an international Anglican Communion consultation before. It was a deliberate follow-up to the Decade of Evangelism. The Conference was funded by special gifts from individuals, congregations, agencies and provinces of the Communion.

There was much exchange of stories, ideas and encouragement in a conference that was full of energy and vitality. A full report of the Consultation is under preparation. **Appendix II** provides a summary report. **Appendix III** lists the major findings and recommendations. These have been circulated to Primates, Provincial Secretaries etc. They have also been considered by the Commission which has agreed how the recommendations should best be taken forward.

An email network has been established to pursue the connections made at the Consultation. Participants have expressed a strong desire to maintain momentum by meeting again and plans are being put forward for a second meeting early in 2004.

C2. ‘Transformation and Tradition in Global Mission’; Cyprus 12-18 February, 2003

This Conference was recommended by the previous Commission and will be the first gathering of representatives of mission organisations of the Communion since Brisbane 1986. Its aim is to explore new dimensions of our common mission. This Conference is being arranged and organised by IASCOME.

Objectives of the Conference

- To bring together diverse forms of Anglican mission agencies and organisations that express the comprehensive nature of world mission today;
- To bring together the current generation of lay and ordained mission leaders in the worldwide Anglican Communion, to share their experiences;

- To gain a better understanding of contemporary mission issues and changing patterns in mission (for example, outreach to immigrants and web-based evangelism);
- To renew our vision for mission through biblical and theological reflection, worship and prayer;
- To be challenged by new church models in mission and evangelism;
- To encourage the development of new networks among mission organisations, dioceses and parishes in the Communion.

The planning group has prepared a detailed programme. Speakers have accepted. Invitations to mission organisations are in the process of being sent out. It is anticipated that about 150 representatives of voluntary mission agencies, organisations and synodical boards of the Anglican Communion will be present both to look back, learning and reflecting on the past and consider the emerging mission movements and organisations.

The Conference is self-funding but because of problems of funding in parts of the world, a programme of bursaries will be offered.

C3. All-Africa HIV/AIDS Consultation

Along with many other parts of the Communion, the Commission, at its first meeting in Johannesburg identified the HIV/AIDS pandemic as one of the major challenges to the mission of the Communion and so strongly supported the Primate of Southern Africa's initiative, supported by the Primates, to call a conference in South Africa in August 2001 on HIV/AIDS. A member of IASCOME was a member of the planning committee of the conference as well as representing IASCOME at the conference. The report of the conference was tabled at our meeting and discussed.

The Conference had two distinct tracks. Track One for Anglican Communion representatives from all levels of the Anglican Communion across Africa, as well as a delegation of People Living With Aids (PWAs) from a number of African countries.

Delegates participated in sessions to:

- Focus on their own experiences of the HIV/AIDS pandemic
- Articulate a vision around key issues facing their church communities in relation to HIV/AIDS
- Indicate how they believe the worldwide Anglican Communion can best intervene and contribute to addressing the unfolding pandemic.

Track Two was for representatives from partner organisations and included international donor agencies, AIDS service organisations, civil society groups and representatives from government departments. They too were asked to:

- Focus on their own experiences of the HIV/AIDS pandemic
- Articulate a vision of key issues facing their church communities and church partners in relation to HIV/AIDS
- Indicate how they believe that the worldwide Anglican Communion can best intervene and contributed to addressing the unfolding pandemic.

The main purpose of the Conference was to engage the Anglican Communion in a process of strategic planning to guide its response to HIV/AIDS in Sub-Saharan Africa.

The outcome of this process was a model of planning that the delegates could adapt and use at parish, diocese or provincial level.

At the end of this conference the Primates from Africa met and commended the work done and resolved to create an AIDS Board in the Council of Anglican Provinces in Africa (CAPA) with the Archbishop of Southern Africa, as chair to ensure that the strategic planning process is implemented in all the dioceses in Africa.

Strategic planning workshops have been run in every diocese of the Church of the Province of Southern Africa. **Appendix IV** consists of the Statement ‘**Our Vision, Our Hope**’ made by the Conference.

D. Tasks Remitted to IASCOME

We list here our action on particular issues remitted to the Commission in its Mandate or by the ACC, Primates Meeting or Joint Standing Committee.

D1 ‘Mission 21’

This programme has been developed by the Scottish Episcopal Church to encourage the growth of existing congregations. It has been in use in the Church since 1995. It differs from catechumenal courses like Alpha and Emmaus, which are basic introductions to the Christian faith. One of its unique features is that trained facilitators accompany, support and encourage congregations as they develop programmes of welcome and implement them. The programme was warmly welcomed by ACC-11. It is being piloted in the Church of Ireland and there are plans and funding for it to be used in Uganda. The Commission has received presentations at both its meetings.

D2 Proposal from the GEM Network.

The Global Episcopal Mission [GEM] network is a voluntary network of dioceses of the Episcopal Church in the USA committed to international (global) mission. The Joint Standing Committee referred to the Commission a proposal from the Network to accept in principle that a network of dioceses committed to global mission (‘Anglican Network of Dioceses in Global Mission’) be formed as an official network of the Communion. It also made proposals about acting as the ‘enabling agent’ for a number of possible initiatives.

The Commission noted that the GEM network is currently solely a network of American Dioceses. It encouraged the network to act as an ‘enabling agent’ to take soundings among the dioceses of the Communion (e.g. by holding a Consultation) to see whether there was wider support for such a network and what together dioceses across the Communion might set as an agenda, to see what might develop and to keep in touch with the Commission.

Official recognition as a network of the Communion might be considered at a later date.

D3 Network for Anglicans in Mission and Evangelism (NAME)

NAME was formed initially by bishops in Section Two (Mission) of the 1998 Lambeth Conference to seek to support and resource each other in diocesan mission initiatives. Although it applied to ACC-11 for recognition as a formal network of the Communion, ACC-11 decided to defer a decision until a more worked out proposal came forward and the Commission was asked to remain in touch with NAME in the interim.

The Commission at its first meeting received a formal report from NAME and subsequently informally through connections between some of its members and members of NAME. The network has now bedded down and carries out significant practical initiatives with a number of provinces and dioceses of which the following is a key example. Assisting the Council of Anglican Provinces in Africa (CAPA) in its conference with the World Bank on 'The World Bank and the Churches'

The Commission will continue to remain in touch.

D4 The South to South Movement

The Commission keeps in touch with the 'South to South Movement' through the Bishop of Singapore (a member of the Commission). The movement came out of the 1986 Brisbane Conference to enable representatives of mission work in churches of the Global South to encourage and support each other. Two meetings ('Encounters in the South') have been held – Nairobi (1992) and Kuala Lumpur (1997).

The officers of the Movement had changed and in December 2001 the Chairman (the Most Revd Peter Akinola, Primate of Nigeria), the Treasurer (the Rt Revd Dr Mouneer Anis, Bishop in Egypt) and the Secretary (the Rt Rev John Chew, Bishop of Singapore) led a review meeting of the movement in Cairo.

The meeting reviewed the two 'Encounters in the South' and noted the positive opportunities for those from the 'non-Western' world to interact. It also noted the organisational inadequacies in terms of follow up and implementation. It was unanimously agreed to broaden contact with Primates and diocesan bishops of the South to gain their views on the continuance of the South-South Encounter and whether to hold a third meeting in 2003 or 2004. After these soundings have been taken a more definite vision and objectives of the South-South movement will be drawn up and presented.

D5 The Anglican Gathering

The Commission has received regular reports of developments in thinking about the gathering proposed for 2008. It has reiterated its concern that the mission of the Communion be the theme of the Gathering. It welcomed the Nairobi Mission and Evangelism Co-ordinators affirmation of the Commission's call for inclusion of mission representatives on the design group.

Recommendation

IASCOME Recommends:

that two of its members are members of the Planning Group of this Gathering.

D6 CWME – Conference for World Mission and Evangelism

One of IASCOME's members is a member of the Standing Committee of CWME and keeps the Commission briefed on ecumenical developments in mission as seen through CWME. In particular the Commission has received the draft statement on *Mission and Evangelism in the Modern World* the successor statement to the seminal document *Mission and Evangelism: an Ecumenical Affirmation* and of 1982. It has also heard of plans for the CWME Conference (the latest in the line of world Conferences on Mission since Edinburgh 1910) in February 2005 and will ensure that Anglicans who are invited to that Conference meet together during its course.

D7 The Partners in Mission process – a comment

PIM Consultations – their preparation and their follow up – were important practical bonds of holding together and developing the relational life of the Communion during the 1970s, 1980s and early 1990s until overtaken by the Decade of Evangelism.

The previous Mission Commission commented that ‘the Partners-in-Mission process of consultations appears to have slowed to a virtual halt’ and provided some reasons for that development. It stressed that the lessons learned should be developed and carried into the new context of the twenty-first century (*Anglicans in Mission: A Transforming Journey* pp. 66-7)

That slowdown has continued. There has not been a formal provincial Partners in Mission (PIM) Consultation since 2000, although a few informal consultations on specific issues or around specific areas of work have been held.

We observe that new forms of association for mission are beginning to emerge which while not taking over the role of the Partners in Mission process do, in fact, provide networks of connection that flesh out the principles of partnership and companionship identified in previous Mission Commission reports. These networks and consultations are distinct from the ‘official’ networks of the Communion and do not have nor necessarily require the formal endorsement of the ACC, but the Council needs to be aware of them. The Commission is in touch with them all.

1 Networks and Consultations initiated through ACC Mission Commissions

- The South to South Movement
- The Provincial Mission and Evangelism Co-ordinators Consultation (2001)
- The Mission Organisations Conference (2003)

2 Initiatives independent of the Commission, but with which the Commission is in touch

- Network of Anglicans in Mission and Evangelism (NAME)
- Emerging networks of Anglican Communion Mission Agencies
- Fellowship of Parish Based Missiologists
- GEM network proposal to develop a network of dioceses in mission
- Network of Anglican Contextual Theologians
- The Global Anglicanism Project

D8 Companion Diocesan Links

The development of formal links between two or more dioceses has been a major feature of the developing koinonia in mission of the Communion over the last twenty years. IASCOME has taken note of the Lambeth Conference 1998 Resolution II:3 on Companion Dioceses particularly the encouragement to all dioceses to have another diocese as a companion by the time of the next Lambeth Conference. Through its staff in the Anglican Communion Office a list of companion links is maintained and advice offered to dioceses. The Commission has observed that better briefing on companion diocese links could be provided to new bishops and appointed our member from Canada to organise a more intentional promotion and facilitation of this programme, in support of the Lambeth resolution and in accordance with the guidelines for such links.

E. Equipping and Formation for Mission

At the first and second meeting of IASCOME, significant attention was paid to the concerns of equipping and forming God's people for God's mission. We reviewed the background and the work of past mission commissions that referred to theological education and the work proposed in the Action Plan of the Primates' Meeting (Kanuga 2001). We believe that IASCOME has a significant contribution to make to inter-Anglican conversations concerning theological education.

At our first meeting in South Africa (May 2001) we sought clarification about what is meant by theological education, mission formation, and clerical preparation. To assist the Primates Special Working Party on Theological Education, called for in the Action Plan, we articulated the following definitions:

- **Theological education** as an overarching term to describe the study of God in service to the church, the academy and also for public discourse.
- **Mission formation** as the empowering of the people of God in holiness, truth, wisdom, spirituality, and knowledge for participation in God's mission in Jesus Christ through the Spirit. As such mission formation includes leadership training.
- **Clerical preparation** as the specific training of the current and future ordained ministers (bishops, priests, and deacons) for service in and for the church.

IASCOME rejoiced that the Anglican Communion is growing rapidly and changing, especially in the Global South. Anglican Mission and other Commissions over the last two decades have noted that this change has brought about challenges and opportunities for theological education. These realities have led us to ask questions about changing paradigms in theological education that force us to look beyond clerical preparation towards mission formation. This Commission is prepared to ask hard questions about church and theological education because God's mission is larger than promoting Anglicanism.

The Commission recognised that there are a range of theological education models in the Anglican Communion today that are specifically orientated towards the preparation of clergy, often in difficult circumstances. These models need to be supported and encouraged as an important contribution to theological education. Whilst appreciating this tradition, we recognise that this approach does not prepare the whole people of God for mission. And even within the preparation of clergy, the emphasis on contextual and local theological understandings of mission and mission practice are rarely present or fully embraced.

We can imagine that some of the current theological education centres and models could be broadened to be centres for mission formation primarily for all God's people including the ordained. And secondarily these centres could offer clergy preparation for the furtherance of mission. If this is to happen effectively, theological education needs to be refocused around a formation that is more than just in-formation. Theological education for mission formation is grounded in and shaped by local contexts, and must be about both personal holiness and the affirming of life in wider society and the world. Such centres might form mission educators who could then advance other formation models. We learned of similar mission educators in such diverse contexts as Scotland (Mission 21) and Papua New Guinea.

We heard about emerging efforts across the Communion to advance theological education committed to mission formation. The Commission commented on and encouraged the development of the consultation for Anglican Contextual Theologians and an International Fellowship of Parish Based Missiologists. We believe that these and other ventures across the Anglican Communion will advance theological education and with strong missiological commitments. We will be inviting others to inform the Commission about similar initiatives.

At our second meeting in Scotland (June 2002) we reviewed recent developments in the Anglican Communion's concern for theological education with particular attention to mission formation. We noted the following:

- Mid-point Review of the Decade of Evangelism held in Kanuga USA in 1995, in their report to Missio, *The Cutting Edge of Mission*, contains a major section on ministry to the whole church, ministry of laity and empowering the whole people of God.
- Missio, (the Mission Commission of the Anglican Communion) in their final report to the Anglican Consultative Council 11, 1999, *Anglicans in Mission: an Transforming Journey*, acknowledged that the Decade of Evangelism highlighted the need for training and formation for leaders in mission and called for a Communion-wide review of such.
- Anglican Consultative Council 11 (Dundee, 1999) accepted the recommendation from Missio in their resolution 11.
- The Chair's Advisory Group to the new Inter-Anglican Standing Commission on Mission and Evangelism in September 2000 suggested a process for the new Commission to follow in fulfilling the Missio generated ACC resolution.
- The Primates Meeting at Kanuga, (March 2001) called for a Special Working Party to analyse and give advice to the Primates on theological education around the Communion. IASCOME was noted as a resource for this work.
- IASCOME produced a communication to the Primates Special Working Party of its priorities for mission formation at its meeting in South Africa (May 2001).
- The Primates Special Working Party met in October 2001 and a report was produced for the Primates Meeting that proposed five recommendations on theological education.
- IASCOME sponsored the Anglican Communion's Provincial Mission and Evangelism Co-ordinators Consultation in Nairobi (May 2002) that noted the strategic priority for training in evangelism.
- IASCOME at its meeting in Scotland (June 2002) heard reports from affiliated networks and projects with related interest in mission formation including: the International Fellowship of Parish Based Missiologists, The Anglican Contextual Theologians Network, and the Global Anglicanism Project.
- Concern for mission formation will be given top priority at the Mission Organisations Conference in Cyprus (February 2003) sponsored by IASCOME.
- On the basis of this review and consideration of the report of the Primates, the Commission made a number of proposals to the Primates Special Working Party on Theological Education about an additional term of reference on Mission Formation and membership of the Action Groups.

Recommendation

IASCOME therefore recommends:

that ACC-12 re-affirms IASCOME's mandate to continue fulfilling the initiatives begun with Missio and ACC 11 with respect to leadership training and formation for mission.

F. Some Areas of Concern and Continuing Work

In the course of our work and the reports we have received from across the Communion we have identified a number of mission issues on which we have begun to reflect. We list them below as an interim summary comment on what we hope to include in our final report. The sections contain a number of recommendations.

F1 Islam and Islamisation

In our review of the relations with people of other faiths, the issue of relations with Muslims was the most widely expressed concern. We heard from the Philippines, Indonesia, Malaysia, Tanzania and in particular Nigeria and Sudan of how Christians experienced their relations with the Muslim community and in particular the effects of growing Muslim presence and Islamisation, often funded from Saudi Arabia, Libya or Iran. The events of September 11 and evidence of international networks of radical Islamist groups, often with strong political, economic and violent agendas, has changed the scene very significantly.

We recognised that the situation is complex and contexts vary greatly. For example in the West where Islamic communities are in a minority the situation is very different from parts of the Middle East where the Church is very small and often overlooked. Situations in Africa where Christianity and Islam often seem to be in competition significantly differ, for example, from Pakistan and South East Asia, where Christian communities are much smaller than Churches in Nigeria and Sudan.

Care needs to be taken to consider each situation on its own terms rather than generalising or drawing universal principles from very particular experiences.

We heard that examples of the practical expression of Islamisation included the increased building of mosques, social and economic institutions and the restriction of construction of churches; discrimination against Christians in employment and in legal cases, the forced marriage of Christian girls by Muslims. There was particular tension for Christian communities in situations where Shariah law has been imposed. There was also reference to political radical Islamist movements and expressions among them of desire for domination of the Christian world – particularly in Africa.

At the 1998 Lambeth Conference the first guideline recommended by the Bishops on the approach of Christians to relations with people of other faiths was:

Commitment to working towards genuinely open and loving human relationships even in situations where co-existence seems impossible.

We have heard of situations in which the possibilities of dialogue (a word with which those in such situations found increasing difficulty) were severely constrained by the nature of the Muslim presence. Dialogues at the national or international level, important and welcome as they are, seemed often to have little effect at grassroots level.

We give two examples.

Nigeria The process of Islamisation has continued since we last met with more states declaring Shariah law. Churches have been burnt and people killed. The introduction of Shariah law is evidence of an on-going process of Islamisation in spite of repeated calls for dialogue, tolerance and peaceful co-existence.

Sudan The question of Islam and Islamisation in the Sudan has been a serious concern to Sudanese Christians for over four decades ever since Sudanese independence.

It is believed that there is a deliberate effort to Islamise and Arabise Sudan. This is seen in the consistent trends undertaken by successive Sudanese government policies of Islamisation and Arabicisation of the Sudanese populace at all costs. Islamic schools and Islamic Universities have been set up. Arabic is enforced as the official language of the country, and there is a comprehensive programme of what is known as Islamic orientation. The whole educational curriculum for the Sudan has been Islamised. The media especially radio and TV are used as tools of Islamisation. The country has been declared an 'Islamic country' with Arabic as the official language. *Sharia Islamia* (Islamic Law) has been introduced and the whole constitution of the Sudan is Islamic in complete disregard of the non-Muslims in the Sudan.

As if all these were not enough, Islam has taken a prominent and almost central place in the civil war that has lasted over four decades in the Sudan. 'Jihad' has been invoked by Islamic leaders as a way of perpetuating the cause of Islam in the Sudan.

This leaves the Sudanese Christians with very limited or no options for dialogue. Sudanese Christians see Islam as being used by the government as a threat. They feel a very high sense of persecution. Is there a way for others to share their pain and agony?

Recommendations

In responding to such situations IASCOME recommends:

- 1 that the priority of appropriate witness and service among Muslims be raised to a higher place on the Primates' and ACC agendas.*
- 2 that there be gatherings of people living in situations of Muslim presence to share accounts of Christian living and witness for encouragement and learning. We heard with appreciation that one such gathering sponsored by USPG and CMS had already been held, but we recommend others to be planned in which the active participation of women and men; lay people and clergy alongside bishops be ensured.*
- 3 that particular attention be paid to ensuring children are included in gatherings and their voice and their hopes are heard.*
- 4 that there be such a gathering specifically for those living under Shariah law.*
- 5 we recognised that there needs to be action on many fronts, for example the Archbishop of Canterbury's Al-Azhar initiative is to be greatly welcomed. We encourage all such initiatives at all levels.*
- 6 that out of the gatherings clear guidelines be prepared on how to respond to Islamisation in a Christian way.*

7 *that the cry and pain of those Christians and Churches suffering or under pressure in the face of Islamisation be acknowledged with great sensitivity and understanding.*

The Commission discussed and warmly welcomed the report of the ‘Agreement for dialogue between the Anglican Communion and al-Azhar al-Sharif’. It placed on record its warm support for the initiatives taken, the visits made and the commitment given by the present Archbishop of Canterbury in developing relations with leaders of Muslim communities in many parts of the world.

F2 Developing Anglicanism: A Communion in Mission

The Anglican Communion has grown out of the vision for world mission. The Decade of Evangelism highlighted this founding perspective and encouraged Churches of the Communion to explore what this might mean for a new era. Today we see signs of many different kinds of mission in the Communion leading to growth and developments in terms of both the size and nature of Anglicanism.

One way of expressing this emerging perspective is to say that we are a family of Churches who find their Communion in Mission. Within this Communion we find structures which express our unity, marks which identify our mission, and relationships which create our fellowship. We are a Communion in Mission in so far as our identifiable mission is relational and our structures serve those mission relationships.

As a Communion in Mission, being led forward by the Holy Spirit, we acknowledge (with other sister Churches) that we are God’s pilgrim people, and therefore whilst affirming the patterns and traditions of our past we realise that these are provisional and that our Communion is developing as it is being transformed in Christ.

Indicators of Mission

The various issues addressed in this report can also be seen as indicators of mission. We have identified a number of these:

- i) The *missio Dei*, the mission of God, is grounded in the Trinitarian affirmation of a Communion in Mission (see above). One way of understanding the mission of God, in which the church is called to participate, “is to restore all people to unity with God and each other in Christ”.

The Church finds its vocation as it expresses and serves a restored, reconciled and redeemed creation.

- iii) The new creation brought forth by the mission of God embodies wholeness and life abundant in the pains and possibilities of our daily experiences.
- iv) A Communion in Mission is characterised at one and the same time by a celebration of commonality and difference. Our commonality and difference is sustained by apostolic truth and the promise of the unity of all things in the worship of God.
- v) The evangelistic imperative draws the Church into a movement to both proclaim and live out a restored, reconciled and redeemed new creation.

These indicators of mission challenge us to see Anglican identity as developing historically over time through an engagement with a variety of contexts. The variety of contexts push us to give priority to *relationships* as fundamental to a Communion in Mission.

The Quality of Mission Relationships

A Communion in Mission is characterised by the quality of its relationships engendered by God's own relational life in mission (*koinonia*). These characteristics include:

- interdependence
- integrity
- honesty
- transparency
- laughter
- acceptance
- openness
- vulnerability
- sharing
- brokenness
- compassion
- solidarity in pain

Structures of Communion

The structures of the Communion in Mission express God's mission when they:

- seek to serve and not to be served
- offer effective leadership
- nurture relationships
- effect reconciliation, freedom, justice and peace
- are alive and moving
- are flexible, available and accessible

Recommendations

1 ACC-12 is asked to affirm IASCOME's concern to give priority to the development of and reflection about Anglicanism as a Communion in Mission.

And specifically to:

- 1 Support ventures in the Church that serve relationships in mission, e.g. the Anglican Gathering and the emergence of new networks;*
- 2 Lift up and celebrate the stories of mission relationships across the Communion;*
- 3 Live more deeply into the local-global nature of the Anglican Communion today;*
- 4 Address questions of authority and truth in relation to the life of the Church as a Communion in Mission.*
- 5 The Commission recognises that there is still further work to do on new ways of being Church and new forms of evangelism.*

F3 The Journey towards Wholeness and Fullness of Life

Listening to reports from many parts of the world we are aware of so many serious threats to life – not just of individuals, communities and nations, but also to the life of the planet. For example we heard accounts of :

- The unfolding consequences of the HIV/AIDS pandemic on families and, in particular, children across sub Saharan Africa.
- The traumatic effects of exploitation of children, child soldiers, internal displacement of families and child abuse in countries like Sri Lanka and parts of Africa on the emotional growth and social development of children from whom leaders of the future are likely to emerge.
- The effects of environmental degradation in situations of war and conflict, for example in the Sudan, has brought about desertification caused by the cutting down of trees and the effects of the oil industry.
- The internal displacement of millions of people in the Sudan and many more becoming refugees outside the country divides families and deprives children of education and development of skills for the future quite apart from the emotional impact upon them.
- War between nations and within countries (for example the thirty-six year war in the Sudan, conflict in Sri Lanka, Democratic Republic of the Congo, Israel/Palestine) has lasting physical and emotional effects on those involved and tear the social fabric of civil society apart.
- Poverty in many areas has a crippling effect.
- Slavery and terrible physical abuse of captives in war situations, forming part payment for unpaid government troops.
- In northern nations where material wealth might be greater than in other parts of the world there are many areas of poverty and the effects of dysfunctional families and relationships, the pressures and stress of life can all prove wounding and death dealing.

So many of the tragic situations in the world today are evidences of the work of forces of death and destruction that contradict the desire of God expressed in Jesus' words that 'all people should have life, life in all its fullness' (John 10:10)

It is the Christian witness that God is a God of Life expressed in the working of God's Spirit throughout the created universe to bring life and to counteract the forces of death. The universal life-giving work of God's Spirit is focused in human form in the person of Jesus – 'In the beginning was the Word ... in him was life, and the life was the light of all people....the Word became flesh and lived among us.' (John 1:1-14) Jesus is described as 'the Bread of Life'; 'the Way, the Truth and the Life'; 'the Water of Life'. Through his death on the Cross he entered into the pain and evil of the world, taking on the forces of death and destruction and rising after they had done their worst into a new resurrection life.

The Bible speaks of the Spirit of Jesus carrying on his ministry of bringing life and pressing all people to join in the journey into life which will culminate in the new heaven and new earth.

Our response to the forces of death is to analyse causes, develop programmes to take action to prevent, provide alternatives and to heal, in other words to pursue Jesus' Nazareth Manifesto (Luke 4:18-19). In this section we focus specifically on the call to heal, to make whole those wounded physically and emotionally as individuals and communities by the death dealing trends in the world. The prophet Isaiah speaks of God's servant not breaking 'the bruised reed' and not quenching 'the flickering flame' -

but of binding up and healing wounds and helping all people on the journey to wholeness that is God's calling and all people's need.

- In relation to HIV/AIDS there is a ministry of care, counselling and support both for People living with AIDS and for their families and those who support them, both before and after their death – a ministry of support, accepting and holding.
- Destruction of the environment calls for a healing of the wounds inflicted on the earth.
- Communities that have suffered trauma and displacement need reconciliation and healing.
- The ministry of healing, which takes the form of prayer, the laying on of hands and anointing with oil, is frequently practised in some and being rediscovered in other parts of the Communion as a form of ministry to Christians and those outside the Christian faith alike.
- The healing of children who have suffered abuse and need emotional and social healing is a skilled and demanding work of love.

Recommendations

IASCOME therefore recommends:

- 1 that Liturgies for cleansing and healing in communities where terrible things have happened be researched and listed/collected for sharing more widely.***
 - ***This should include liturgies for environmental healing.***
 - ***Connection with representatives in provinces on liturgical committees or on the International Anglican Liturgical Consultation.***
 - ***Liturgies from Anglican and other Church sources.***
 - ***New liturgies for healing and the laying on of hands that are being developed in some parts of the Anglican Communion.***
 - ***Any reports on healing produced within member Churches of the Communion.***
 - ***Examples of the work of circles of prayer, healing and reconciliation.***
- 2 that the ways in which the ministry of healing and reconciliation, including its psychological elements, are part of the theological and ministerial formation of Church and youth leadership be researched.***
- 3 that some assessment be made of how the Church in each country plays its important role in the preparation of leaders for the future in the light of the huge threats posed by HIV/AIDS and the consequences of war to the present and next generation of leaders within many countries.***
- 4 that stories be collected and shared (in an appropriate way) of the effects of the forces of death and of life-giving responses being made as the basis for analysis. People's stories have proved so valuable in awakening awareness.***

ACC-12 is asked to affirm the Commission in undertaking these tasks and encouraging others to do so.

F4. Mission as Justice-Making and Peace-Building

At both the first and second meetings of IASCOME, we listened to members describe the mission work of their various churches, and were struck by the powerful stories of committed Anglicans challenging injustices in their own contexts and also working to bring about peace and reconciliation in areas of conflict. In many parts of the Anglican Communion the mission focus of the church at this time is justice-making and peace-building in contexts of poverty, abuse of power and violence.

We noted **two types of violence**, visible and spectacular violence against individuals and communities, and systemic, structural violence.

These are characterised as follows:

- **Visible and spectacular violence:**
 - Wars arising from ethnic, religious, political conflicts and from socio-cultural practices are funded through external sources and often fought using outside personnel.
 - Domestic violence within the family.
 - Violence against children, including child trafficking, child labour and child soldiers.
- **Systemic and structural violence:**
 - Poverty perpetuated by oppressive and exclusionary systems.
 - The abuse of power in and by both secular and religious institutions.
 - Globalised capitalism, including unethical biotechnology practices.

Based on the stories we heard, we make the following observations about how Christians in mission behave:

- Christians in mission live out the values of the gospel: love, justice, peace and preferential option for the poor, powerless and weak. They respect and affirm the dignity of each person, looking for and honouring the Christ in each child of God.
- Christians in mission affirm those structures and value systems that are life-giving, and seek to transform cultural practices that oppress, discriminate and are contrary to the gospel.
- Christians in mission have a richness of spirit that leads them to repent, forgive, reconcile and restore.
- Christians in mission are engaged in the political and economic life of the/their world in a non-partisan way. They challenge unjust structures and value systems in institutions, especially the church, in groupings in society such as tribes, clans and social movements, and in the economic and political systems at local, national and international levels of the world.
- Christians in mission are prophetic risk-takers.
- Christian in mission are actively involved in peace-making as part of building a safe world. They find ways to hold safe spaces where opposing forces can listen and talk to each other.

We believe the imperatives for this behaviour are firmly grounded in the teaching of Scripture and the faith of the practitioners, which we heard articulated as follows:

- Jesus said, “Love one another as I have loved you.” His life is the example of how we are to love.
- Jesus said, “Love your enemies”. The challenge is to hold our enemies accountable in the hope of bringing change, without destroying them.
- All people are created in the image of God, irrespective of race, class, gender, age, sexual orientation.
- God continues to redeem humanity, and Christians in mission are called to be instruments of this redemption in their own cultures.

IASCOME affirms the good work done by the Anglican Peace and Justice Network (APJN) and encourages provinces to support those in their midst engaged in the mission work of justice-making and peace-building.

Recommendations

To expand and strengthen this work, IASCOME makes the following recommendations:

- 1 that provinces examine their health and educational institutions to ensure that there are appropriate policies and monitoring mechanisms to protect the vulnerable, and as much as possible, to guarantee fair access to services.***
- 2 that provinces examine their cultural practices, affirming those that liberate, and transforming those that contradict and deny the liberating message of the gospel.***
- 3 that provinces, dioceses and parishes include in their various cycles of prayer, prayers for peace-makers and those involved in the work of reconciliation.***
- 4 that provinces gather and submit to IASCOME resources being used in peace-building, so that these can be made available to assist in the training of peace-makers.***

F5. Money, Power and Christian Mission

During the course of our first two meetings, the members of IASCOME have listened to stories of the benefits which a healthy local economy, financially self-sufficient churches, and the compassionate exercise of power can bring to the furtherance of Christian mission. But we have also heard how poverty, financial dependency, and financial corruption coupled with the abuse of power can obstruct and distort God’s mission. Based on these stories, we make the following observations:

- Jesus came to offer abundant life to everyone (John 10:10). This means the material basis of life as well as the spiritual. The Good News has no credibility if people remain poor and powerless while the rich thrive.
- Love of God is false unless there is a genuine love of neighbour through mutual respect and service. We are accountable to God for the gifts we have received and for the welfare of our neighbours (Matt. 25).
- Wealth is a gift from God requiring honesty, transparency and vigilance in financial management and accountability. Financial scandals tarnish the image of the church and diminish the credibility of the gospel.

- Power must be exercised in the service of the powerless, as exemplified by Jesus. Failure to follow Jesus' example of empowering the powerless makes a mockery of the liberating message of the gospel.

Those engaged in Christian mission need to include the following tasks in their work:

- **Economic analysis.** People need to be equipped to seek answers to their concerns about their local economic situations. This means paying attention to the economy at the global as well as the local level, since the two are so closely intertwined. Information and basic tools of analysis need to be provided so that people can make informed economic decisions.
- **Sharing financial resources.** Financial resources need to continue to be shared across the Communion, but capacity must also be built in wealth generation and financial management. The sharing of resources should be seen as a stepping stone to financial self-sufficiency. To this end, we need good ethical teaching in Christian stewardship that leads to accountability and tithing.
- **Participation in civil society.** People need help in becoming involved in civil society. This requires building dignity and self-confidence, and teaching organisational skills, as well as finding ways to both share power and exercise it in compassionate and responsible ways.
- **Ethical financial behaviour.** Christian values apply at all levels, local, and global. Financial corruption and mismanagement need to be challenged, as do unethical investment practices.

It is important that Christians in mission challenge the abuse of power and financial corruption and mismanagement in the wider society. At the same time, these sins continue to be present within the church and need to be corrected.

Recommendations

IASCOME recommends:

- 1 that provinces examine their entire investment portfolios, including pension funds, to ensure that they meet the Global Reporting Initiative Standard (see Appendix VI) (website <http://www.globalreporting.org>), especially in relation to the arms trade and the environment.*
- 2 that provinces examine their governance structures to ensure transparency in decision-making processes and financial management.*
- 3 that provinces seek ways to train creative administrators who are also strategic thinkers.*
- 4 That provinces put in place measures to deal with corruption in the church at all levels, and make these measures known to the membership.*
- 5 that each province affirm its commitment to the Anglican Communion by a renewed endeavour to fulfil its financial obligation to the Inter-Anglican Budget.*

F6. Evangelism

Evangelism has run as a theme through many of the Commission's discussions and presentations, but a sustained reflection on evangelism across the Communion has been identified as a major piece of work for future Commission meetings. We look forward to

continuing to encourage and support the significant efforts in evangelism that are emerging in the Communion.

G. Resolution

Resolves

- 1 To receive with thanks the Interim Report 'Travelling Together in God's Mission' from the Inter Anglican Standing Commission on Mission and Evangelism (IASCOME)*
- 2 To give thanks for the successful Nairobi Consultation for Provincial Mission and Evangelism Co-ordinators 'Encounters on the Road'; to receive the report of that Consultation; to encourage dissemination of its report and to support plans for a follow-up conference, funded outside of the budget of the ACC;*
- 3 To look forward to and pray for the mission organisations Conference planned for February 2003*
- 4 To take note of action taken on matters remitted to the Commission*
- 5 To note that comments on the Primates Strategic Working Party on Theological Education have been sent direct to that working party*
- 6 To encourage the Commission to develop its mandate, reflection and work particularly in the areas of*
 - Leadership Training and Formation for Mission*
 - Islam and Islamisation*
 - Developing Anglicanism: A Communion in Mission*
 - The Journey to Wholeness and Fullness of Life*
 - Justice Making and Peace Building*
 - Evangelism*
- 7 To circulate the interim report to provinces, other Commissions and networks and more widely for comment and discussion.*

Members of the Commission

The Revd Canon Maurício J. Araújo de Andrade	Porto Alegre, Brazil
The Rt Revd Joseph Akinfenwa	Ibadan, Nigeria
The Rt Revd Dr Sebastian Bakare	Mutare, Zimbabwe
The Rt Revd Dr John Chew Hiang Chew	Singapore
Mr John Clark	London UK
The Revd Canon Tim Dakin	London UK
The Rt Revd Dr Harold Daniel	Kingston, Jamaica
The Revd Joseph William Kofi deGraft-Johnson	Accra, Ghana
The Revd Dr Ian T Douglas	Cambridge, USA
Mrs Joy Kwaje Eluzai	Khartoum, Sudan
The Rt Revd Armando Guerra-Soria	Guatemala
The Very Revd Muhindo Ise-Somo	Congo
Dr Ellie Johnson	Toronto Canada
The Revd Joseph K Kopapa	Popondetta, Papua New Guinea
The Rt Revd Edward P Malecdan	Mountain Province, Philippines
Ms Pat McBryde	Edinburgh, Scotland
Ms Shirley Moulder	Johannesburg, South Africa
Sister Chandrani Peiris	Moratuwa, Sri Lanka
The Ven Te Kitohi Pikaahu	Auckland, New Zealand
The Revd Pearl Prashad	Lucknow, UP, India
The Revd Fareth S N Sendegeya	Dar-Es-Salaam, Tanzania
The Revd Canon Richard Naramana	Honiara, Solomon Islands
Others	
The Revd Canon John L. Peterson	ACO Secretary General
Miss Marjorie Murphy	ACO Director for Mission and Evangelism
Dr Maureen Sithole	ACC Standing Committee Liaison person

A Report of the Anglican Communion Provincial Co-ordinators Mission and Evangelism Consultation

Resurrection Gardens – Nairobi – Kenya - May 13-18, 2002

Mission at the Heart of the Church

‘Mission is at the heart of the life and calling of the Church. God’s mission of love and life is universal in scope- to all people in all situations (John 3:16)’

This was the central affirmation of the first-ever Consultation of Co-ordinators of Mission and Evangelism within the Anglican Communion meeting in Nairobi, Kenya from 6-13 May.

Representatives from Anglican provinces in Asia, the Pacific, Australasia, the Middle East, Central, East, West and Southern Africa, North America, the Caribbean and Britain and Ireland met for the first major gathering on mission and evangelism in the Anglican Communion since the end of the Decade of Evangelism.

They were joined by representatives from the world mission agencies – the Mothers Union, Church Army (Africa), CMS and USPG.

(Mr.) John Clark, Chief Secretary for Mission of the Church of England, chair of the Consultation commented: ‘This has been an invigorating and spiritually refreshing experience. I sense a great energy and vitality amongst those present and within the Communion, and a renewed commitment to make evangelism and mission a priority within the life of our church. The Consultation has helped us appreciate the rich variety of the Communion and to be deeply challenged by those amongst us who are seeking to forward the gospel in situations of great suffering and hardship.’

The majority of those attending had never participated in an international Anglican Communion gathering before. So there was much sharing of accounts of how the churches from which they had come were carrying out God’s call to mission. Churches are growing often in situations of conflict and poverty, among displaced people, in many cases threatened by HIV/AIDS. The challenge of life and witness in Islamic contexts and under Shariah law was identified as a major concern. Co-ordinators also shared from experience on how best to carry out their jobs and began to prepare a list of guidelines for new co-ordinators.

There was a particular focus on church planting, evangelism in the context of affluent nations, like the USA, co-operation between provincial structures and mission agencies and work with other denominations. Dr Carlos Ham, Executive Secretary for Evangelism in the World Council of Churches challenged the consultation with insights drawn from beyond the world of Anglicanism.

Archbishop David Gitari, Primate of the Anglican Church of Kenya, spoke on the role of a bishop in mission and evangelism, drawing from his years of experience in Kenya and emphasising the bishop’s role as a missionary, called to lead in the work of evangelism.

Particular attention was given to the importance of the witness of lay people and the provision of training for evangelism. Clergy and Bishops in particular were challenged to exercise their role of leadership and encouragement in mission and evangelism.

Co-ordinators exchanged details of how they carried out their work and agreed to form an email network as initial step in continuing to support, challenge and stimulate each other.

Daily worship beginning with a Eucharistic and including mid-day, evening and night prayers drawn from liturgies across the world enriched the meeting and provided a framework for discussion. A half night prayer vigil was held during which all Churches within the Communion were prayed for.

Bishop Mano Rimalshah, former Bishop of Peshawar, Pakistan, and now General Secretary of the United Society for the Propagation of the Gospel (USPG) presented daily Bible studies on encounters that Jesus had with people during his ministry and the lessons they provided for mission and evangelism today.

The Rt Rev Michael Nazir-Ali, Bishop of Rochester (England) provided a theological and historical framework for the Conference with a presentation on 'Evangelism and the Wholeness of Mission'.

Much of the work of the Consultation took place in group discussion. Conclusions laid stress on the importance of prayer and worship and the Christian community in mission and evangelism. The importance of local contexts leading to a diversity of approaches to mission and evangelism was emphasised but attention was also drawn to the influence of global trends e.g in globalisation, urbanisation, HIV/AIDS and the growth of Islam.

Training in mission and evangelism was identified as a priority. The role of bishops and clergy not just in setting a lead but also in encouraging others was stressed. There was a call for greater sharing of ideas, experiences, people and finance across the Communion and for all provinces and dioceses to appoint a mission and evangelism co-ordinator.

The Conference, hosted by the Anglican Church of Kenya (ACK), concluded with Sunday visits to parishes and congregations in and around Nairobi to give participants an inspiring experience of the Church in Kenya at worship.

The Consultation was an initiative of the Inter-Anglican Standing Commission on Mission and Evangelism (IASCOME), which will hold its second meeting in St Andrews, Scotland from 16- 25 June. There is to be a similar consultation for mission agencies of the Communion in Cyprus in February 2003.

A Report of the Anglican Communion Provincial Co-ordinators Mission and Evangelism Consultation

Resurrection Gardens – Nairobi – Kenya - May 13-18, 2002

‘ENCOUNTERS ON THE ROAD’

Conclusions and Recommendations

The following points have been prepared immediately after the Consultation as a report of the major findings to remind Consultation members of the basic findings and to report to the Inter Anglican Standing Commission on Mission and Evangelism (IASCOME).

These notes list basic principles in **bold** text with recommendations in *italics*.

I FOUNDATIONS

- 1 **There are many ways of describing and expressing God’s mission.**
- 2 **All mission is fundamentally God’s mission, most clearly expressed in the sending of Jesus Christ and the Spirit.**
- 3 **The Church is called to participate in God’s mission and so has an essentially missionary character. (“As the Father has sent me, even so send I you” John 20:21)**
- 4 **Mission is universal in scope – to all peoples in all situations. (John 3:16)**
 - 1 *The Anglican Communion needs a renewed vision for mission and evangelism.*
 - 2 *This requires continual, deliberate, prayerful and intentional reflection on how the Communion is both engaging and called to engage in mission.*

II PRAYER AND WORSHIP

- 1 **The Anglican Communion is part of a living Church in which the Spirit of God is moving.**
- 2 **We need always to be open to how the Spirit is working in the Church and the world.**
- 3 **We must remain in touch with God.**
- 4 **In mission and evangelism we particularly need to take seriously the call to prayer:**
 - **for each other**
 - **for guidance**
 - **for inspiration****following the example of Jesus.**
- 5 **We often spoke of the importance of worship as a way of sharing the gospel and making Christ known.**
 - 1 *All our practice of mission must be rooted in prayer, worship and reflection on scripture.*

- 2 *Provincial mission and evangelism co-ordinators need to connect with the liturgical committees and groups of their provinces to ensure that liturgy is rooted in God's call to mission.*

III CONTEXTS

- 1 **All mission must fit local situations and contexts. So mission and evangelism will be expressed differently in different places.**
- 2 **We need to know and understand the different contexts in which we do mission and evangelism, and formulate appropriate strategies and ways of working.**
- 3 **We recognise and accept that this will lead to a diversity of approaches and models in our Communion.**
- 4 **In each situation, mission and evangelism needs to relate to the particular context, culture and people.**
- 5 **In looking at situations/context we need to take account of:**
 - **the historical context**
 - **the socio-political situation**
 - **the internal context of the Church**
 - **global concerns and pressures**
- 6 **We need to celebrate and learn from the diversity of approach to evangelism and mission within the Anglican Communion, as we have at this Consultation.**
 - 1 *The Consultation identified a range of specific situations and issues. Those involved in these situations need opportunities to share together their stories, experiences and insights so mission and evangelism might be taken forward. We call for opportunities to be created for that sharing.*
 - 2 *Situations and issues include:*
 - *Islam and Islamisation (particularly living under Shariah Law)*
 - *conflict and war*
 - *youth*
 - *poverty and abundance*
 - *trade*
 - *marginalised peoples*
 - *HIV/AIDS*
 - *people who do not yet know Christ*
 - *globalisation and urbanisation*

IV PARTNERSHIP

- 1 **If all mission is God's mission, then mission must always be in partnership with God.**
- 2 **In the same way, all mission should be open to partnership with all others in God's mission.**
- 3 **In many situations, particularly of conflict and poverty, solidarity is one way in which partnership is expressed.**
 - 1 *We encourage an openness to partnership in mission:*

- *among provinces, dioceses, individuals*
 - *with mission agencies*
 - *with other Christian Churches and Communion*
 - *all who share our common purpose*
 - *through international mission teams going from and to each diocese*
- 2 *We commend the Anglican Communion's 'Ten Principles of Partnership' [found in 'Anglicans in Mission: a Transforming Journey' p 126; and in the booklet "Guidelines and Principles for Mission and Evangelism" available at the Consultation.]*

V THE MINISTRY OF THE WHOLE PEOPLE OF GOD

- 1 All Christians are called to be witnesses to Christ and to share in his mission and ministry.**
 - 2 The Church is missionary by its very nature because this is the nature of God.**
 - 3 All ministry, lay and ordained, shares in the missionary task. We have a shared ministry, and must have a shared vision of mission.**
 - 4 It is vital to help and encourage lay people to be effective in witness and mission.**
 - 5 We recognise the important role of clergy and bishops in leading and encouraging the witness and mission of all Christians.**
 - 6 Clergy and lay people need to work together in the mission task.**
 - 7 Bishops have a particularly important role in affirming the priority of mission and evangelism through their leadership, example and encouragement of others.**
- 1 *We call for each province and diocese to review training in mission and evangelism and ensure that it fits the local situation.*
 - 2 *We call for mission and evangelism co-ordinators to ensure that there is effective lay training in mission and evangelism in their provinces.*
 - 3 *We encourage the sharing of courses of lay training across the Communion.*
 - 4 *We call for a rethinking of the orders of ministry and their role in the light of our missionary calling and situation. This includes:*
 - *the role of the Bishop in mission (see Lambeth Conference 1998, Report Section II)*
 - *the role, ministry and mission of priests and deacons*
 - *the role and recognition of other ministries/orders e.g. evangelists, catechists, readers etc.*
 - 5 *We call for bishops to reflect on how they are leading in mission and evangelism, and encouraging others.*
 - 6 *We call for the priority of mission and evangelism to be considered when making appointments at provincial, diocesan and parish level.*

VI RESOURCES FOR MISSION AND EVANGELISM

- 1 Resources do not just mean money. They include people, ideas, experience, prayer, spiritual gifts and insight, practical materials (e.g. literature, pictures, films etc).**

- 2 Since mission is at the heart of the Church, resources are held in trust for mission.**
- 3 Across the Communion there is rich diversity of these resources.**
- 4 But there is also a disparity and inequality in sharing resources across the Communion. There are often limited financial resources for mission and evangelism.**
- 5 We need to find ways of sharing resources (particularly money) to support mission needs and opportunities within the Communion.**
- 1 We call for provinces and dioceses to examine their budgets and funding for mission and evangelism to ensure that it reflects the priority of mission and evangelism.*
- 2 We call for guidelines to help in sharing finances for mission across the Communion.*
- 3 We call for practical action to direct resources to those in frontier situations of conflict, oppression and poverty (particularly Sudan, Myanmar, Congo, Palestine).*
- 4 We encourage greater sharing of people, ideas, materials etc across the Communion, in order to assist and strengthen mission and evangelism. We ask for practical ways to enable this to happen (for example, through a regular video documentary and/or through printed news about mission and evangelism).*
- 5 We call for creative use of the Internet to help share resources (for example, an Internet site and web editor for Anglican mission and evangelism).*
- 6 We recommend that every diocese should have a diocesan evangelist and/or evangelistic team.*

VII TRAINING

- 1 We identified training and encouragement as an important priority.**
- 2 Telling our faith story is a vital way of witnessing, but people may need help to know and tell their story.**
- 3 Training is important, but effective witness depends much on the integrity, Christ-likeness and authenticity of Christians.**
- 1 We call for a greater sharing of what is actually happening (courses, ideas, stories, materials and insights) in training for mission and evangelism, and for practical ways to enable this to happen.*
- 2 We affirm the work of organisations like the Church Army, the Mothers Union and others in equipping people for evangelism.*
- 3 We call for the further development of programmes and training centres to equip lay people and evangelists.*

VIII MISSION AND EVANGELISM CO-ORDINATORS

- 1 Mission and Evangelism Co-ordinators in dioceses and provinces have a vital role in sharing information, encouraging people and parishes, training others, advising bishops and clergy, co-ordinating action, and developing initiatives and strategies in mission and evangelism.**
- 1 Every Church/Province/Diocese of the Communion should be encouraged to appoint a co-ordinator for Mission and Evangelism.*

- 2 *We recommend that guidelines be developed for the work of Mission and Evangelism co-ordinators. These will include an outline of their roles and tasks (our Consultation already has begun a list).*

IX NETWORKS

1 Meeting and sharing in mission is vital for exchanging news and ideas, developing initiatives, for prayer and worship, and for encouraging each other.

2 Networks need to include provincial structures, mission agencies and other denominations.

- 1 *We recommend that the network of those at this meeting (and their regional equivalents) continue to work and meet. We intend to set up an e-mail network among ourselves as part of this process.*
- 2 *We recommend that opportunities (conferences and consultative meetings) at various levels (diocesan, regional and world levels) be organised on a regular basis.*
- 3 *We encourage the development of diocesan mission teams to work across boundaries (geographical, cultural etc).*
- 4 *In particular we encourage development of networks to share insights about mission and evangelism in multi-faith situations and in the area of church planting*

X ANGLICAN CHURCH STRUCTURES

1 The structures of the Church should be orientated towards mission as the Church's first priority.

- 1 *We recommend that provinces rethink their provincial, diocesan and local structures in the light of the mission and evangelism priority. We recommend that mission and evangelism co-ordinators assist in this process.*
- 2 *We call on provinces to continue the process of consultation we have so valued at this meeting.*
- 3 *We affirm the importance of maintaining a Co-ordinator for Mission and Evangelism for the Communion within the Anglican Communion Office (see tasks listed in 'Anglicans in Mission: A Transforming Journey')*
- 4 *We strongly re-affirm the Mission Commission's call for the inclusion of mission representatives on the design group for the 2008 Anglican Communion Congress. We affirm the Mission Commission's call for "mission" to be the theme of the Congress.*

‘Our Vision, Our Hope, The First Step’ –

Statement from the All Africa Anglican HIV/AIDS Planning Framework Johannesburg – August 2001

1. Our Vision

We, the Anglican Communion across Africa, pledge ourselves to the promise that future generations will be born and live in a world free from AIDS.

2. God’s call to transformation

We are living with AIDS. As the body of Christ, confronted by a disaster unprecedented in human history, we share the pain of all who suffer as a result of AIDS. Faced by this crisis, we hear God’s call to be transformed. We confess our sins of judgement, ignorance, silence, indifference and denial.

Repenting of our sin, we commit ourselves to:

- Breaking the silence in order to end all new infections
- Educating ourselves at every level within the Church
- Confronting poverty, conflict and gender inequalities
- Ending stigma and judgement, and
- Holding ourselves accountable before God and the world.

Only then can we live out the Good News of the all-embracing love of Christ.

3. Our mission

Our mission is to respect the dignity of all people by:

- Securing the human rights of those infected by HIV/AIDS, and giving unconditional support
- Improving the health and prolonging the lives of infected people
- Accompanying the dying, those who mourn and those who live on
- Celebrating life
- Nurturing community, and
- Advocating for justice.

We acknowledge that we cannot do this alone. We are sustained by the love of God and emboldened by the Holy Spirit. We are inspired by the compassionate efforts of the faithful in attending to those affected by HIV/AIDS. We accept the responsibility of our leadership. We invite the wider community into creative, life-giving partnership.

4. Our commission in the context of AIDS

We believe we are created, in the image of God, as physical and spiritual beings. We are created to be in relationship to God, the community and ourselves. We believe that we are given the freedom to make choices, to love, to celebrate, to live in dignity and to delight in God's creation. We believe that suffering and death are neither punishment from God nor the end of life and that we are called to an eternal union with God.

Stigma is a denial that we are created in the image of God. It destroys self-esteem, decimates families, disrupts communities and annihilates hope for future generations. We commit in all our efforts - personal and corporate, programmatic and liturgical - to confront it as sin and work for its end.

Given who we are, and who we are called to be by God, we have defined and embraced a six-fold commission of ministry in response to AIDS.

These six calls in our commission are:

4.1 Prevention

The Church's commitment to prevention recognises that all life is sacred. Because we love our children, we speak and act to protect them from infection. Sex is a gift from God. We are accountable to God and one another for our sexual behaviour. Christian communities have a special responsibility and capacity for encouraging and supporting loving, just, honest relationships.

4.2 Pastoral Care

Pastoral care supports spiritual growth with the aim of sustaining whole and holy relationships with God, each other and community. This is achieved by affirming the dignity and worth of each human being and making clear the claim of God in our lives.

4.3 Counselling

Christian counselling equips people to live into God's invitation to wholeness, freed of the burdens of the past, and capable of moving in freedom toward the perfection promised in Christ's example with confidence and determination.

4.4 Care

In caring for all who suffer, we fulfil God's purpose by restoring dignity and purpose to people's lives. Christian care, therefore, seeks the fullness of life, in the context of the community, by the restoration of body, mind and spirit.

4.5 Death and dying

Death is a rite of passage in our spiritual journey and into eternal life. The call of all Christians is to uphold the dying by our love, as well as those who live on and those who mourn.

While death brings suffering and loss, our faith can make it a time of enhanced relationship and growth for individuals and communities. We are a resurrection people and our relationship with God does not end with the death of physical bodies.

4.6 Leadership

All authority is accountable before God. All people of the church are stewards of God's creation. We have a unique responsibility to speak truth to power, to act without fear, and to embody Christian values of love, compassion and justice.

5. Our Response

5.1 Prevention

Out of love for our children, one another and our communities, we commit to speak openly and with moral authority about responsible sexual behaviour, and to support one another, embracing and adopting behaviours that avoid the transmission of HIV.

5.2 Pastoral Care

As the embodiment of the merciful Christ in a suffering world, we commit to equip our clergy and laity to support all people, especially those living with HIV, in life-sustaining relationships with their God and their community.

5.3 Counselling

We commit to promote voluntary counselling and testing for HIV by our own examples and as a ministry of the Church. We call for the establishment of support groups and other counselling services for those who are orphaned, ill, afraid, dying or bereaved.

5.4 HIV Care

We commit to being central to networks of community support, to meet the health care and basic needs of those who are orphaned, ill or excluded due to HIV, freeing them to productive life as long as their health permits.

5.5 Death and Dying

As death transforms the body, AIDS calls us to transform those traditions and practices, by which we care for the dying and honour our dead, that consume scarce resources and contribute to denial.

We commit to:

- Training the Church to provide holistic care for the dying and prepare families for living on
- Offering rituals that honour the dead and promote the well-being of those who survive
- Training the clergy to counsel and protect the rights of those who survive, especially women and children.

5.6 Leadership

Silence permits inaction and is the breeding ground of stigma. We call for bold, compassionate community and institutional leadership at every level, to prevent infection and care for the ill and dying. We invite similar leadership by government, and all sections of society and international partners.

Because leadership must address power, culture and morality, we call on our government leaders to be accountable for health expenditures and to declare an 'HIV state of

emergency', in order to combat AIDS and mobilise resources. We further declare that all people have the right to health, which includes access to basic health care.

HIV calls for bold and creative approaches by our leaders, which recognises the reality of power and gender patterns at community levels, and mobilise resources and facilitate development of new models of leadership, particularly among laity and women.

5.7 Education and training

Nothing in our educational systems equips us to deal with this catastrophe. In achieving the strategies outlined in this document, it is essential to assess needs and establish education and training capacity, in order to assure that sufficient numbers of clergy and laity:

- Have current and accurate basic information on the science of HIV, standards of home-based care, and the rudiments of treatment.
- Have both the technical information and the interpersonal communication skills to effectively teach and counsel regarding human sexuality.
- Are knowledgeable of local laws and practices regarding inheritance and equipped to impart that information.
- Receive practical training in community organisation and development, so that they may assist in establishing care and support which is needed.
- Are trained and available to meet exploding demands for pastoral care necessitated by HIV/AIDS

5.8 Theological reflection

As the Church, it is uniquely our task to gather for study, for prayer and for worship. Therefore we must engage in constant theological reflection, seeking discernment on the issues of sin, guilt, grace, judgement and forgiveness. To this we commit ourselves, our families and our friends.

Mission Focus Expressed by Commission Members

Commission Members have been asked to summarise the mission focus of their Church, province or mission agency. This list is provided for the interest of ACC members.

- 1 The Church in the Province of the West Indies is committed to be and to become more and more God's agent of reconciliation within the complex network of relationships in the Caribbean Society. (Harold Daniel)
- 2 The focus of the Province of South East Asia is to equip and mobilise the whole people of God in our diocese/province through total mission and evangelism to make Jesus Christ known and confessed as Saviour and Lord in our region and beyond. (John Chew)
- 3 The Mission of God is the mission of the Episcopal Church in the Philippines. It is the proclamation of Jesus Christ and what he has done for us in his passion, death and resurrection. This is expressed in various mission programmes, such as,
 - children's ministry
 - nurture of members, etc

The most prominent programme where this mission is expressed is in the prophetic ministry of the church in relation to poverty, which is endemic in the country. This is based on the ministry of Jesus, which was actively a ministry in favour of poor people.

Our struggle, therefore, is how to do the Mission of God in a country that is suffering from hunger, unemployment and other social evils resulting from poverty and its causes. (Edward Malecdan)

- 4 The Scottish Episcopal Church carries out its mission through Mission 21, which is an emphasis of all seven dioceses. We aim to increase the spiritual vitality of the congregations through helping congregations to discern their vocations and God's future plans for them. In doing this, the Church seeks to serve God's reconciliation with creation in Scotland. (Pat McBryde)
- 5 In the Anglican Church of Tanzania, there is a constant challenge to rethink and re-evaluate the traditional "Empire-like" Parishes, Deaneries and Dioceses. The cry of many is to have ministry brought as close to the grass-root peoples as possible. Thus the need to create and re-create smaller more "manageable" Parish Churches, Deaneries and Dioceses. (Fareth Sendegeya)
- 6 The mission of the Church of the Province of Southern Africa is to actively witness and be God's presence in the ministry of healing and reconciliation, to speak Truth to Power and continue to challenge injustice. (Shirley Moulder)
- 7 The mission focus of the Church of Central Africa is to preach the gospel and uphold its values of justice, peace and love in an environment that is hostile to human dignity and freedom. (Sebastian Bakare)
- 8 The mission focus of the church in Sri Lanka is on our solidarity in our common humanity and faith in Jesus Christ, and the renewal of our commitment to share the good news of Jesus Christ to our fellows in the region and beyond. Encouraging practical encounters and people exchange programmes in order that churches in the Province to

- closer partnership in mission and evangelism and bring about the healing to our nations. (Sister Chandrani Peiris)
- 9 The focus of the mission of the Church in Brazil includes three challenges, service, transformation and celebration. (Mauricio Andrade)
 - 10 The Church in Papua New Guinea is focusing on the training and equipping of church leaders as well as the whole body of Christ in building up a strong healthy church, based upon small Christian (faith) communities. (Joseph Kopapa.)
 - 11 The mission focus of the Anglican Church in Central America is the consolidation of the work and the planting of new congregations in the main cities of its five countries. (Armando Guerra-Soria)
 - 12 The mission focus of the Church in the Province of Melanesia is justice making and peace building – reconciliation, transformation and nurturing. (Richard Naramana)
 - 13 The focus of the Church of Nigeria is on Evangelism and church planting, with investment in projects that are of great benefit to the people, and to be self-sustaining.
 - 14 The focus of the Church of North India is to make Jesus and his gifts of forgiveness and everlasting life to be known through witness, service and unity. (Pearl Prashad)
 - 15 The Church in the Province of West Africa is focused on the need to reflect on and to design strategies to minister to people in the context of
 - conflict and civil strife amidst political instability;
 - increasing presence of HIV/AIDS;
 - increasing rate of abuse and neglect of the vulnerable; and
 - newly emerging structures and their leadership requirements (Joseph Kofi deGraft Johnson)
 - 16 The current mission focus of the Anglican Church of Canada is to work towards building right relationships between Indigenous and non-Indigenous people in our church and in our nation within the wider of goal of working for healing and reconciliation between all the various groups in Canadian society. (Ellie Johnson)
 - 17 The Church of England seeks to be **outward-looking** (sharing in the mission of God for the world and working for God’s justice and peace for all); **united** (growing together in the love of God); and **confident** (living and proclaiming the good news of Jesus Christ). This will be reflected in four priorities – all undergirded by worship and the call to the visible unity of all Christians:-
 - Engaging with social issues
 - Equipping to evangelise
 - Welcoming and encouraging children and young people
 - Developing the ministry of all (John Clark)
 - 18 The mission agencies of the Church of England, (as in other provinces) have developed and enacted a world mission mandate for the Church. These agencies have acted on behalf of and as part of the Church in seeking to share the gospel with all peoples that all may be drawn into fellowship with Christ. This mandate now consciously includes mission to the European context. (Tim Dakin)

- 19 The mission of the Episcopal Church, USA, especially in light of the horror of September 11, 2001, is to participate in God's project of reconciliation, seeking to restore all people to unity with God and each other in Christ. (Ian Douglas)
- 20 The focus of the Church in the Democratic Republic of Congo is to seek lasting peace, justice and reconciliation and also to fight the silent enemy, which is HIV/AIDS. (Muhindo Ise-Some)
- 21 In Sudan, where the context is dominated by conflict, civil war, Islamisation, poverty, uprootedness and displacement, the main aim of the Church is to bring about the reconciliation of all the peoples of the Sudan (the different tribes and races) under the Cross of Jesus, to preach the message of the good news of Jesus Christ, and to work for justice, peace and reconciliation. (Joy Kwaje Eluzai)

The Global Reporting Initiative (GRI) - A Background Overview

A Common Framework for Sustainability Reporting

Overview

Timely, credible, and consistent information on an organisation's economic, environmental, and social performance is a key element in building sustainable societies. Communities, investors, governments, and businesses need reliable information to effectively address the development challenges of the 21st century.

The Global Reporting Initiative (GRI) was established in late 1997 with the mission of developing globally applicable guidelines for reporting on the economic, environmental, and social performance, initially for corporations and eventually for any business, governmental, or non-governmental organisation (NGO). Convened by the Coalition for Environmentally Responsible Economies (CERES) in partnership with the United Nations Environment Programme (UNEP), the GRI incorporates the active participation of corporations, NGOs, accountancy organisations, business associations, and other stakeholders from around the world.

The GRI's Sustainability Reporting Guidelines were released in exposure draft form in London in March 1999. The GRI Guidelines represent the first global framework for comprehensive sustainability reporting, encompassing the "triple bottom line" of economic, environmental, and social issues. Twenty-one pilot test companies, numerous other companies, and a diverse array of non-corporate stakeholders commented on the draft Guidelines during a pilot test period during 1999-2000. Revised Guidelines were released in June 2000.

By 2002, the GRI will be established as a permanent, independent, international body with a multi-stakeholder governance structure. Its core mission will be maintenance, enhancement, and dissemination of the Guidelines through a process of ongoing consultation and stakeholder engagement.

A Steering Committee with a membership drawn from a diverse mix of stakeholders has guided the GRI thus far.

Vision

The GRI seeks to make sustainability reporting as routine and credible as financial reporting in terms of comparability, rigour, and verifiability. Specifically, the GRI's goals are to:

- Elevate sustainability reporting practises worldwide to a level equivalent to financial reporting;
- Design, disseminate, and promote standardised reporting practises, core measurements, and customised, sector-specific measurements;
- Ensure a permanent and effective institutional host to support such reporting practises worldwide.

A generally accepted framework for sustainability reporting will enable corporations, governments, NGOs, investors, labour, and other stakeholders to gauge the progress of organisations in their implementation of voluntary initiatives and toward other practises supportive of sustainable development. At the same time, a common framework will provide the basis for benchmarking and identifying best practises to support internal management decisions.

Opportunity

Improved disclosure of sustainability information is an essential ingredient in the mix of approaches needed to meet the governance challenges in the globalising economy. Today, at least 2,000 companies around the world voluntarily report information on their economic, environmental, and social policies, practises, and performance. Yet, this information is generally inconsistent, incomplete, and unverified. Measurement and reporting practises vary widely according to industry, location, and regulatory requirements.

The GRI's Sustainability Reporting Guidelines are designed to assist organisations publish reports:

- In a way that provides stakeholders with reliable and relevant information that fosters dialogue and inquiry;
- Through well-established reporting principles, applied consistently from one reporting period to the next;
- In a way that facilitates reader understanding and comparison with similar reports;
- In a form that provides management across different organisations with valuable information to enhance internal decision-making.

Learning

A broad array of stakeholders interested in sustainability reporting came together to fashion the March 1999 exposure draft Sustainability Reporting Guidelines.

Twenty-one companies, representing diverse countries and multiple industry sectors, tested and provided comments on the draft Guidelines. At the same time, hundreds of additional comments were provided by external stakeholders, representing perspectives from human rights, accountancy, government, business, labour, and multi-lateral, international, environmental, and religious organisations.

Reflecting the feedback gathered through this process, the June 2000 Sustainability Reporting Guidelines incorporate the following:

- Flexibility in the order in which reporters present information, while assuring information is easily located by users;
- Guidance to reporters on selecting generally applicable and organisation specific indicators, as well as integrated indicators that span multiple aspects of sustainability;
- Incremental application of the Guidelines (e.g., "environmental only "reports, or "headquarters country" reports);

- Forward-looking indicators; including strategy, management indicators, trend information, and targets for future years;
- Articulation of reporting principles adapted from financial accounting.

The Future

The GRI vision is bold. It has brought together disparate reporting initiatives into a new multi-stakeholder, global process with long-term implications for disclosure, investment and business responsibility. It's success will lead to:

- Expanded credibility of sustainability reports using a common frame work for performance measurement;
- Simplification of the reporting process for organisations in all regions and countries;
- Quick and reliable benchmarking;
- More effective linkage between sustainable practises and financial performance.

On the basis of this vision, the United Nations Foundation awarded a \$3 million partnership grant to CERES and UNEP to support GRI activities. From 2000 - 2002, the GRI will pursue:

- Creation of a permanent, independent host institution for the GRI;
- Continued periodic revision of Sustainability Reporting Guidelines developed through the efforts of a global, multi-stakeholder process;
- Extending the reach of GRI to all regions of the world to enlarge its reach and ensure continual feedback to enhance the quality of the Guidelines.

The GRI is uniquely positioned to bring standard reporting guidelines to a global audience. The GRI's engagement of multiple stakeholders across regions and nations distinguishes the GRI from numerous other reporting initiatives. At the same time, the GRI continues to build bridges to such initiatives in pursuit of its vision of a generally accepted sustainability reporting framework.

Inter Anglican Standing Commission on Mission and Evangelism (IASCOME)

Interim Report to ACC-12

Recommendations - Resolutions

Recommendation page 12

IASCOME recommends:

that two of its members are members of the Planning Group of this Gathering.

Recommendation page 16

IASCOME therefore recommends:

that ACC-12 re-affirms IASCOME's mandate to continue fulfilling the initiatives begun with Missio and ACC 11 with respect to leadership training and formation for mission.

Recommendations page 17

In responding to such situations IASCOME recommends:

- 1 that the priority of appropriate witness and service among Muslims be raised to a higher place on the Primates' and ACC agendas.*
- 2 that there be gatherings of people living in situations of Muslim presence to share accounts of Christian living and witness for encouragement and learning. We heard with appreciation that one such gathering sponsored by USPG and CMS had already been held, but we recommend others to be planned in which the active participation of women and men; lay people and clergy alongside bishops be ensured.*
- 3 that particular attention be paid to ensuring children are included in gatherings and their voice and their hopes are heard.*
- 4 that there be such a gathering specifically for those living under Shariah law.*
- 5 We recognised that there needs to be action on many fronts, for example the Archbishop of Canterbury's Al-Azhar initiative is to be greatly welcomed. We encourage all such initiatives at all levels.*
- 6 that out of the gatherings clear guidelines be prepared on how to respond to Islamisation in a Christian way.*
- 7 that the cry and pain of those Christians and Churches suffering or under pressure in the face of Islamisation be acknowledged with great sensitivity and understanding.*

Recommendations page 19

- 1 ACC-12 is asked to affirm IASCOME's concern to give priority to the development of and reflection about Anglicanism as a Communion in Mission.***

And specifically to:

- 1 support ventures in the Church that serve relationships in mission, e.g. the Anglican Gathering and the emergence of new networks;***
- 2 lift up and celebrate the stories of mission relationships across the Communion;***
- 3 live more deeply into the local-global nature of the Anglican Communion today;***
- 4 address questions of authority and truth in relation to the life of the Church as a Communion in Mission.***
- 5 The Commission recognises that there is still further work to do on new ways of being Church and new forms of evangelism.***

Recommendations page 21

IASCOME therefore recommends:

- 1 that liturgies for cleansing and healing in communities where terrible things have happened be researched and listed/collected for sharing more widely.***
 - This should include liturgies for environmental healing.***
 - Connection with representatives in provinces on liturgical committees or on the International Anglican Liturgical Consultation.***
 - Liturgies from Anglican and other Church sources.***
 - New liturgies for healing and the laying on of hands that are being developed in some parts of the Anglican Communion.***
 - Any reports on healing produced within member Churches of the Communion.***
 - Examples of the work of circles of prayer, healing and reconciliation.***
- 2 that the ways in which the ministry of healing and reconciliation, including its psychological elements, are part of the theological and ministerial formation of Church and youth leadership be researched.***
- 3 that some assessment be made of how the Church in each country plays its important role in the preparation of leaders for the future in the light of the huge threats posed by HIV/AIDS and the consequences of war to the present and next generation of leaders within many countries.***
- 4 that stories be collected and shared (in an appropriate way) of the effects of the forces of death and of life-giving responses being made as the basis for analysis. People's stories have proved so valuable in awakening awareness.***

ACC-12 is asked to affirm the Commission in undertaking these tasks and encouraging others to do so.

Recommendations page 23

To expand and strengthen this work, IASCOME makes the following recommendations:

- 1 that provinces examine their health and educational institutions to ensure that there are appropriate policies and monitoring mechanisms to protect the vulnerable, and as much as possible, to guarantee fair access to services.*
- 2 that provinces examine their cultural practices, affirming those that liberate, and transforming those that contradict and deny the liberating message of the gospel.*
- 3 that provinces, dioceses and parishes include in their various cycles of prayer, prayers for peace-makers and those involved in the work of reconciliation.*
- 4 that provinces gather and submit to IASCOME resources being used in peace-building, so that these can be made available to assist in the training of peace-makers.*

Recommendations page 24

IASCOME recommends:

- 1 that provinces examine their entire investment portfolios, including pension funds, to ensure that they meet the Global Reporting Initiative Standard (website <http://www.globalreporting.org> for information), especially in relation to the arms trade and the environment.*
- 2 that provinces examine their governance structures to ensure transparency in decision-making processes and financial management.*
- 3 that provinces seek ways to train creative administrators who are also strategic thinkers.*
- 4 that provinces put in place measures to deal with corruption in the church at all levels, and make these measures known to the membership.*
- 5 that each province affirm its commitment to the Anglican Communion by a renewed endeavour to fulfil its financial obligation to the Inter-Anglican Budget.*

Resolution Page 24

Resolves

- 1 To receive with thanks the Interim Report 'Travelling Together in God's Mission' from the Inter Anglican Standing Commission on Mission and Evangelism (IASCOME)*
- 2 To give thanks for the successful Nairobi Consultation for Provincial Mission and Evangelism Co-ordinators 'Encounters on the Road'; to receive the report of that Consultation; to encourage dissemination of its report and to support plans for a follow-up conference, funded outside of the budget of the ACC;*
- 3 To look forward to and pray for the mission organisations Conference planned for February 2003*
- 4 To take note of action taken on matters remitted to the Commission*

- 5 *To note that comments on the Primates Strategic Working Party on Theological Education have been sent direct to that working party*
- 6 *To encourage the Commission to develop its mandate, reflection and work particularly in the areas of*
 - *Leadership Training and Formation for Mission*
 - *Islam and Islamisation*
 - *Developing Anglicanism: A Communion in Mission*
 - *The Journey to Wholeness and Fullness of Life*
 - *Justice Making and Peace Building*
 - *Evangelism*
- 7 *To circulate the interim report to provinces, other Commissions and networks and more widely for comment and discussion.*