

## The official Networks of the Anglican Communion

Reports of the following Networks have already been mailed to ACC members:

- Anglican Communion Environmental Network
- International Anglican Family Network
- Anglican Communion Safe Church Consultation
- International Anglican Women's Network
- Réseau Francophone de la Communion Anglicane
- Anglican Health Network.

Below are reports for:

- Colleges and Universities of the Anglican Communion
- Anglican Peace and Justice Network.
- Anglican Refugee and Migrant Network
- International Anglican Youth Network
- Anglican Indigenous Network

## Colleges and Universities of the Anglican Communion (CUAC)

Anglicanism, therefore, as a global phenomenon attempts what may look almost impossible – and may indeed feel, to those in certain positions, almost impossible at times. It attempts to take completely seriously the imperatives, the invitations, the perspectives of countless local settings, and it denies itself the shortcut of a single universal executive. It exists by and it flourishes in honest conversation. It is a family of churches which seems to be very deeply committed to allowing and encouraging different members of that network to ask questions about other people's questions, as well as other people's answers. It's willing to explore, within that context of broad recognition, exactly why the questions are as they are here, and here, and here; whether in New York, or Manila, or Chennai, or Nairobi.

*Archbishop Rowan Williams in the Dr Rowan Williams Annual CUAC Lecture  
Canterbury Christ Church University, 28 September 2012*

When Anglican missionaries came to a new field, they classically planted three strands, a church, a school and a hospital. While the education started as primary schools, over time many expanded to secondary levels and again often migrated to higher education with college status. In the Church of England the first colleges founded after Oxford and Cambridge were the National Society Colleges 126 years ago, to train teachers and then nurses. Regardless of the means of their founding, an amazing network of Anglican higher education has emerged. Over these last 175 years these institutions have become the 131 Colleges and Universities of the Anglican Communion. The roots of today's network itself began first in the 1960s as the Association of Episcopal Colleges (AEC), in the United States, Liberia and the Philippines. In 1991 the AEC flowered with

the convening at Canterbury of the international body CUAC, becoming itself the American chapter.

The 131 colleges and universities are on five continents with 51 in India, 14 in the UK, nine in Japan, nine in the Canada and eight in the USA, as well as schools in Asia, Africa and Latin America as listed in the CUAC directory at <http://cuac.anglicancommunion.org/about/index.cfm>. Given the pivotal role of theological tradition in the Anglican Communion, which permeates all structures from the local congregation on up, the colleges and universities are seedbeds of thought, keeping the tradition alive and offering it to the next generation. As such they have become part of the DNA of the Anglican Communion.

Active membership in CUAC is predicated on a college or university with Anglican affiliation connected with the local church and community, and collaborating with the global Anglican network. In our time, societal pressures are strong to detach education from its formative roots and making it a virtual commodity. To resist this strong, secular valence requires active support from the ecclesial community in supporting the colleges and universities allied with the church that birthed and nurtured them lest they fade away.

### **Friendship and Education flourish at the Sewanee Triennial May 2011**

The University of the South in Sewanee, Tennessee, hosted CUAC's Triennial meeting, 22-26 May, the first time the conference was held in the USA. The delegates from five continents gathered in Atlanta at St Paul's Church where they were greeted by bishop and Sewanee chancellor J Neil Alexander and rector Robert Wright, who preached. At Sewanee, Vice-Chancellor John McCardell welcomed the CUAC members at a dinner in their honour.

Over the course of four days, the participants became reacquainted with old friends and colleagues, made new friends, and attended presentations relating to this year's theme, *Sustainability: A New Context for Higher Education*. Dr Kwok Pui-Lan, Episcopal Divinity School, delivered the first plenary with a comprehensive history of the environmental/sustainability movement and how it has moved into today's definition. The University contributed a plenary with a panel comprised of John Gatta (Professor of English), James Peters (Professor of Philosophy), Robin Gottfried (Professor of Economics and Executive Director of the Center for Religion and Environment), and Marvin Pate (Director of Sustainability), who covered some of the underlying motives and implications of sustainability and what forms of practical learning could be incorporated into undergraduate offerings. Other participant presentations ran the gamut from Mercy Pushpalatha's talk on *Educational Leadership: Stewardship and Sustainability* (Lady Doak College, India Chapter) to Robert Warner's presentation on *Re-imagining a Church Foundation in a Secular Age* (University of Chester, UK Chapter). The Sewanee community joined the group on several occasions, most notably Evensong at All Saints' Chapel where the choir from St George's Church in Nashville led the congregation in song and the Revd Dr Don Thompson, outgoing CUAC General Secretary, delivered the sermon.

At the end of the conference, the CUAC Board of Directors officially recognised the Revd Canon James Callaway as the next General Secretary, succeeding Don Thompson. The Board elected Linda Lankewicz, Provost of the University of the South, Sewanee, as the new chair, the position previously held by Michael Wright. Joel Cunningham's position of board treasurer was filled by Muriel Robinson, Principal of Bishop Grosseteste University College, Lincoln, UK.

## Clarifying Questions for the ACC

As the Anglican Consultative Council of our Communion gathers, we ask you to consider some clarifying questions:

In your Province:

- What Anglican colleges and universities do you have? (Some countries have held tight control of higher education, not allowing the church to have a role. If that is your context, you might ask how your church engages higher education?)
- How does your Province collaborate with its Anglican colleges and universities? (For instance, most have resources of a theological faculty. In these cases, how do dioceses draw on them as a resource for pre-ordination and post ordination training?)
- What linkages do you have in your Province for governance, collaboration and financial support of the colleges and universities? (Government is continually changing the basis of its support to higher education, as now is the case in UK. Is the church an active partner in advocating for their well being?)
- If your Province does not have Anglican colleges and universities, or not enough, what can you do to assist new ones come into being? We see emerging colleges especially in Africa and Solomon Islands, but they need not be limited to these.

I became CUAC's General Secretary in 2011 at the Sewanee USA Triennial on **Sustainability** and will have visited all chapters by the end of 2012. September 2012 saw the inaugural Dr Rowan Williams CUAC Annual lecture at Canterbury Christ Church University given by the archbishop himself on *What is the point of an Anglican University?* In future years the lecture will rotate among the regional chapters. The 2014 Triennial will be hosted by Sungkonghoe University in Seoul Korea.

CUAC's goals in this triennial include expanding global exchanges among members of students, faculty and courses and deepening collaboration within regional chapters. CUAC strives to be a resource to the Communion drawing on vibrant communities of Anglican higher education, assisting them to be faithful and strong.

*Revd Canon James G Callaway, DD, CUAC General Secretary*

# **Anglican Peace and Justice Network (APJN)**

## **Introduction**

For over 25 years the Anglican Peace and Justice Network (APJN) has been bringing issues of peace and justice into focus, enabling its members to share their local experience and bring it to the international arena. This process has been well served by the Network's triennial meetings, held in a number of countries where APJN felt that the local church would benefit from a ministry of presence. Such meetings have increased understanding, in context, of the challenges of particular conflicts and injustices, and have reflected on how best the churches can play its role in peace building across the Communion. At each triennial meeting a convenor and steering committee are elected for APJN, and this committee has responsibility for keeping the Network moving between meetings.

Reporting to the ACC, APJN has aimed to assist the Communion in prioritising issues of justice and peace within the life of the church as an essential contribution to God's mission in the world. Along the way, APJN has placed a particular emphasis on encouraging and enhancing the role of women, young people, Indigenous people and other marginalised peoples within the life of the church as a matter of justice and equality. APJN has also strived to provide Provinces with resources and support to assist in advocacy on behalf of those who are suffering injustice.

## **APJN Meeting 2010, Geneva**

APJN last met in Geneva in 2010, where the focus of our meeting was to learn more about the role of the Geneva-based agencies of the United Nations, the World Council of Churches (WCC), and other faith-based and humanitarian organisations, and how the churches of the Anglican Communion might interact with them.

APJN representatives from 25 Provinces were joined in Geneva by representatives of five other Networks – Health, Women's, Refugee & Migrant, Francophone and Indigenous, each of which includes advocacy among their activities. The Old Catholic Churches of the Union of Utrecht (in full communion with the Anglican Communion) were represented by the Revd Dr Peter Ben Smit of the Old Catholic Church of Switzerland. It was encouraging to see that many Provinces chose young adults to represent them at the meeting.

We were sincerely grateful for the warm welcome and generous hospitality offered by local Anglicans in Geneva, and particularly to the Anglican Main Representative at the UN in Geneva who devised a comprehensive and challenging programme for the meeting and secured a range of expert speakers from the Office of the High Commissioner for Human Rights; the Office of the UN High Commissioner for Refugees; UNICEF; the UN Fund for Population; the World Health Organization; the Statelessness Unit of the UNHCR's Division for International Protection Services; the Geneva Forum for Philippine Concerns; the International Center for Transitional

Justice; the World Council of Churches; the International Catholic Migration Commission; the Lutheran World Federation; the World Student Christian Federation, and the Quaker UN Office. Participants also took time to observe a session of the Human Rights Council.

We rooted our meeting in a theology of justice as right relationship with God, with one another, and with all Creation, and in the Anglican Five Marks of Mission. Bible studies, speakers and discussion during the meeting strategically focused on particular themes:

- the right to truth, transitional justice, and non-discrimination;
- the rights of women, and everyone's right to health;
- the rights of children, and the importance of education in emergencies;
- the rights of migrants, minorities, and people in exile.

The meeting despatched a communiqué to the Provinces (see <http://tinyurl.com/8d27a9k>); the following extract is important to highlight for the ACC:

It was clear to us all that many issues of injustice and conflict which are of shared concern among the Networks - as well as Anglican leaders worldwide - are rooted in the poverty and economic disparities that plague our world. Further conversation on this is one of several goals lifted up for attention in the next few years. Other subjects are a continuing examination of conflict and post-conflict situations; the socio-economic impact of unjust or irresponsible use of the earth's resources as well as inattention to climate justice; human trafficking, and the plight of people on the move.

## **Workshop for Bishops on Conflict Transformation and Peace Building**

In February 2012 APJN used the opportunity of a course for new bishops at the International Study Centre in Canterbury, England, to organise a two-day workshop on conflict transformation and peace building. Nine bishops from South Sudan, Pakistan, Nigeria, Sri Lanka, India and Brazil were able to remain in Canterbury to participate in the workshop which was facilitated by Simon Fisher, founder and former director of Responding to Conflict ([www.respond.org](http://www.respond.org)), and APJN member Noeline Sanders. The workshop explored the relevance of key ideas and skills in the field of conflict transformation to the Church's role in the world; applied specific tools and frameworks to the bishops' own situations; and enabled the bishops to look at building conflict transformation into future strategy. APJN was sincerely grateful for the grant received from the St Augustine Foundation which made the workshop possible.

For a full, illustrated report of the workshop, including resources used, see <http://apjn.anglicancommunion.org/reports/index.cfm>.

## **Raising Awareness and Sharing Resources**

A significant activity between meetings of the Network is communication among members and with other stakeholders both within and external to APJN for the purposes of sharing information.

Issues raised have included the WCC's Ecumenical Accompaniment Programme in Palestine and Israel, solidarity with Anglicans in Zimbabwe, the Church of Ceylon's reconciliation work in Sri Lanka; the church's role in the truth and reconciliation process in Solomon Islands; conflict in Sudan and Nigeria; anti-poverty initiatives; conflict related sexual violence; and the killing of church workers in the Philippines. Resources such as Southern Africa's Lenten Bible studies 'Agents of Transformation and Peace' have also been shared.

## **Participation in Other Activities**

APJN was encouraged that a significant number of Anglicans were able to participate in the 2011 WCC International Ecumenical Peace Convention in Jamaica marking the conclusion of the Decade to Overcome violence and shaping future steps and strategies.

APJN convenor Dr Jenny Te Paa participated in and contributed to the International Anglican Family Network's Oceania consultation on Violence and the Family.

## **A New Reality for APJN**

In the past, APJN has benefited enormously from the generous provision of financial and staff resource by The Episcopal Church. Reordering of central staff roles and reduced budgets in The Episcopal Church mean that APJN must now re-envision how it functions in the future. Fundraising for future activities will be a critical task for APJN's steering group.

We acknowledge that the leadership arrangements set up during APJN's Geneva meeting have not embedded themselves successfully, and we are now making new efforts to re-energise APJN by facilitating the networking of a relatively small but international group of Anglicans who are highly active in particular aspects of conflict transformation and peace-building. It is our aim that this strategy will lead to further building up of the membership and work of the Network.

## **The Challenges of our Context**

Poverty and inequality are some of the most long-standing problems facing governments, the Church and civil society throughout the world. While anti-poverty programmes seek to ease the sufferings of the poor, real redress of the situations can only happen with a universal campaign to address the policies, systems and structures that keep individuals, communities and countries in poverty. As a network of the communion we are continuously mindful of the fact that the suffering of God's people is directly related to the lack of or absence of justice in the world and also that without justice there can be no real peace.

The world is facing an ever worsening youth employment crisis: young people are three times more likely to be unemployed than adults and over 75 million youth worldwide are looking for work. The ILO has warned of a "scarred" generation of young workers facing a dangerous mix of

high unemployment, increased inactivity and precarious work in developed countries, as well as persistently high working poverty in the developing world. In many countries, especially in the developing world we have seen that the increased unrest and protests over service delivery, etc are being driven by scores of young people. These protests often result in much violence and destruction.

The current financial crisis is the worst the world has seen since the Great Depression of the 1930s. The collapse of two Bear Stearns Hedge funds in 2007 exposed what came to be known as the subprime mortgage crisis, reintroducing the world to an era of bank failures, a credit crunch, private defaults and massive unemployment. In the new, globalized world of closely interdependent economies, the crisis affected almost every part of the world.

APJN believes that it serves a vital purpose in God's world where the abovementioned situations as well as global human rights violations, civil wars and conflict, the demanding challenges of HIV and AIDS and climate change, among others, continue to prevent God's people from enjoying life in all its abundance.

## **Moving Forward**

As we begin to grapple with these new realities, we have to express our heartfelt gratitude for the assistance of the Revd Terrie Robinson in planning, co-ordinating and facilitating fresh discussion between members of APJN to establish some priority areas for the Network.

Through a series of teleconferences and Skype meetings three priority focus areas have emerged for APJN. These are:

- the churches' role in Truth and Reconciliation Commissions and similar processes around the world
- the State's responsibility to protect its citizens, and the role of the churches when the State fails to protect
- healing and wholeness: How do we redeem the past, bring good out of evil, life out of death?

Within these focus areas, APJN would like to explore the following activities in the next three to four years:

- Awareness raising initiatives that sensitise the Communion to the issues related to conflict and injustice.
- Equipping Provinces and dioceses with tools to engage with communities with the aim of empowering people.
- Compiling research documents and case studies that could be helpful resources for Provinces.

- Conducting a survey of how Provinces, dioceses and individuals of the Anglican Communion have related with their national Truth and Reconciliation Commissions (TRCs) and similar activities.
- If there is sufficient interest by those surveyed, organising an international conference for those in the Anglican Communion (Provinces, dioceses, individuals) who have been involved directly with TRCs and TRC-related commissions and activities, or who are considering involvement in TRCs, so that the worldwide experience of the Communion on this issue may be shared and helpful directions for the future be discerned.

We have already begun to gather relevant resources to our website and would like to draw particular attention to:

- a paper by Bishop Terry Brown, Anglican Church of Melanesia, entitled 'Truth and Reconciliation Commissions: An emerging issue for the Anglican Communion' at [http://apjn.anglicancommunion.org/resources/docs/truth\\_and\\_reconciliation\\_commissions\\_terry\\_brown.pdf](http://apjn.anglicancommunion.org/resources/docs/truth_and_reconciliation_commissions_terry_brown.pdf)
- an introduction to a new publication, *Redeeming the Past: My Journey from Freedom Fighter to Healer*, by Michael Lapsley with Stephen Karakashian at <http://apjn.anglicancommunion.org/resources/documents.cfm>. Fr Michael Lapsley founded, and is Director of, the Institute for the Healing of Memories which seeks to facilitate the healing process of individuals and communities in South Africa and internationally ([www.healing-memories.org](http://www.healing-memories.org)).

## Appreciation and Thanks

APJN is sincerely grateful to The Episcopal Church for its long history of providing funding and staff resource, and in particular for the long and faithful service of the Revd Canon Brian Grieves as APJN Secretary. The Network is indebted to Brian's most effective and efficient co-ordination and facilitation for just over 25 years. Brian was one of the founding members of APJN and his visionary role has been essential in shaping the agenda of peace and justice within the Communion. We wish him well in his retirement.

APJN expresses its deep gratitude and thanks to the contribution of Dr Jenny Te Paa, who for the past 15 years has convened the Network and championed its work in reaching out to the peoples of Korea, Palestine, Sri Lanka and the Great Lakes region of Africa and other areas experiencing conflict and injustice. Significant in her leadership has been the inclusion and mentoring of young men and woman, both lay and clergy within APJN, who have been enabled to participate in other areas of the life of the Communion. We say farewell to Jenny in her capacity as convenor, as she will retire after this ACC meeting, but look forward to her continuing participation in the life of APJN.



We pray that this meeting of the ACC will be a blessed and fruitful meeting of God's people and that the work that emerges will be equally blessed. APJN looks forward to sharing in the advancement of God's mission especially as it reaches out to the most marginalised and disempowered of God's people in the world.

'For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.' Romans 14:17

*Delene M Mark, APJN Co-convenor*

## **Anglican Refugee and Migrant Network (ARMN)**

### **Background**

ARMN was re-established as an official network of the Anglican Communion by the 14th meeting of the Anglican Consultative Council in Jamaica in 2009. ACC Resolution 14.31 states, 'The Anglican Consultative Council welcomes the re-establishment of the Anglican Refugees and Migrant Network as an official Network of the Anglican Communion, thanks the Province of Hong Kong for hosting the Network, and commends the objectives of the Network to the Provinces.' In 2010, the Province of Hong Kong Sheng Kung Hui (HKSKH) held a consultation to discuss and plan for future operations. Participants from the Provinces of Hong Kong, South Korea, Taiwan and The Episcopal Church along with some local Anglican Church-backed NGOs attended the consultation. It was decided that this re-established Network would provide an arena for networking, education and advocacy based on the rich experiences of the Network members as a response to the growing number of issues that accompany the increase in number of migrants and refugees worldwide. In 2012, the Province of HKSHK appointed the Revd Catherine Graham, chaplain at St John's Cathedral Hong Kong, as coordinator for the Network. Revd Graham had been engaged in migrant issues in the Gulf for ten years prior to her appointment.

### **Refugees and Migrants**

Conflict, persecution, climate change and environmental degradation, natural disaster and the global financial crisis have led to unprecedented movements of people across the world. In its 'Global Trends 2011' report, the United Nations High Commission for Refugees states that for the fifth consecutive year the number of forcibly displaced people worldwide exceeded 42 million, including 26.4 million internally displaced people and 15.2 million refugees. These figures are not likely to decrease in the near future. We are bombarded daily with images from across the world showing the plight of men, women and children who have been driven from their homes and in recent weeks, particularly from Syria and in South Sudan.

Today the United Nations puts the total number of migrants as 214 million (excluding refugees and internally displaced persons). Labour migration trends indicate an increasing participation of

women in the global market. In 2010, UN figures state that 49 per cent of migrants are women. Women migrate for various reasons including the opportunity to find a job, or a better job. Their work and income contribute to the well being of themselves and their families and to the development of both sending and destination countries. However, some categories of work such as domestic work and care-giving can result in high levels of exploitation and abuse.

ARMN's objectives are:

1. to share information, ideas and experience, and to provide affirmation and mutual support for front-line programme-workers and programme-managers working with refugees and migrants on behalf of the Anglican Church through the creation of an active informal network
2. to provide, when appropriate, practice-based information and briefing to the Archbishop of Canterbury, the Primates, other Anglican Church leaders, and the Anglican Observer to the UN, to inform and strengthen their prophetic, advocacy and pastoral work on behalf of refugees and migrants
3. to promote awareness, concern and commitment to action within dioceses and parishes, to the benefit of local refugees and migrants
4. to encourage and collaborate with the wider ecumenical family and other faiths in promoting active ministry to refugees and migrants;
5. to help tackle the root causes contributing to the creation of refugees and migrants through advocacy
6. to network with other institutions working on behalf of refugees and migrants; and,
7. to develop and share theological reflection on the causes, issues and consequences relating to refugees and migrants.

In February 2012, a letter was sent from the Anglican Communion Office to each of the Bishops and Primates in the Anglican Communion introducing the newly appointed ARMN coordinator and asking if they would provide her with as much information as possible concerning the church's mission and ministry among, or on behalf of migrants, internally displaced people and/or refugees in their Diocese or Province. They were also asked to highlight key issues, challenges and constraints faced both by migrants, internally displaced people and/or refugees, and by the church in responding to their needs. Bishops and Primates were also asked for information regarding their engagement with local and international governments, international NGOs and the UN. A copy of the letter to the Primates was sent to Provincial Secretaries.

ARMN is delighted to know that many churches are doing significant work. Responses have been received from various parts of the world including, but not limited to, South Sudan, India, Ireland, the United States, Burundi, the Democratic Republic of the Congo, Rwanda, Uganda, Hong Kong and the Gulf. These reports are invaluable and provide the Network with essential information. This has led to correspondence being established with some churches and church-backed organisations across the Anglican Communion. However, we do need to hear from more Provinces and dioceses in order to have a comprehensive understanding of the work that is being done around the Communion. This understanding is essential to enable ARMN to identify focus areas

and develop strategies for future activities and move forward in collaboration with other Anglican Communion networks, the Anglican Alliance, Lambeth Palace, the Anglican UN Office and other agencies. The future of this Network and its effectiveness is dependent upon having this global mapping and this is something that ARMN will pursue.

Since the first high-level UN dialogue on Migration and Development in 2006, civil society groups have highlighted the growing tension that affects the civil rights of migrant people. Today, migrant people are encountering increasing hostility, criminalisation and detention. Civil society groups, including faith-based organisations, are now collaboratively working on bringing the issues of concern to the UN General Assembly Dialogue on International Migration and Development in September 2013 in New York after participating in the Global Forum on Migration and Development in Mauritius and the World Social Forum on Migration in the Philippines in November 2012. These groups are also pushing for the ratification of the International Labour Convention 189 concerning decent work for domestic workers. Ratification and implementation of this convention would benefit an estimated 100 million domestic workers around the world who have been unrecognised, neglected and forgotten for a long time. ARMN plans to participate in this campaign with the support of the Anglican Alliance. In addition to establishing links with other Anglican networks and the Anglican Alliance, Revd Graham has participated in UN consultations and conferences in New York and Geneva, and migration conferences in the Philippines, Dubai and India on behalf of the Network.

Plans are currently underway to select an advisory board from a broad range of backgrounds, and to host a consultation in early 2013 to plan the way ahead and to formulate and establish the priorities for the next few years. Given the extensive nature of this Network it is envisaged that task groups will be formed the core of the Network, with informal sub-networks, which will help us work effectively. Funding will be required to enable ARMN to fulfil its objectives.

Migration is a growing phenomenon and human mobility is a sign of our times that affects us all and will remain an issue of concern. Often the situation of migrant people does not elicit the international help required to alleviate their misery or the political will to resolve their plight. In this world where migrant and refugee persons are often dismissed as mere statistics, ARMN will continue to base its work in the sincere conviction that each person is infinitely significant to God. Jesus said that whatever we do to 'the least of these', we also do to him. The whole Church must be informed about and engage with providing assistance to the world's most vulnerable people and speaking out on their behalf. It is a Gospel imperative. ARMN will endeavour to support this.

ARMN hopes that ACC-15 may not only reach out to migrant people but support our brothers and sisters throughout the Anglican Communion who are responding to the needs of these most vulnerable people often at great cost, and often with inadequate resources.

*Revd Catherine Graham, ARMN Coordinator*

# International Anglican Youth Network (IAYN)

## Introduction

IAYN continues to be a network of persons involved in ministry among young people at the provincial level uniting young people within the Anglican Communion. The aims of the Network are to:

- raise the profile of youth ministry in the Anglican Communion
- increase resources and support of youth ministry
- create a communion in which young people are strengthened
- develop and support young people in their ministry
- advocate on behalf of young people to ensure participation within the Church
- encourage the inclusion of young people at all levels in the decision-making of the Church

The Network is managed by its Steering Group which aims to meet annually. A full gathering of the Network takes place normally every three years, its most recent meeting having taken place during August 2011, in Hong Kong.

The Steering Group is comprised of one representative from each region, two co-ordinators and the two ACC youth representatives.

## IAYN Regions and Representatives

The Network functions across the regions of the Anglican Communion and its current representatives are:

AFRICA	Mr Maropeng Mohola (2nd rep Revd Kevin David)
AMERICAS	Ms Kelly Burke (2nd rep Revd Alba Sally Sue Hernandez Garcia)
ASIA	Revd KK Chan (2nd rep mr Jeff Lizardo)
EUROPE and the MIDDLE EAST	Revd Peter Ball (2nd rep Mr David Brown)
OCEANIA	Revd Michael Tamihere (2nd rep Revd Steven Schwarzrock)
NETWORK COORDINATORS	Revd Douglas Fenton and Revd Peter Ball
ACC REPRESENTATIVES	Ms Sarah Tomlinson and the Revd Michael Tamihere

## Work with Young People across the Provinces

The Network actively supports and encourages work undertaken in the Provinces. In this report to ACC it is impossible to include all that is being achieved but we highlight, particularly, the

following key developments reported at the most recent Provincial Youth Officers' Conference. It is hoped that this will serve to provide the ACC with an indication of the diverse nature of youth ministry across the Provinces and some of the challenges being faced:

**Church of Ireland:** There has been a considerable increase in parish and diocesan youth work personnel. There has been a strong focus on supporting and resourcing youth workers and developing a strategic plan for youth work in the province. It was noted that the peace process in the nation had left young people feeling uncertain of their place and future, with an increase in youth suicide, which presents a challenge to the church and nation.

**The Episcopal Church:** Youth work in the Province relates specifically to 12-18 year olds and young adult ministry to 18-30 year olds. Intern programmes are offered domestically and in international venues on the invitation of dioceses across the Communion.

**Church of Pakistan:** Being a Christian minority has brought its challenges and pressures, and even persecution of Christians. A national youth forum has been established and the South Asia Christian Youth Conference in Nepal in 2010 focused on unity and building stronger relationships.

**Nippon Sei Ko Kai** reported particularly on the church's work in communities impacted by the tsunami. In addition, the focus is on the key seminar with Japanese and Korea Anglican young people, and the work being undertaken to eliminate violence against women.

**Church of the Province Indian Ocean** has a youth network mandate in place, and faces key issues and challenges as a result of the political instability across the nations. The Province publishes Youth Manual, celebrates Youth Sunday each year, and offers training for youth workers.

**Church in Wales** operates across six dioceses each of which has varied staffing for youth ministry. The Province recognises that life for young people is not easy, especially in the current economic climate. The youth officers in the dioceses have a particular facilitating/training role and a desire that the church should be a strong advocate and prophetic voice for young people.

**Church in the Province of the West Indies:** The Youth Gathering has generated more involvement of young people in ministry and an increase in their service in the community. Youth staffing has improved and accredited training provided for full time youth officers.

**Episcopal Church in the Philippines** has established an executive council of youth, meeting annually, and holds a national youth assembly every three years. There has been a programme of training for youth workers, a convention for young people, and a programme of ecumenical work.

**Anglican Church of Southern Africa** has two main youth bodies, the Anglican Student Federation and the Provincial Youth Council. In addition, the Girls Friendly Society, Boys Friendly Society and Anglican Youth are very active. Workshops have been offered to young people to develop their

advocacy skills. There is a need for the church to engage more purposefully with local and national government over poverty and discrimination issues.

**Anglican Church of Australia** has few employed youth staff in its dioceses and youth ministry is largely undertaken by volunteers. There is a national youth network which meets informally and some churches employ multi-role staff covering ministry with children youth and families.

**Aotearoa, New Zealand & Polynesia** reported on ways in which the church has developed to embrace Indigenous peoples and that the church now has three equal partners (tikanga) – Pakeha, Maori, and Pacifica. Some of the challenges for the church include enabling young people in understanding their Anglican identity, involving young people from outside the church, the issue of succession planning for those in youth ministry, and the lack of training on offer to clergy regarding youth ministry. The structures of their church are unique and reference was made to the struggle for resources for young people, and the appointment of a youth commissioner.

**Hong Kong Sheng Hung Hui** was originally one diocese, and is now three dioceses and the mission area of Macau. Each diocese has a youth officer developing programmes for young people and a youth summer camp. Annual music festival and summer camps gather young people for leadership and faith formation.

**Church of England:** The diocesan youth officer network is particularly strong and the development of young people's participation most important, with the Church of England Youth Council providing an opportunity for young adults to be represented on the General Synod. Youth Ministry in the Church of England is managed within its education division and there is a new strategy in place - 'Going for Growth'.

**Province de L'Eglise Anglicane du Congo:** Training of youth workers/leaders is well established and a Provincial Youth Worker appointed.

**Anglican Church of Canada** has few employed diocesan youth staff and relies heavily upon volunteers to provide faith development for youth and young adults. A growing relationship with the Evangelical Lutheran Church in Canada has created a place for shared national youth ministry gathering: CLAY (Canadian Lutheran and Anglican Youth).

### **Emerging issues and ongoing work for the Network**

The provincial youth officers' conference in Hong Kong identified the following key areas of work for IAYN:

- Awareness of and response to human trafficking.
- Moving youth ministry to be a stronger conscious priority for the church.
- Developing youth leadership.

- Young people's violent reactions to what is happening to them in their nations and communities.
- Baptism - Christian and Anglican identity.
- Publication of the Journal *Buenas Nuevas*.
- Violence against young women and girls is an ongoing concern and IAYN has published a resource to highlight this issue, and actions, so far, in Madagascar (Indian Ocean) , Nippon Sei Ko Kai, and Mexico. The resource is on-line in English, Spanish and French at [http://iayn.anglicancommunion.org/resources/docs/ending\\_violence.cfm](http://iayn.anglicancommunion.org/resources/docs/ending_violence.cfm).

## Anglican Indigenous Network (AIN)

### AIN gathering, Collaroy, Australia

In May 2011, in spite of devastating floods along the east coast of Australia just weeks earlier, the National Aboriginal and Torres Strait Islander Council (NATSIAC) hosted and welcomed the 12th gathering of the Anglican Indigenous Network to the Salvation Army Collaroy Centre on the coast north of Sydney, New South Wales.

Teams of representatives from each of AIN's member groups in the Anglican Church in Aotearoa, New Zealand & Polynesia, the Anglican Church of Canada, the Anglican Church of Australia and The Episcopal Church met together to share their experiences with one another, and consider the different ways in which Anglican churches support Indigenous peoples spiritually, socially, economically and politically. They also reflected on Indigenous church leadership and governance arrangements.

Participants also met in focus groups - clergy, elders, theologians, women and young adults - to discuss their particular ministries and their relationship with the Network. They celebrated their collegiality as people with joy in the Gospel message, a common story and history, shared joys and pains, men and women together, and respecting participation of young people and elders.

The empowerment and resourcing of Indigenous church leadership emerged as a strong theme during the gathering and it was felt that a commitment to the development of Indigenous leadership should be integral to Anglican participation in God's mission.

A letter was drafted for forwarding to the Anglican Church of Australia, its dioceses and the National Aboriginal and Torres Strait Islander Anglican Council setting out a number of concerns and urging the election and consecration of an Aboriginal bishop with the aim of growing and strengthening Aboriginal church communities.

## **Reports from AIN member groups**

### **Hawaii**

The eighth Native Hawaiian priest, Malcolm Naea Chun, for the Diocese of Hawaii was ordained on June 9, 2012. He is now the only active Native Hawaiian among the ordained clergy. Three are retired in the islands and one is active in mainland America. Malcolm Naea Chun was the former secretary-general of AIN and was recently awarded a doctorate degree (PhD) in Indigenous Studies from the Whare Wananga o Awanuiarangi in Aotearoa (New Zealand). There are four Native Hawaiians entering in to the process for ordination to the priesthood and this will increase the numbers of Indigenous clergy in the Islands. Malcolm has re-introduced an Ecumenical monthly service using the Hawaiian language throughout.

The diocese has published a cloth-covered, hard-bound facsimile of His Majesty King Kamehameha IV's translation of the Book of Common Prayer as part of its 150th anniversary celebration. It was first published in 1864 after the King's unexpected death.

### **The National Aboriginal And Torres Strait Islander Anglican Council (NATSIAC)**

NATSIAC held its 2011 Annual Gathering in Dubbo, 19 to 26 October, and was grateful to Bathurst Diocese and Bishop Richard Hurford for their hospitality and fellowship, and to the Assistant Bishop, John Stead, and the Revd Craig Moody, Rector of Holy Trinity, Dubbo, for their spiritual input through morning devotions. NATSIAC members were delighted to take part in weekend parish visits where they were able to educate parishioners about NATSIAC, encourage people from God's Word, and participate in fellowship.

NATSIAC members took part in a Mayoral Reception, a Reconciliation dinner with local Aboriginal elders and the community, and heard about work with local and diocesan communities from Mission Australia, Mental Health, the Dubbo Rescue Squad and Anglicare.

Reports were received from the Chair, Treasurer, and NATSIAC representatives who had attended the General Synod Standing Committee, the Aboriginal and Torres Strait Islander Ministry Taskforce and the Anglican Indigenous Network Gathering in Sydney, and from each of the Diocesan representatives including Perth, Northern Territory, North Queensland and the Torres Strait Islands, Brisbane, Armidale, Bathurst, Riverina, Newcastle, Grafton, Canberra/Goulburn, Bendigo, Adelaide, and Willochra.

The General Synod 'NATSIAC Canon 2010' was discussed and debated and the Gathering resolved not to give its consent to the Canon. [The NATSIAC Canon was an outcome of a joint working group established by Standing Committee of General Synod and NATSIAC to consider and report to Standing Committee on: a position description for a National Indigenous Ministry Officer; recommendations with regard to the NATSIAC Canon; and establishing goals that the two entities



would adopt for Indigenous Ministry for the following three years.] From the discussions emerged the beginning of a new governance model that had the support of the members. The Gathering invited the facilitator of the discussion, Bishop Glenn Davies, to return to the next Gathering in Brisbane in 2012 to assist NATSIAC to complete the process.

Workshops were held on:

1. Development of leadership in Aboriginal and Torres Strait Islander communities and churches.
2. Australian Constitutional Recognition of Aboriginal and Torres Strait Islander peoples.
3. The Northern Territory Intervention.
4. Developing culturally appropriate liturgy.
5. What do I want from NATSIAC to keep me encouraged?

From the workshops, NATSIAC resolved:

- to support the move for constitutional recognition of Aboriginal and Torres Strait Islander peoples in the Australian Constitution
- to write to the Federal Government acknowledging the benefit the intervention has been to some people in the Northern Territory, especially young couples and their children, but also to express concern about the lack of consultation and apprehension about the future. In regard to the future, questions to be asked are: 'Will it ever come to an end? If it does, what will happen?'
- to bring together liturgies developed from different parts of Australia to be evaluated and compiled into a booklet form for circulation and use.

NATSIAC adopted a number of other resolutions, including an exhortation to dioceses and parishes to 'connect and engage' with Aboriginal and/or Torres Strait Island (TSI) communities and ministries in a way that is 'significant and culturally appropriate in order to:

- assist the effectiveness of ministry to Aboriginal and TSI peoples
- provide meaningful support for Aboriginal and TSI peoples and ministry by creating a locally, welcoming environment, and
- support Aboriginal and TSI ministry initiatives to make and grow disciples of Christ.'

NATSIAC also resolved to ask the Anglican Church of Australia to take responsibility for the Aboriginal Endowment Fund so as to build the capital to enable sustainable support of a National Aboriginal Bishop, and to ask General Synod to increase the NATSIAC contribution.

## **Canada**

The Indigenous Anglicans in the Church of Canada have made significant strides towards self-determination and self governance. At the recent triennial Sacred Circle: Walking the Dream, Canon 22 was unanimously passed by all. This canon, that must now be approved by the General Synod in summer of 2013, solidifies the Office of the National Indigenous Bishop and assures that the Anglican Council of Indigenous People will be empowered to realize self governance in a culturally appropriate manner. There was quite a celebration after the vote.

The Revd Lydia Mamakwa was ordained as the Bishop of the Northern Ontario, basically amicably splitting the Diocese of Keewatin. Northern Manitoba is moving in the same direction. The Indigenous Churches in Saskatchewan recently elected an Indigenous Bishop, the Rev. Adam Halkett. He will be ordained on October 12, 2012. The Nis'gaa (British Columbia) are submitting a letter to the Provincial Bishop asking him to intervene in their conflicts with their bishop.

The Revd Ginny Doctor was appointed as the Coordinator for Indigenous Ministry, Anglican Church of Canada in February of 2012. The Office of the National Indigenous Anglican Bishop is once again complete. Donna Bomberry retired in June of 2011. Indigenous ministries is undertaking a number of new initiatives: Urban ministry, Elder's and Youth Councils, Suicide Prevention Project, training for Indigenous Catechists, and is studying restorative justice and prison ministry in Canada. The National Indigenous Anglican Bishop, the Rt Revd Mark MacDonald continues to visit many of our 225 Indigenous congregations. Bishop Mark also works with the Central Mission Committee of the World Council of Churches and recently attended an Indigenous Theological Consultation in Taiwan.

## **The Episcopal Church**

In February 2012, the Ethnic Missioners of the Episcopal Church sponsored the New Community Clergy and Lay Conference to provide opportunities for clergy and lay people to explore mission in ethnic ministries, centered on the theme 'Reclaiming our Mission; Reinterpreting our Context; Renewing our Communities.' A full article on the event is available at <http://tinyurl.com/c6r6sfn>.

In February 2012, five Episcopal Church Indigenous women took the message of healing and action to the United Nations Commission on the Status of Women. They ran a well-attended parallel event during which they screened the Episcopal Church film 'Exposing the Doctrine of Discovery' ([www.youtube.com/watch?v=drLnl\\_k5b6s](http://www.youtube.com/watch?v=drLnl_k5b6s)) which informs about the Doctrine and its continuing impact.

In May, the Special Theme of the United Nations Permanent Forum on Indigenous Issues (UNPFII) was 'The Doctrine of Discovery: its enduring impact on indigenous peoples and the right to redress for past conquests.' Presiding Bishop Katharine Jefferts Schori sat on a panel (<http://tinyurl.com/c8ybvou>) to deliver her pastoral letter on the Doctrine of Discovery and spent several hours waiting and listening to testimony from many nations about the impact of the Doctrine, demonstrating the importance she places on its repudiation. John Diffenbacher-Krall from the Diocese of Maine read an oral intervention into record on behalf of the Episcopal Church, the Anglican Church of Canada and the World Council of Churches.

The Episcopal Church, the World Council of Churches, the Mennonite Central Committee, the World Federation of Methodist, Uniting Church Women, the Gray Panthers, the International Movement for Fraternal Union among Races and Peoples, Suriname Indigenous Health Fund, the

NGO Committee on the UN International Decade of the World's Indigenous Peoples, the Salvation Army, the World Christian Student Federation, and the Office of the Chaplain of the Church Center for the United Nations held a panel event during UNPFII with several outstanding panelists demonstrating solidarity with Indigenous peoples.

In July 2012, a 'Doctrine of Discovery Lament' took place during the Episcopal Church General Convention, with prayer, stories of history, present reality, lament and hope.

The Indigenous Theological Training Institute (ITTI) continues to develop methods of culturally appropriate training. A leadership consultation was held in January 2012 to discuss the Canons for ordination and find ways to make them work for Indigenous people in the Episcopal Church. In July 2012, the sixth volume of the First People's Theology Journal was published along with a newly designed edition of the Gospel Based Discipleship Prayer booklet.

### **Aotearoa**

Report not available as of this date.