

**Resolutions from the Lambeth Conferences 1978-2009  
And  
Resolutions and other Documents from the ACC-1 through  
ACC-14**

*Anglican Communion Office at the United Nations*

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## **Resolutions at the 1978 Lambeth Conference**

### *Resolution 6*

#### Man's Stewardship of Nature

The Conference urges all Christians, in obedience to the doctrine of creation, to take all possible action to ensure man's responsible stewardship over nature; in particular in his relationship with animals, and with regard to the conservation of the soil, and the prevention of the pollution of air, soil, and ocean.

### *Resolution 7*

#### Conservation of the Seabed

The Conference endorses the initiative of Dr. Pardo, leader of the Maltese delegation at the United Nations, urging that steps be taken to draft a treaty embodying the following principles:

That the seabed beyond the limits of present national jurisdiction

- a. be conserved against appropriation by nations or their nationals, so that the deep ocean floor should not be allowed to become a stage for competing claims of national sovereignty;
- b. be explored in a manner consistent with the principles and purposes of the charter of the United Nations;
- c. be exploited economically or made use of with the aim of safeguarding the interests of mankind;
- d. be conserved exclusively for peaceful purposes in perpetuity.

### *Resolution 8*

#### War

This Conference

- (a) reaffirms the words of the Conference of 1930 that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ";
- (b) states emphatically that it condemns the use of nuclear and bacteriological weapons;
- (c) holds that it is the concern of the Church
  - (i) to uphold and extend the right of conscientious objection;
  - (ii) to oppose persistently the claim that total war or the use of weapons however ruthless or indiscriminate can be justified by results;
- (d) urges upon Christians the duty to support international action either through the United Nations or otherwise to settle disputes justly without recourse to war; to work towards the abolition of the competitive supply of armaments; and to develop adequate machinery for the keeping of a just and permanent peace.

## *Resolution 16*

### *Racism*

The Conference commends the following statement of the World Council of Churches meeting at Uppsala:

Racism is a blatant denial of the Christian faith.

- (I) It denies the effectiveness of the reconciling work of Jesus Christ, through whose love all human diversities lose their divisive significance;
- (ii) it denies our common humanity in creation and our belief that all men are made in God's image;
- (iii) it falsely asserts that we find our significance in terms of racial identity rather than in Jesus Christ.

The Conference acknowledges in penitence that the Churches of the Anglican Communion have failed to accept the cost of corporate witness to their unity in Christ, and calls upon them to re-examine their life and structures in order to give expression to the demands of the Gospel

- (a) by the inclusiveness of their worship,
- (b) by the creation of a climate of acceptance in their common life, and
- (c) by their justice in placing and appointment.

Further, the Conference calls upon the Churches to press upon governments and communities, their duty to promote fundamental human rights and freedoms among all their peoples.

The Conference welcomes especially the contribution of Human Rights Year towards the solution of the problem of racism.

## *Resolution 17*

### *The Use of Power*

The Conference, profoundly aware of the effect on human life of the responsible and irresponsible use of power at all levels of human society, considers that the Church should address itself energetically to the range of problems arising in this area.

## *Resolution 18*

### *The Study of Social and Political Change*

The Conference recommends that the provinces should set up study groups, Anglican and ecumenical, to study the documents on all aspects of violent and non-violent social and political change.

In view of the urgent nature of this matter, it further recommends that these groups promptly report their findings and recommendations to the Anglican Consultative Council or Lambeth Consultative Body, which will make them generally available to the Anglican Communion.

*Resolution 19*

*The Study of Social and Political Change*

The Conference recommends:

(a) That, recognizing that for the foreseeable future the greater part of the earth will retain agrarian forms of society, the provinces of the Anglican Communion co-operate with the World Council of Churches and other agencies to carry out the regional surveys necessary to determine specific technological and other development needs in both agrarian and industrial areas; and further, that the local Church in agrarian communities be urged to promote or co-operate in appropriate political, economic, and social development projects as its witness to the Gospel of the incarnate Lord; and that in both agrarian and industrial areas the structures of the Church, devised for static and pre-industrial societies, be renewed for more effective impact on rapidly changing societies.

(b) That the normal pattern for the missionary structure of the Church be that of ecumenical action and that every use is made of consultants from the social sciences and related fields.

(c) That the Church increasingly call on the skills of full-time professionals in such fields as social work, community organization, education, recreational activities, and the mass media, and that they be regarded as members of the integral staff of the Church.

(d) That the Church increasingly works for social goals which really benefit human beings, eg. in housing, education, health, and adequate wages, using both secular agencies and, where appropriate, its own social agencies.

(e) That the Church increasingly gives itself seriously to the redeployment of resources of men and money so as to take the initiatives that effective mission requires both at home and abroad.

(f) That, in consequence of the last recommendation, a serious study is made of existing buildings and the planning of new ones.

*Resolution 20*

*The Study of Social and Political Change*

The Conference, conscious of the many and complex social, political, economic, and cultural problems of our time, on which Christians need guidance, urges upon the Anglican Communion the close study of the World Council of Churches Report "World Conference on Church and Society, 1966."

*Resolution 21*

*Developing Countries*

The Conference welcomes the deep concern about the economic and social frustration of developing countries expressed by the World Council of Churches at its recent Assembly in Uppsala. To produce decisive and wise action in this serious situation it recommends to the provinces of the Anglican Communion:

(a) The careful study of the issues of development including the new economic and political structures which it demands; and effective dissemination of knowledge about the issues to the Churches and to the public.

(b) That the efforts of the United Nations agencies to bring about world economic justice receive the active support and prayers of all the Churches.

(c) That they endorse the appeal of the World Council of Churches at Uppsala that the Churches should do their utmost to influence the governments of industrialized countries:

(i) to increase annually the percentage of Gross National Product officially transferred as financial resources, exclusive of private investment, to developing countries, with the minimum net amount of one percent to be reached by 1971;

(ii) to conclude agreements stabilizing and supporting at an acceptable level the prices of vulnerable primary products and providing preferential access to developed markets for the manufactured products of developing countries.

(d) That they should urge their members to support more actively existing funds, and particularly the Division of Inter-Church Aid, Refugee and World Service, to help meet some of the present emergencies in world poverty and hunger.

## **Resolutions from the 1988 Lambeth Conference**

### *Resolution 27*

#### *War, Violence and Justice*

This Conference:

1.(a) reaffirms the statement of the 1930 Lambeth Conference that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ;

(b) affirms also that there is no true peace without justice, and reformation and transformation of unjust systems is an essential element of our biblical hope;

2.(a) supports those who choose the way of non-violence as being the way of our Lord, including direct non-violent action, civil disobedience and conscientious objection, and pays tribute to those who in recent years have kept before the world the growing threat of militarism;

(b) understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice, whilst drawing attention to the dangers and injustices possible in such action itself; and

3. encourages provinces and dioceses to seek out those secular and religious agencies working for justice and reconciliation, and to make common cause with them, to ensure

that the voice of the oppressed is heard and a response is made so that further violence is averted.

### *Resolution 33*

#### *Human Rights*

This Conference:

1. Endorses the UN Universal Declaration of Human Rights, and asks the provinces of the Anglican Communion to support all who are working for its implementation.
2. Commends to all Churches the good practice of observing "One World Week" in proximity to United Nations Day, 24 October, as a means of highlighting human interdependence and the need to eliminate exploitation.
3. Urges the Church to speak out against: (a) torture, used as a cruel, inhuman and degrading treatment of prisoners, burning down of people's homes, granaries, and the confiscation of livestock and denial by governments of supplies of medical facilities and relief food by international organizations to people in areas of armed conflict; (b) all governments who practice capital punishment, and encourages them to find alternative ways of sentencing offenders so that the divine dignity of every human being is respected and yet justice is pursued; (c) the incarceration of prisoners of conscience, challenging governments to search for treatment and punishment of convicted persons in accordance with internationally accepted standards; (d) any denial of the principle that a person is innocent until proven guilty by due, fair and impartial procedures of law.
4. Commends the work of various international human rights organizations campaigning to support the freedoms set out in the Universal Declaration of Human Rights, and their work on behalf of human rights activists throughout the world who are persecuted for their defense of those fundamental freedoms.

### *Resolution 40*

#### *Environment, Militarism, Justice and Peace*

This Conference:

1. Identifies four interrelated areas in which the misuse of people or resources poses a threat to the life system of the planet, namely (a) unjust distribution of the world's wealth, (b) social injustice within nations, (c) the rise of militarism, (d) irreversible damage to the environment; and therefore
2. Calls upon each province and diocese to devise a programme of study, reflection and action in which the following elements should play a part:
  - (a) as a matter of urgency, the giving of information to our people of what is happening to our environment, and to encourage them to see stewardship of God's earth for the care of our neighbors as a necessary part of Christian discipleship and a Christian contribution to citizenship;

- (b) actively to support by public statement and in private dialogue, the engagement of governments, transnational corporations, management and labor in an examination of what their decisions are doing to our people, and our land, air and water;
- (c) opposition to the increase in the arms trade, questioning both excessive expenditure of scarce resources on weapons and trade policies, which look upon arms sales as a legitimate source of increased export revenue;
- (d) the encouragement of Christians to re-examine the currently accepted economic policies which operate to the disadvantage of those with less bargaining power at every level from international to personal, and to use God's gifts of technology for the benefit of all;
- (e) the critical examination of the exercise of power, first within congregations and all other Church bodies, and then in secular institutions which affect the lives of all. Insofar as the aim is to achieve a just and sustainable society world-wide, priority must be given to those modes which nurture people's gifts and evoke responsible participation rather than those which dominate and exclude.

- 3.(a) Commends, in general, the participation by every province in the WCC's programme for "Justice, Peace and the Integrity of Creation";
- (b) Urges Churches, congregations and individual Christians to actively support all other agencies which share this urgent concern. In particular we commend a widespread study of the United Nations report "Our Common Future" and a participation by Church bodies in the local responses it requires;
- (c) Recommends that, in view of the resolutions passed by ACC-7, information concerning local needs and initiatives be shared throughout provinces, possibly by extending the terms of reference for the existing Peace and Justice Network;
- (d) Encourages people everywhere to make changes, personal and corporate, in their attitudes and life-style, recognizing that wholeness of living requires a right relationship with God, one's neighbor, and creation.

Justice, Peace and the Integrity of Creation Some effects, like famine, can be recognized immediately; some, like pollution, are a creeping crisis which is nonetheless deadly. These major threats to the earth's future cannot be averted by action in one region of the world alone, or by focusing on a single issue. Everything connects.

### *Resolution 58*

#### *Civic and Land Rights for Indigenous People of the Americas*

This Conference supports all efforts being made for the procuring of land and civic rights for native indigenous people of the Americas, especially in the light of the forthcoming celebrations of the 500th anniversary of the arrival of Columbus in the New World in 1992.

In 1992 a great celebration is being proposed to commemorate the arrival of Europeans and their culture, specially the Spanish conquest. That arrival meant the destruction of many indigenous cultures and peoples as the Spanish, British, French, Portuguese and Dutch colonizers arrived. Efforts are being made to highlight this suffering.

Traditionally Anglicans have taken the side of the Indians throughout the Americas and a lot of our work has been to improve their lot.

This Resolution is backed by: The Primate of the Southern Cone of South America, The Bishop of Honduras (ECUSA), The Bishop of Guatemala (ECUSA), The Bishop of Western Mexico (ECUSA), The Bishop of South Dakota (ECUSA), The Right Revd Robert Townshend, Suffragan Bishop of Huron (Canada), The Primate of Brazil, and the Right Revd Martiniano Garcia-Montiel, Suffragan Bishop of South and Central Mexico (ECUSA).

## **Resolutions on Creation and Ecology at the 1998 Lambeth Conference**

### *Resolution 1.8: Creation*

This Conference:

- a) Reaffirms the Biblical vision of Creation according to which: Creation is a web of interdependent relationships bound together in the Covenant which God, the Holy Trinity has established the whole earth and every living being.
  - the divine Spirit is sacramentally present in Creation , which is therefore to be treated with reverence, respect, and gratitude;
  - human beings are both co-partners with the rest of creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all creation
  - the redemptive purpose of God in Jesus Christ extends to the whole Creation
- b) recognizes
  - that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of:
    - overpopulation
    - unsustainable levels of consumption by the rich
    - poor quality and shortage of water
    - air pollution
    - eroded and impoverished soil
    - forest destruction
    - plant and animal extinction
  - that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed to pollute, exploit, and destroy what remains of the earth's indigenous habitats;
  - that the future of human beings and all life on earth hangs in the balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continuing exploitation of the natural environment and the threat of nuclear self-destruction;



- that the servant-hood to God's creation is becoming the most important responsibility facing humankind and that we should work together with people of all faiths in the implementation of our responsibilities;
  - that we as Christians have a God given mandate to care for, look after and protect God's creation.
- c) prays in the spirit of Jesus Christ
- for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship and harmony with the rest of Creation and that this relationship may be informed by the principles of justice and the integrity of ever living being, so that the self centered greed is overcome, and
  - for the recovery of the Sabbath principle, as a part of the redemptions of time and the restoration of the divinely intended rhythms of life.

*Resolution 1.9 Ecology*

This Conference:

- a) calls upon all ecumenical partners and other faith communities, governments, and transnational companies.
- 1) to work for sustainable society in a sustainable world
  - 2) to recognize the dignity and rights of all people and the sanctity of all life, especially the rights of future generations;
  - 3) to ensure the responsible use of and recycling of natural resources;
  - 4) to bring about economic reforms which will establish a just and fair trading system both for people and the environment.
- b) calls upon the United Nations to incorporate the right of future generations to a sustainable future in the Universal Declaration of Human Rights.
- c) asks the Joint Standing Committee of the ACC and the Primates to consider the appointment of a co-coordinator of an international ecological network within the Anglican Communion, who would
- 1) work in co-operation with other ecumenical and interfaith agencies;
  - 2) be funded through and responsible to the Anglican Consultative Council;
  - 3) support those engaged in grass-roots environmental initiatives
  - 4) gather and disseminate data and information on environmental issues so that the Church can play an informed role in lobbying for ecological justice in both the public and private sectors, and
  - 5) contribute to the development of environmental educational programmes for use in the training of Christian leaders.

**The Good Shepard Retreat Center. Hartebeesport, South Africa.  
August 18-23, 2002.**

*Declaration to the Anglican Communion:*

“Our planetary crisis is environmental, but it is more than that. It is a crisis of the Spirit and the Body, which runs to the core of all that we hold sacred. It is characterized by deep poverty; impoverished people, an impoverished earth. As people of faith, Christ draws us together to share responsibility for this crisis with all humanity. In the twentieth century, the human impact on the earth increased enormously. In the last thirty years alone, human activity has destroyed many of the planet’s natural resources. Climate change, flooding, habitat destruction, desertification, pollution, urban expansion, and famine have all played their part. A third of all fish species and a quarter of all mammal species are in danger of extinction. One billion people now suffer from a shortage of fresh water. Scientists have said the web of life is unraveling.

Unjust economic structures have taken from people and the land without giving in return, putting at risk all life that is sustained by the planet. Greed and over-consumption, which have dictated so much of economic development in the past, must be transformed into generosity and compassion. Transformation is, at its heart, a spiritual matter; it includes every aspect of our life, we must play our part in bringing about this transformation toward a just, sustainable future.

In 1998, the Bishops of the Anglican Communion resolved to face these challenges and provided the scriptural and theological justification for the involvement of the Church in caring for creation. We recognize this and other ongoing work of people in the communion. As brothers and sisters in Christ’s body we ask you:

- To acknowledge that the Church’s mission must now take place in the context of a life and death planetary crisis, whose impact affects all aspects of the Church’s life and mission.
- To bring prayers and actions concerning ecology, environmental justice, human rights, and sustainable development to the forefront of public worship as well as private and corporate reflections on the Holy Scriptures
- To support the struggle of indigenous peoples to maintain their cultural heritage, natural heritage and human rights.
- To encourage all members of our congregations to understand that God calls us to care for the creation by making our communities and environments better places for the next generation than they were in our lifetime
- To actively support initiatives in all Churches and communities that are concerned with the planetary crisis
- To help publicize and network information, developments, events, publications and all sources of knowledge among our friends, neighbors, congregation members, Church leaders, and government officials

- To encourage links among our provinces, dioceses and parishes worldwide to increase understanding of the many issues involved and how they are interrelated
- To support opportunities for younger people to experience first hand how people in their own and other congregations and communities are affected by the planetary crisis and how they can work to change the world in which they live
- To promote training and educational programs in all aspects of the planetary crisis even as they relate to our worship and community life.
- To encourage diligently our secular and Church leaders, lay and ordained, in all parts of the Anglican Communion to place the planetary crisis at the highest level of concerns
- To encourage and support public policies that reflect the principles of sustainable community
- To request all bodies within the communion undertake an environmental audit and take appropriate action on the basis of the results. To commit ourselves both to energy conservation and the use of sustainable energy sources
- To demonstrate simplicity of lifestyle in our patterns of consumption to counteract greed and over consumption. Such greed dictates so much of our economic past that it must be transformed into generosity and compassion

*Declaration to the UN World Summit on Sustainable Development*

“The environmental debate is as much about religion and morality as it is about science. Sustainable development is one of the most urgent moral issues of our time. It begins in sustainable values that recognize the interrelatedness of life. Sustainable development cannot be defined in economic terms alone, but must begin in a commitment to care for the poor, the marginalized, and the voiceless. Therefore it is sustainable community that we seek. The ecological systems that support life, the qualities that sustain local communities, and the voices of women, indigenous peoples and all who are marginalized and disempowered must be approached from this perspective.

As we move into the third millennium, it becomes increasingly obvious a profound moral and spiritual change is needed. Human exploitation of the environment has yielded not only benefit, but also appalling poverty, pollution, land degradation, habitat loss and species extinction. Despite political and scientific debates in some quarters, it is clear that human behavior has overwhelmingly contributed to ozone depletion and global warming. We desperately need to change.

We write as representatives of the Anglican Communion. Our 70 million members are present in 165 countries across the globe. They speak from their experience of the problems of development in both urban and rural communities. At all levels of the life of

the communion the environment has repeatedly been identified as one of the key moral and religious challenges before us.

Religious faith, properly understood, can and should be a major force for change towards sustainable development, sustainable communities, and a healthy environment. Anglicans accept the need to oppose all forms of exploitation. Specifically, we believe that a better, more holistic, and religiously informed understanding of Creation, which recognizes that human beings are part of the created order not separate from it, will make a major contribution to the transforming change of spirit that is essential in the third millennium. We are committed to putting our faith into action.

Many different religious traditions start from the belief that the world primarily belongs to God and not to human beings. Land, sea, and air belong first and foremost to God. At most they are entrusted to human beings who are expected, in turn, to respond with gratitude and to hand them on faithfully to generations to come. As stewards of the environment, human beings are required by God to act faithfully and responsibly. Other theological perspectives within the Christian faith also support a renewed ethics of caring for the whole creation.

All religious traditions call their believers to disciplines of life that show respect for the environment that we inhabit. We value life more than possessions. We value people more than profits. Based on this shared commitment this Anglican Congress calls on people of all faiths to act together by:

- Understanding that humanity is a part of the created order, not separate from it
- Evolving a new relationship with the created order founded on stewardship and service, with production and consumption restrained by genuine need and not simply governed by desire
- Locating our unity in the Spirit that breathes life into all things
- Celebrating the glorious God-given diversity that is everywhere

We therefore call upon governments of all nations to support sustainable communities by:

- Working together for peace, justice, and economic prosperity within a context of ecological stability
- Refusing to subordinate the good of all for the good of some
- Recognizing the intrinsic worth of non-human forms of life, as well as the inextricable link between biodiversity, and cultural diversity on which the survival of indigenous peoples, indeed all humankind, depends;
- Rejecting the destructiveness of the culture of militarism, that spends disproportionate amounts of money on armaments when so many people in the world are hungry, and stockpiles nuclear weapons and materials at great cost to the environment and human well being

- Recognizing that environmental degradation constitutes a violation of the universal declaration of human rights. Poverty and environmental degradation are interwoven and it is the poor, and the exploited, often on the basis of race and gender who suffer most from this degradation;
- Recognizing that development is not sustainable if it steals from the present and future generations. The security of future generations can only be attained by addressing the urgent questions posed by the intolerable burden of un-payable debt, the challenges of unsustainable agricultural practices, and by the reduction of greenhouse gas emissions to ecologically stable levels. To this end we recommend serious consideration of the principle of contraction and convergence
- Affirming that the rivers and the land, the sea and the air are a global commons, entrusted to human beings to be handed on faithfully and intact to generations to come
- Defining the rules of international trade in ways that demand greater corporate responsibility in promoting general inclusion of the marginalized and more sustainable environmental practices.
- Recognizing that current rates of HIV/AIDS present a profound challenge to sustainable community, which must be met by adequate and equitable access to education and treatment

Respectfully submitted on behalf of the Global Anglican Congress,

Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea  
 Anglican Observer at the United Nations

## **Resolutions from the 2008 Lambeth Conference**

### *Section C: Human and Social Justice*

43. God's mission is holistic; its orientation is toward the redemption of the whole of creation [13]. For Anglicans, indeed the whole Church, the Gospel is not just the proclamation of individual redemption and renewal, but the renewal of society under the Reign of God; the ending of injustice and the restoration of right relationship with God and between human beings and between humanity and creation. We recognize that social justice issues and global relationships are very complex and powerful.

44. The Gospel given to us by Jesus in the synagogue in Nazareth demands our commitment to the poor, the marginalized, the exploited, refugees, indigenous peoples, the internally displaced and victims of war, terror and natural disaster.[14] We recognize the critical need to reaffirm, develop and strengthen our responsibility to the powerless, which have no voice. We are saddened and challenged by the fact that it is often women and children who are powerless and marginalized in our world. We want to encourage the good work that is already happening in many Provinces, with the support of other Provinces in our Communion. We also noted the amount of good that

is already happening in many Provinces. These stories need to be told, affirmed and communicated to better effect. We need to establish a new Anglican Global Relief and Development Agency, as a matter of urgency, to co-ordinate and resource our commitment to the voiceless. We urge the Churches and Provinces of the Communion to pray without ceasing.[15]

45. The Millennium Development Goals are seen as an essential framework for engaging with social justice issues across the Communion at Provincial, Diocesan and Parish level. We recognize the theological imperatives underpinning the Millennium Development Goals. We need to clarify and state those imperatives clearly and help each other to engage with and act upon them as best we can. As part of our response to our Lord's command to speak for the poor, the conference was unanimous in its acceptance of the invitation of Archbishop Rowan and other religious leaders, to join them in a march of witness from Whitehall to Lambeth Palace. This was an inspiring occasion, not least by the conference being addressed, in an informed, impassioned and personal speech by the Prime Minister of the United Kingdom, Gordon Brown. Hellen Wangusa, the Anglican Communion's Observer to the United Nations, was present and addressed the gathering. In a letter presented to the Prime Minister on behalf of the bishops, the Archbishop of Canterbury wrote: "Because our faith challenges us to eradicate poverty, and not merely reduce it, we should be all the more alarmed that ... most of these achievable targets will not be met. The cause is not lack of resources, but a lack of global political will. When they meet in New York at the United Nations on 25th September, world leaders must find greater political commitment to addressing poverty and inequality. A timetable for achieving the MDGs by 2015 needs to be created. Our leaders need to invest in and strengthen their partnership with the Church worldwide, so that its extensive delivery network for education and health care, along side other faiths, is fully utilized in the eradication of extreme poverty."

46. Individuals are held within the life of a family from birth to death. Anglicans affirm the place and goal of healthy family life for all, in terms of physical, mental, emotional and spiritual health. Families are part of the family of God as well as part of a larger community. All God's children, male and female, are equal before God and deserve to be treated equally with respect to health care, education and emotional and spiritual support. There should be no abuse of power within family life – especially in families who claim to be followers of Jesus Christ. As Anglicans we are called to have a personal Rule of Life. The old saying, "The family that prays together, stays together", can form the basis for a family rule of life that focuses the family on the centrality of Jesus Christ, with respect for each other as God's children, the brothers and sisters of Jesus. The Inter Anglican Family Network supports work on families around the Communion.

47. Jesus called the children to himself, and in our time we must extend our charity to the children of the world. Sexual exploitation in its varied expressions must not be tolerated. We work for the day when child pornography and the commercial sexualisation of children comes to an end. In God's kingdom no child will serve as a soldier, or slave, or laborer, but be set free from poverty, violence and their many manifestations.

48. The spouses of the Lambeth Conference took responsibility for planning a joint day of purposeful conversation on the place of power as abuse within society as well as in the church. Helped by addresses from Jane Williams, Jenny Plane Te Paa and Gerald West, the conference considered the issues of violence and redemption located in the scriptural passage from 2 Samuel 2:13-22; the story of Tamar, the daughter of David, raped by her half brother Amnon. A dramatic presentation by the Riding Lights Theatre Company assisted the Conference as we considered the ways in which the characters in the biblical text were involved in the abuse of power.

49. The violence meted out to women and children within the body of Christ is violence done to the body of Christ. Violence takes many forms including physical, financial, emotional, psychological, intellectual, cultural, sexual and spiritual abuse. Women and children suffer disproportionately from the effects of abusive power. The whole of the church and the world can be damaged by the human will to exercise power. Jesus offers an alternative use of power. He washes his disciples' feet, he submits himself to Pilate's unjust judgment, and he dies on the cross as the one through whom all things come into being,

50. It was noted that the abuse of power is an extraordinarily complex multi-layered issue and involves the individual, the group, the community, the institution, is intensely personal, unavoidably political and has far-reaching consequences. If clerical authority is abused or exercised without restraint, humility or respect the betrayal for all concerned is profound. Challenged to reclaim the gospel truth of the dignity of the human person the Conference affirmed the need for special care to be taken so that power would always be life-giving. It was acknowledged that in several diocese and provinces there is a need for training and appropriate pastoral measures to be put in place to make the church an accountable and safe place for all people.

51. The Churches of the Anglican Communion recognize value and celebrate the contribution that single people have made to their common life and ministry throughout the Communion's long history and across the world. We uphold those in our midst who, irrespective of sexual orientation, feel called by God to give themselves wholly to Him, by living faithful lives as single, celibate people, either alone or with others, in monastic communities. We cherish their witness and the distinctive contribution they make to the life of the church. The sacrifices some are prepared make in the service of God's people gives Him glory. We are delighted to have them amongst us. We give thanks for them and undertake to support them in our prayers.

52. The first five of the Millennium Development Goals are intended to address this vulnerability by eliminating poverty, achieving universal primary education, promoting gender equality, improving maternal health and reducing child mortality. While the Lambeth Conference 1998 expressed support for the Millennium Development Goals, we do not know well enough what is happening around the Communion on achieving them. The Inter Anglican Women's Network works through the Anglican Observer at the United Nations and the United Nations Commission on the Status of Women to promote Goal 3, Gender Equality and Empowerment of Women.

53. We appreciate the work and witness of the Mothers' Union and other women's organizations within the Communion, as major implementers of the Gospel imperative

to care for the poor. Their contribution to family life, education, health, pastoral care and development and relief work, is exemplary. In recognition of the importance of their work, it is imperative that we find better ways to co-ordinate and strengthen our work together for the Kingdom of God.

54. One of the chief aspects of Christian engagement with issues of social justice is the proclamation of reconciliation. Reconciliation is found primarily in God's act in Christ on the cross[16]. Because we have been reconciled to God in Christ, so we are called to bring reconciliation into the world[17]. Baptized into Christ's death and resurrection, believers are called to embody the truth that there is nothing broken that is not repaired in Christ; no sin which cannot be redeemed by God. In the midst of our own brokenness as a communion, we can acknowledge the need for repentance and the gift of reconciliation given to us by the sheer grace of God in Christ.

55. Stories of experiences and situations in which reconciliation has been undertaken were shared. These included the situation in the Canadian Church in which the colonial experience in residential schools had caused great pain to indigenous peoples. In such situations, there is need for apology, listening and healing. Civil acts of apology and reconciliation in Aotearoa New Zealand, in Canada, and in Australia to the Aboriginal and Torres Strait Islanders were noted as signs of hope. Symbolic gestures expressing sorrow for past injustices made by the Church and by civil authorities need to be followed up by structural, social and economic policies that enhance the life of indigenous communities. Also discussed were initiatives of reconciliation in the context of India among the Dalits (untouchables) and in the Congo where there has been extended tribal fighting. The ministry of the Archbishop of Canterbury has been cited for us as a focus of reconciliation, carrying the cross of Christ in collegiality with us bishops, even as there is hope for reconciliation in the current situation of conflict within the Communion.

56. Existing diocesan links and this conference have helped us understand the challenge of cultural and social issues across the Communion and how they each impinge upon our interpretation of the Gospel. These links clearly work and should be developed further, for the good of all. Through education at every level (in the diocese, parish, theological institutions and schools), formally and informally, social justice issues should be addressed regularly and systematically.

57. The work of education, undertaken across the Communion, through schools and universities of Anglican foundation, is an important and vital ministry and witness to Jesus Christ. Many of the world's poor do not have access to formal education and we want to give them opportunities to realize their full potential and shape their own future. We need a development programme to assist Diocese who need help in existing institutions and help others to build resource and staff educational institutions in more places.

58. As Bishops, we must model and encourage others to live out their faith in Christ in a way which demonstrates our commitment to these issues. The Bishops role in all of this is to enable communities of faith to be agents of transformation and reconciliation. We commit ourselves to discerning and interpreting local needs in a way that leads to action, because this is being prophetic. Taking due regard of local contexts, we commit



ourselves to advocating and lobbying (government, agencies, business, ecumenical, inter-faith partners and any other appropriate agencies or bodies) on the many issues of social justice we find in our world.

## **GOALS**

*Target: Halve, between 1990 and 2015, the proportion of people whose income is less than \$1 a day.*

- The proportion of people living below the poverty line has fallen from 42% in 1990 to 25% in 2005. Based on this trend, the developing world as a whole is on track to meet this MDG target.
- Regionally East Asia and the Pacific have made most progress since 1990, reducing the proportion of people living below the poverty line from 55% in 1990 to 17% in 2005.
- Southern Asia has made some progress towards the target, falling from 49% in 1990 to 39% in 2005. However it will need to increase the rate of its poverty reduction if it is to remain on track to meet this MDG target as a region.
- Sub-Saharan Africa remains off-track falling from 57% in 1990 to 51% in 2005. On this trend, the region will not meet the 2015 target.

*Target: To halve the proportion of people who suffer from hunger by 2015.*

- Between 1990-1992 and 2004-2006 the proportion of undernourished people in developing regions dropped from 20% to 16%.
- However, in September 2008 the United Nations Food and Agriculture Organisation announced that high global food prices had pushed 75 million more people into hunger. This caused the total number of people suffering from hunger to rise to 923 million.
- The proportion of children under five years of age who were underweight declined by only five percentage points between 1990 and 2007 — from 31% to 26%. This rate of progress is insufficient to meet the goal of reducing underweight prevalence by half.

*Target: Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.*

- The gender gap is slowly closing in school enrolment in the developing world - 95 girls were enrolled in primary school for every 100 boys in 2007, compared to 91 in 1999. However the target of eliminating gender disparities in primary and secondary education by 2005 was missed.
- Girls' net enrolment ratio (NER) in primary school (as a proportion of boys' NER) has improved from a global average of 88% in 1991 to 97% in 2006.

- The largest gender gaps in school enrolment are in West Asia, Oceania and Sub-Saharan Africa where respectively 90, 89 and 90 girls were enrolled in primary school for every 100 boys in 2007.
- Girls still account for 54% of the out-of-school population and girls in rural areas and from the poorest households are less likely to enrol and stay in school.
- Violence affects at least one in three women worldwide; one in five women will suffer rape or attempted rape in the course of their lifetime.
- Indian girls are 61% more likely than boys to die between the ages of 1 and 5, due to neglect.
- In Kenya, women own nearly half of all micro-, small and medium enterprises, but they receive less than 10% of the available credit.
- The proportion of seats held by women in national parliament continues to rise slowly, averaging 18% across all chambers of parliament as of January 2009.

*Target: By 2015, halve the proportion of people without sustainable access to safe drinking water and basic sanitation.*

- The world, except sub-Saharan Africa, is on track to meet the MDG target on water, but at the current rate will miss the sanitation target by over 700 million people.
- Eighty-seven per cent of the global population now uses an improved source of drinking water, compared to 77% in 1990.
- Huge disparities exist between regions: while access to drinking water through a household connection in rural areas is as low as 5% in sub-Saharan Africa, it is much higher in Eastern Asia (62%), North Africa (63%) and Western Asia (57%).
- In sub-Saharan Africa 28% of the population does not have access to any form of sanitation and has the largest population using unimproved water sources.
- More than 2.5 billion people remain without improved sanitation. Almost 1.8 billion of them – 70% - live in Asia.
- One child dies approximately every 20 seconds from diarrhoea. About 90% of those deaths could be prevented through safer water, sanitation and hygiene practices, according to the WHO.

*Target: To deal comprehensively with the debt problems of developing countries through national and international measures and make debt sustainable in the long term.*

- Thirty-five countries are currently receiving debt relief, with five still able to qualify when they meet the necessary conditions.
- Over \$117 billion of unpayable debt has been written off through the Heavily Indebted Poor Countries (HIPC) Initiative and Multilateral Debt Relief Initiative (MDRI).
- Poverty-reducing expenditures in countries that receive assistance from the HIPC Initiative rose from \$5,952 billion in 1999 to \$26,697 billion in 2008.
- Twenty-six HIPCs have received 100% debt cancellation at the World Bank, IMF and African Development Bank through the MDRI.

- Eight countries - Cape Verde, Lesotho, Moldova, Mongolia, Nepal, Samoa, Vanuatu and Vietnam - currently receive assistance under the UK MDRI. Over £68 million has been provided under this initiative so far.
- Between 1999 and 2008, annual spending on anti-poverty programmes increased in countries receiving debt relief from \$6 billion to almost \$27 billion.

*Section D: Environment*

59. The fifth mark of mission is: “To strive to safeguard the integrity of creation and renew the life of the earth.” So far this is the mark of mission least universally owned by the churches of the communion. If we say that “The earth is the Lord’s...” we must be prepared to live as if that is true! We can not misuse a gift from the Lord. If we are to call ourselves disciples of Jesus Christ, we must be prepared for radical discipleship by “living simply, so that others may simply live.” Safeguarding creation is a spiritual issue. Climate change is posing questions freshly for us about our attitudes toward creation, technology, sustainability for a future, and justice for all people. This is a discipleship issue not something we might possibly do. When others see that we Anglicans take the issue of environment seriously, they may be drawn to work alongside us, and in so doing they may see the Good News of Jesus Christ proclaimed in action.

60. Ignorance of the issues of environment is a priority that must be addressed. Stories shared from bishops around the Communion give a picture of a global crisis. There are many examples including water pollution, dumping of toxic waste, air pollution, deforestation, irresponsible disposal of garbage. It is clear that the personal level exchange of issues being faced (with first hand knowledge) has a greater impact on us than Western media reports. Environment is the top priority for some provinces and must be a high priority for all of us. In developing countries and among Indigenous peoples, notably in the Arctic, safeguarding creation is a day to day activity, not an intellectual exercise. The Communion’s bishops should take a leading role by example, modeling a simpler lifestyle, using a carbon offset for meeting travel, or traveling less!

61. While many agencies can engage with environmental issues, the church must do so from the starting point of Scripture and a credible theology. One particularly difficult Scripture reference has been Genesis 1:28 where the words ‘have dominion over’ or ‘subdue’ have been misinterpreted as ‘Do whatever you want with the earth.’ If humanity is made in the image of God, who saw that creation was good, then humanity needs to learn to care for God’s creation. Theologies of creation, Sabbath, stewardship and “enough” need to be developed for general use. Creation did not fall, humanity did, and this has led to the destruction of creation. Some of the symptoms of this human sin include selfishness, greed, consumerism and overindulgence. The destruction of the environment is a spiritual issue and the church can suggest taking actions in terms of spiritual disciplines, including repentance of ingrained habits that are ecologically irresponsible. This is not just trying to fix up the world but living toward the hope of the promised redemption of the creation by God.

62. Indigenous peoples have traditional understandings of the earth as a gift of the Creator and of their relationship to it and its creatures being one of interconnectedness and responsible caring. The Indigenous peoples have reminded us that we are not aliens

in a wilderness to be conquered, but integral parts of the created order, as are plants and animals, which are to be cherished and nurtured. The Anglican Indigenous Network could provide good resources for the Communion to develop these ideas more fully.

63. Many examples of destruction focused on various concerns about water. Water is central to baptism, the sacrament of new life. This is a reminder that we have a responsibility for those yet to be born to ensure conditions for their potential life and flourishing. The Communion, Provinces and Dioceses could focus on one major campaign - the human right to water.

64. There is only one instrument for sustaining God's creation – humanity. To get people moving requires moral leadership and this is the role of the church together with other aware bodies, e.g. the United Nations. The Anglican churches must engage with other agencies with sound knowledge and experience to impact church members, various levels of government and the business communities.

What can the church do? Take action! Do not wait any longer!

65. *Education:* Engage with scientists to have accurate and credible information. Scriptural and theological education should be available for seminary students to produce knowledgeable clergy and lay leaders to engage congregations. We need educational materials to encourage children and youth to engage with programs for change. Adult education materials for parishioners would be helpful. Every Anglican must understand that it is their personal responsibility to live a rule of life that sustains and restores God's creation. The changing climate is a call upon us to examine our impact on the environment – as individuals and as a community of faith.

66. *Empowerment:* There is also an opportunity for bishops to raise the consciousness of church members as well as the public. The Communion/Province should position itself to be a symbol for ecological commitment to sustaining and renewing God's creation. Dioceses and parishes provide opportunities for learning and action. People respond well to specific, simple actions, e.g. plant one tree each year, use no plastic in the churches, walk whenever you can instead of using a car. Bishops can also have specific actions, e.g. plant a tree on each parish visit, focus sermons for one season on the Environment. "Green Awards" are also incentives to dioceses and parishes to decrease the damage they do to creation and improve the ways they contribute to renewing the earth.

67. *Advocacy:* The Bishop is often in a position to make connections with levels of government and business where there are opportunities to advocate for change. Accurate information containing requests for specific actions must be at hand. As well the bishop can maintain ecumenical and interfaith connections in order to speak with one voice to the powers. The Bishop is also often needed/wanted as a public figure to head up campaigns but these should be chosen keeping the suitability of the campaign.

68. *Liturgy:* The Communion and Diocesan worship committees can develop worship resources on creation and environmental themes, and use the liturgical seasons for environmental awareness, e.g. planting time and harvest thanksgiving, the memorial of St. Francis, a Lenten fast from energy consumption. Scripture that speaks to the

integrity of creation can be identified in the Lectionary and support materials be made available for study and preaching. (e.g. Genesis 1:27,28, 29 or 9:11; psalm 8; John 1:1-3; Romans 8:18-21; Colossians 1:15-20)

69. *Empowerment for Action*: Think globally, act locally and globally. Work ecumenically and with other faith groups to lobby governments for laws and implementation of international agreements, e.g. Kyoto and Copenhagen 2009. The bishops could also have a reconciling role for brokering conversations between business, government and environmentalists. We must be aware of the political and economic aspects of caring for creation. Ecology and economics are connected. The desire for economic development can start a vicious cycle of damage to the environment. Damage to the environment creates conditions that impact developing nations and those living in poverty (women and children) first. Economic improvements for one group may bring environmental disaster to another. In many Provinces, this is especially true for Indigenous Peoples. Bishops need to learn how to exert pressure on governments in regard to environmental issues and this means they have to be correctly informed and have credibility with governments.

70. Environmental destruction is also connected to internal displacement of people and to migration. Sometimes the creation is deliberately destroyed by companies seeking access to resource, such as oil, and the local people are driven away. Sometimes, when the land is devastated by natural disaster, the people migrate seeking safety and a livelihood.

#### *Initiatives*

*Green Conference*: The next Lambeth Conference should be a green conference where the host institution is under clear direction from the Design Group to provide recycling facilities.

Follow up on the Lambeth Conference 1998's affirmation of the Millennium Development Goals, especially #7, "Ensure environmental sustainability". The Anglican Consultative Council 2009 should ask provinces to report on their work on Millennium Development Goal #7 towards sustaining and renewing the creation in 2012.

### **The Purpose of the Anglican Congress: The Stewardship of Creation and Sustainable Development.**

The Anglican Observer at the UN convened the Global Anglican Congress for obvious reasons. Examine any part of the Earth's ecosystems-freshwater, oceans, the atmosphere and climate, food, agriculture, forests, cities, or rural settlements. What do we find? The web of life is under so much destructive pressure that it may be unraveling. In some places, the web of life has already been unraveling for many years. If the onslaught continues, there will not be adequate resources, clean water, food, or a stable enough climate to support human life. Scientists may debate the degree or rate of destruction, but evidence that the ecological crisis exists is overwhelming. This is virtually inconceivable,

but true. Perhaps equally inconceivable is that while “it happens” some of the world’s most politically powerful governments persist in their inaction and denial. Our goal at the Congress was to energize the Anglican Communion around this urgent situation and to deliver a clear message to the United Nations Conference on Sustainable Development, which would be addressing many of the same issues. My purpose here is to discuss the rationale and underlying assumptions of the Congress, hoping to clarify one kind of response the Anglican Communion can make to this unprecedented ecological crisis.

In planning the Anglican Congress, as in organizing any response to the ecological crisis, we faced some crucial strategic issues. The way we addressed those issues shaped, to a large extent, the content and organization of the Congress. First, the reality of the ecological crisis and its spiritual and moral roots may be self evident to those of us who are already involved, yet the whole Anglican Communion does not necessarily share this perspective. Every delegate to the Congress expressed some genuine concern about the lack of appropriate action and commitment in many of our churches. The fact is that the destruction affects everyone, regardless of our points of view, and for that reason, we are all very deeply involved. Nevertheless, the question of whether we should respond to the ecological crisis must still be addressed positively, persistently, and persuasively on all levels of the Anglican Communion. Second, we must recognize that it is not enough simply to say that we must do something. Our responses must engage the heart of the crisis as effectively as possible. The more difficult question is: “How can we best respond?” that was the principle strategic question of the Congress.

A good starting point in answering this question is to recognize that the ecological crisis takes different forms in different places, and the practical dimension of our responses can vary widely, depending on local circumstances. In other words, there are many ways to do environmental ministry and to pursue sustainable development. Also, it is important to understand that, in a very real sense, this is not a new ministry. The large scale systematic destruction of ecosystems has been taking place for generations, and people in the church have been involved with this issue for many years. However, the scale of the crisis today and the gravity of the threat to the whole web of life are unprecedented in human history. The point is that many grass roots leaders in this area of ministry, working in local communities, have been isolated and without helpful resources. We need to know each other; we need more involved people; and if anyone needs support in anyway, we should make every effort to provide it. For the Anglican communion, this may necessitate new levels of communication, cooperation and collaboration across the diverse ecological and cultural regions of our Provinces. In some places, it will require closer relationships among our parishes and dioceses and the communities of which they are a part. In every part of the Anglican Communion, we will hopefully discover or rediscover more about our global common humanity as brothers and sisters in Christ and as members of a global “communion” which finds a large part of its identity through the stewardship of God’s creation.

Archdeacon Matalavea’s vision of sharing stories about stewardship from the Anglican Communion and making commitments in our lives and work was pivotal in the planning process. How can we best hear the voice of the Spirit speaking through the Holy

Scriptures, in the lives and words of our sisters and brothers, through rivers, mountains, endangered species, and even whole ecosystems across the Anglican Communion? How can this be done in ways that nurture existing ministries and foster the development of new ones? An appreciation of the sacred power of speaking and listening is required to unlock the meaning hidden within stories about our won experience. This involves discernment as well as empowerment (of individuals, small groups and communities), and an understanding that spirituality and justice are inseparable. In a number of settings at the Congress, we shared personal stories and reports about the stewardship of creation from all parts of the Anglican Communion. It was our hope that this strategy would nurture an empowered community that would be more capable of empowering other communities and congregations as a result of the Congress. We believe the best way to achieve sustainable development is to empower communities to be sustainable. These communities and congregations can be anywhere, in the city of countryside, villages and city councils. Although Dr. Jan Loubser, one of our participants with international expertise in community empowerment, was not officially on the planning team, his guidance and experience in this area was particularly helpful in planning the Congress. The community that eventually gathered in South Africa, the collegial bonds and friendships formed there, and the willingness of delegates to share experiences openly and candidly were crucial—both as signs of a working Congress and (primarily) as raw material of and for the practice of stewardship and sustainable development where we live.

The “stewardship of creation” was chosen as the unifying theme for the Congress, rather than as a theological position. We had no desire to promote a particular creation theology or to stage a general debate about it in which there would be the appearance of winners and losers. Everyone there already agreed that the stewardship of creation is integral to faith, in part, because we asked to Provinces to select delegates on that basis. As the theme of the Congress, its general usage was broad and inclusive enough to encourage people with diverse theological backgrounds and interests to speak openly about any number of theological perspectives, including eco-justice, “deep ecology”, environmental ethics, and eco-feminism. More importantly, this approach would bring to the surface those practices and programs that are working in different ecological regions of the Anglican Communion, as well as specific problem areas and obstacles that arise. It also helped us avoid long discussions about the meanings of “stewardship,” a subject which has been a traditional concern of the Church, and the more recent focus on “sustainable development”, first brought to public attention by the United Nations. The language of stewardship and of sustainability both point in the direction of the soul’s desire to care for the earth with practical action taken by empowered communities. We were looking for insights and guidance from people who are actually doing the ministry in academic and community settings, recognizing that people often work in both. Interestingly, just one month before the Congress, Secretary General Kofi Annan gave an address about the UN Conference on Sustainable Development in which he spoke in terms of stewardship, for much the same reason.

By focusing on personal stories and testimonies about actual experience, we were hoping to go beyond the modern assumption that human life is somehow separate from

the environment. The web of life, which existed before humankind, makes our lives possible. We are part of it. Without it, we would not exist. Their conceptual separation contradicts the interdependence of ecological systems; and, one might argue, it works as a weapon in the ongoing war against God's creation. This is a major problem currently for those who want environmental considerations to be a required part of international trade agreements. The issue goes much deeper. To separate the environment from almost any part of our lives is a strategy of colonial domination. It rationalizes the theft of land from indigenous and traditional peoples, perpetuates economic and political exploitation, disempowers communities, and disembodies experience.

The impact of economic colonialism is crucial to our understanding of sustainable development, sustainable communities, and our efforts to create them. Resistance to economic colonialism is one reason why many people in developing countries have had justified negative reactions to north American environmental groups who seem to separate people from the environment in their strategies for action. This is also why developing countries often insist on a "pro-people" approach. Such an approach does not imply insensitivity to the environmental crisis, as is suggested sometimes by North Americans. Instead, groups advocating sustainable development in the developing South are resisting new forms of colonialism that would preserve the environment, while ignoring or destroying local knowledge, human rights, and the needs of indigenous peoples and traditional communities. People and the land go together. Since the Earth Summit, the UN has placed a great deal of emphasis on this linkage in the context of the community. Put in another way, biological diversity is inseparable from cultural diversity. To preserve one is to preserve the other. The human community is inseparable from the environment, which is, after all, the whole community of life.

Our decision to focus on experience and community at the Congress had at least one additional implication. The main different manifestations of the ecological crisis are interrelated, whether we are considering economics, decision-making processes in a small community, urban growth and mega cities, health, gender inequality, forests, water, climate change and energy, or agriculture, just to name a few of areas of critical importance. Well-intended programs, designed to deal with one issue without taking other factors into account, can be a recipe for failure. For many years, the UN Development Program has been wrestling with these dynamic relationships and several contributors to these Proceedings address them too. The holistic integration of the web of life must be a guiding principle for programs in sustainable development and stewardship, which necessarily include local knowledge, community-based decisions, and equitable partnerships with large institutions. This guiding principle shaped the purpose and content of the Anglican Congress, including the concrete goal of helping to create the Anglican Environmental Network. Every delegate enthusiastically supported this goal, recognizing that ongoing threats to ecosystems in all parts of the Anglican Communion need immediate and urgent action. At the same time, the crisis we face involves every aspect of life and relates to the concerns of all the Anglican Networks. Fortunately, several networks were able to send representatives to the Congress. Further collaboration among the Networks may provide a valuable key to an effective Anglican response to the ecological crisis.



As a final note, these Proceedings can only provide a taste of what actually happened at the Global Anglican Congress. The informal, open-minded, open-hearted, often spontaneous nature of our discussions was a gift given to each participant by the others, and it made all the difference. We believe this record, as partial as it must be, will still be helpful as we take many more steps together in faith and love for God and God's creation."

### **ACC-1. Limuru, Kenya. 1979.**

#### *Resolution 17: Racism*

In the light of the statement on racism, the Council resolves:

1. That individuals, Churches, and other institutions be encouraged to re-examine, in penitence, their lives and structures with a view to eradicating all forms of discrimination;
2. That the Churches of the Anglican Communion urgently seek ways of implementing LCR 16 and the World Council of Churches' programme to combat racism, on the understanding that the grants made there under will not be used for military purposes;
3. To send our warm greetings to the Churches engaged in the common struggle to combat racism and segregation in southern Africa and the United States of America, assuring them of our continuing prayers and encouragement;
4. To ask the member Churches to urge their governments to stop selling arms to all regimes which may use them to further racist policies, since such sales are repugnant to the Christian conscience and in defiance of the resolutions of the United Nations Security Council adopted in 1963 and reaffirmed in July 1970;
5. To ask member Churches to urge their governments to rescind all laws and regulations, whether in regard to immigration or continued residence in the country, which in practice discriminate against people on grounds of race or color.

#### *Resolution 18: The Use of Power and Social and Political Change*

The Council calls to the attention of the Churches of the Anglican Communion "The Consultation on Christian Concern for Peace" held at Baden, Austria, 3-9 April 1970, and commends for study the official report of the World Council of Churches and the Pontifical Commission Justice and Peace, entitled "Peace - the Desperate Imperative".

Special attention is called to section 30 of that report as follows:

The fundamental question faced by mankind is whether the potentialities of modern science and technology will be used to perpetuate structures of injustice or for mass destruction on an unprecedented scale, or whether these potentialities will bring about prosperity, fellowship, and peace for all peoples of the earth. This effort to create a new world order should be undertaken by Christians together with men of other faiths and all people of good will.

In the light of this statement and the urgent need for development, we are alarmed at the great increase in the international arms industry. This both increases the power of oppressive governments and uses up money which is desperately needed for development. We therefore call upon the Churches to press their governments for a substantial decrease in the sale of, and expenditure on, arms.

### **ACC-2: Dublin, Ireland. 1973**

#### *National Development in the International Situation.*

The development of any nation is a two-way process. It aims at self-reliance and the involvement of the people in the search for techniques which will utilize responsibly indigenous human and material resources. We urge Christians to be aware of the sacrifices and austerities which may result from embargoes on imports or the imposition of higher taxes as part of the price of promoting national development. The current systems of trade and aid controlled by the developed countries work to their advantage. Restrictive conditions are laid down when loans are made by international monetary agencies to developing countries. Rich countries should seek to bring about changes in the pattern of international trade so that this unfair benefit can be removed. We regret that many of the rich nations have not as yet achieved a minimal target of 1% of their Gross National product to be used in assisting poorer nations to reach a goal of balanced agricultural and industrial growth and an equitable distribution of income.

Christians and Churches of the rich nations must take seriously their responsibility to persuade their respective governments to bring about reforms in these situations as soon as possible. They must awaken their fellow-citizens to accept the sacrifices involved.

Development in the rich nations has been based on the model of maximizing national economic growth. The human cost of such rampant economic growth is too high. It results in grave damage through the squandering of natural resources, the indiscriminate growth of a consumer mentality, and the ruthless disposal of polluting effluents. Churches must awaken their members to this perilous course of events and seek to initiate effective action.

Agencies involved in assisting development projects should be encouraged by the Churches to give financial support to oppressed groups which are working for a more just and equitable society. Churches engaged in development projects should not unthinkingly co-operate with government-initiated projects for development. They should refuse to participate in projects which do not serve the purpose of social justice.

Christian and secular agencies and affluent local churches should accept austerities in their administrative budgets and in the life style of their officers to demonstrate their solidarity with the development of the poorer nations. These economies will enhance the value of the work done and benefit the integrity of the worker.

These are various models of national development. With initiative from elitist groups who control power, the State may itself bring about the transference of resources. Oppressed groups within nations may work for the transference of power and resources. Sometimes this transference may be accompanied by violence. On other occasions it may involve a non-violent method of mutual sharing.

#### *Resolution 12: Social Justice*

The Council calls upon its member Churches:

- a) To be sensitive to the violent dehumanization of minority peoples in their midst
- b) To acknowledge the Church's vocation to side with the oppressed in empowering them to live their own lives in freedom, even at some sacrifice to itself, while at the same time seeking in the power of Christian love to bring about the true liberation of the oppressor
- c) To seek for the education of the majority in these needs by confrontation with and participation in the suffering of the oppressed
- d) That where solutions to such violence seem possible (as for example in the pollution of our environment by industry or testing of nuclear devices), to join with those pressing for such resolution
- e) Where apparent resolutions are not available, to serve as an agency for demanding that attention is not averted, through either fear or fatigue, from the persistent and hopeful quest of a just settlement.

#### *Resolution 13: Christian Structures and Lifestyle*

Church institutions and leaders should critically examine their extravagant structures and life style in the light of Jesus' example, to demonstrate their solidarity with their fellows who suffer oppression and poverty.

### **ACC-3: Trinidad. 1976.**

*Church and Society:*

*The New Economic Order:*

There is a growing conviction as a result of increased knowledge of the impact of present world economic conditions, and also as a result of increasing ecological concern, that our world needs to seek both new styles of development and new patterns of economic relationship. A strong call to face these needs has come from the economically less developed countries of the world. This call was focused at the recent special session of the United Nations, and again will be of central concern at the coming United Nations conference on trade and development. Many people and groups in other parts of the world are lending support to this call. The goals being sought include the following:

- a) Narrowing the economic gap presently existing (and increasing) between 'have' and 'have-not' countries
- b) Examining the concrete results and ethical implications of the patterns of aid which have come into existence in recent years.
- c) Determining who shall have control of the natural resources in the less developed countries
- d) Encouraging alternative and more locally controlled patterns of development in the less developed areas of the world

These concerns raise questions about the part being played in trade and development by multi-national corporations and by governments in both the first and second worlds. There is need for greater involvement of people and governments of the third world in the economic decisions which affect both their present and their future. Since the issues underlying these concerns affect the future of life on our planet, they have deep religious and moral significance, and the Church is called to reflect upon them. We believe there is need for continued research and careful analysis of what has been and is taking place, so that alternative possibilities in development and trade relations may be identified. We realize that this will call for a radical change in values, with a greater focus on human justice in all parts of the world, and on a deeper reverence for the created order.

The existing situation calls churches in the western industrialized world to challenge both governments and corporations concerning their commitment to worldwide justice and the care of natural resources; and to challenge their own members to cultivate a lifestyle consistent with these concerns. It calls churches from the socialist countries to raise questions about the policies of their governments in relation to the same issues. We recognize that the corporations and governments often do not allow less developed countries to adopt alternative and contextually relevant patterns for development and trade. It calls the churches in the Third World to identify with the aspirations of their own countries for greater control over their destinies, and for freedom to seek patterns of development more

suitable for the realities of their own life. In the total world situation there is a growing recognition of the need for an emphasis upon food production which calls for a strong agricultural base.

We emphasize the great need for intensive work in this vital area of concern because we are convinced that, if alternative patterns of development and international economic relationships do not come into being, the quality of life of an increasing number of people on our planet will deteriorate.

## **ACC-4: London, Ontario, Canada. 1979**

### *Section 2: Mission: Contemporary Challenges*

#### *Urbanization*

Many countries which have gained their political independence in the last thirty years have experienced rapid growth of towns and cities, presenting problems of housing, unemployment, deviant youth culture, marriage breakdown, elitism, poverty, squalor, etc. which seems at times to be insurmountable. Comparable and sometimes even larger-scale issues beset the cities of the rest of the world. Part of the cause of the steady almost uncontrollable drift is the imbalance in our economic world order. In taking the problems of urbanization in association with the nation, the Church should not be only preoccupied with alleviating symptoms of spiritual malaise in the society, but also should address itself to the basic causes behind them.

The experience gained by the local church anywhere needs to be shared, both at the level of compassionate action towards human distress, and at the level of the legal, political, and social action. This enables the victims of the process to find the hope, which energizes them to develop their capacity to change the situation. Our mission agencies could well apply themselves to facilitating this interchange of experience in grappling with problems of urbanization.

#### *Reflections on the Human Condition:*

We then reflected further on the underlying perspectives relating to our human condition in the light of the biblical revelation, which would provide a wider framework for our concern for human rights.

Man is created to be the image of God in the world. This means that making is intended to live as one family; to manifest life in community as a reflection of that quality of life which is inherent in God's very being. Male and female, families and tribes, associative groups and nations are created to live and grow in fellowship and amity under conditions of mutual love and justice.

Because of their God-given status and destiny, human persons and the basic communities within which they come into being and grow into maturity must be respected. We have a responsibility to care for and secure the rights of other persons and groups as the true context for their living and growing within community into full humanity; and they have, likewise, a similar obligation to treat us in the same way. In so doing we reflect God's care for each and all within the solidarity of mankind.

Man is also a sinner. Because we refuse to reflect God's likeness on earth we do not in fact live in fellowship and amity with each other, or treat each other with mutual love and justice. Neither do we respect each other's rights; we violate them. We secure our rights at the expense of others, whether they be persons, families, groups or nations.

#### *Resolution 10: Human Rights*

The Council calls upon its member Churches and individuals to concern themselves with human rights and responsibilities, reflecting upon them in the light of the Gospel, so that Christians may be as well informed about them as possible; and asks, more specifically, that the churches:

- a) Study in particular the attitudes of the several societies in which they are themselves situated, developing a Christian approach to actions appropriate to their situations;
- b) Rigorously assess their own structures, attitudes, and modes of working to ensure the promotion of human rights within them, and to seek to make the church truly and image of God's just Kingdom and witness in today's world;
- c) Themselves take actions consistent with Christian principles and support such actions by others, and to involve themselves in all possible ways with the struggles of people who are denied human rights.

### **ACC-5. Newcastle upon Tyne, England. 8-18 September 1981**

#### *Section 1: The Gospel and People*

“Some key areas of concern that we have identified are:-

#### *Life in Community*

In an urban society how can the Church:

- become a living community?
- Foster a sense of community in the whole society?
- Help move people out of old community groupings, or from situations lacking community, into a new and fuller community?

### *The World's Resources*

How can the Church help people maintain or regain a sense of reverence and stewardship for nature and the whole of God's creation,

- So that the world's resources may be used for beneficial purposes?
- So that a more equitable balance in distribution may be achieved?
- So that more equal sharing may be enriching for both receivers and givers?

### *Using Technology Responsibly*

In the face of technology and change, how can the Church:

- Identify with those who have been pushed to the edges of their society?
- Help people to take a responsible part in the decisions that are made in society

### *Power and Protest:*

What light can the Gospel throw on:

- The bounds of using power
- The limits of responsible protest
- Dialogue by the oppressed with an oppressor, which leads only to further the oppression

### *Racism:*

How can the Church and its people effectively so proclaim the Gospel as to expose and remove the causes of racism, tribal conflict, caste divisions, and class barriers?

### *World Domination:*

How can the light of the Christian Gospel of justice and peace-between God and man, between persons, between persons, between nations and peoples- be brought to bear on the current world situation of:

- Widespread poverty and hunger
- Increasing expenditure on and availability of arms
- The development of new weapons of destruction
- The imprisonment of the rest of the world in the conflict of the super-powers who put the interests of their own confrontation above the needs of humanity.

## **ACC-6: Badagry, Nigeria. 1984**

### *Resolution 36: Social Issues*

Resolved that the Council, noting that 'Christianity and the Social Order' is on the ACC agenda for the first time, and will be on the agenda of ACC-7 and the 1988 Lambeth

Conference, encourages provinces to refer local social issues which have international implications for possible consideration at ACC-7.

## **ACC-7: Singapore 1987**

### *Section IV: Christianity and the Social order*

#### *Introduction:*

The world is divided between the “haves” and “have-nots”, the rich and the poor, the highly developed and the under-developed. Another way of seeing this is gap between the powerful and the powerless.

Economic, political and military power is wielded today within nations and trans-nationally, often with devastating and destructive effects on people and communities. The exercise of power can, of course, come from lawful authority, but often it is exercised in the interests of a particular nation or race or group of people, who get rich and maintain power at the expense of others.

In the Old Testament, Yahweh uses his power for the greater good of his people, whom he calls upon to observe compassion and justice in their living together. In the New testament, Jesus turns upside down much contemporary dogma and ethics, substituting a greater law of love, and demonstrating servanthood in a non-authoritarian way. The Resurrection following the cross demonstrates God’s power, and the promise of the Spirit is the promise of power to love God, do mercy and act justly.

The Cross, at the heart of the Christian faith, challenges all earthly rulers and authorities, for all are accountable to god the Creator and Redeemer. The Cross frees the followers of Jesus to challenge governments about the way they govern; especially the way they treat the poor, the powerless and social outcasts.

#### *Power and Politics:*

Throughout our discussions in section IV, we have been faced with the powerful impact of politicization on the communities and nations in which the Church is called to witness and minister.

It would seem that many political structures at national and international levels are not fully in touch with the needs and aspirations of people today. We noted in particular the tendency of some persons who hold political power and not office to concentrate on the perpetuation of power at the expense of serving the genuine needs of people.

The Church has a moral responsibility to call upon governments to be just in their policies and actions. Justice requires that all God’s creatures should have fair and equitable relations with one another, together with access to available resources. While the government of a State has a variety of responsibilities, it should always use power in



an equitable manner. Its laws should be clear and consistent, and it should see itself as a steward of the nation's resources. It should be faithful to its commitments. When the justice principle is observed, the persons who exercise power do so as servants of the wider community and create a climate in which political rights and responsibilities are respected.

The Church needs to affirm that social cohesion is only possible when those rights and privileges are available without partiality.

*Political rights* safeguard the ability of citizens to be involved in and to take responsibility for the overall direction of the country's affairs.

*Civil rights* protect freedoms such as freedom of speech, religion, and association, etc.

*Social rights* include having a legal and social environment which protects and enhances the healthy development of individuals and groups within the society.

The Church should be in the forefront in challenging those who hold political power and office to ensure that these rights are protected and safeguarded at all times. For every right, there is an equal duty. The Church needs always to balance rights with responsibilities; otherwise, satisfying one right may mean denial of another person's right.

A primary motivation in such political and social action by the Church will be our need to follow Christ with the poor and social outcasts in our contemporary world.

#### *Resolution 19: The Poor and the Powerless*

That this Council calls on member churches to-

- a) act on behalf of the poor and powerless, particularly in the matter of international debt;
- b) challenge their governments to review issues raised in this report;
- c) channel questions and issues through any representation the Communion has at the United Nations

#### *Power Through Technology:*

The reports of the Family and Community Network brought to our attention the effects on families and communities of the unplanned onrush of technology, particularly in relatively underdeveloped parts of the world.

No human beings or society should operate without limits or without accountability. No experimentation or application of new discoveries can be dissociated from its adverse affects on the well-being and the future survival of a people.

We believe it is a fundamental Christian ethical principle that technology should operate within agreed limits. We do not wish to stop technological progress, but to decide on careful limits.

These limits should be determined only after consultation with the community at large within a country, not just with the scientists involved, more even the institutions they serve.

Only governments have the power to conduct such consultation and determine such limits, which should then be implemented by decree, legislation, or institutional guidelines which can be enforced and monitored.

Christian institutions such as hospitals may voluntarily add to these limitations out of a special sense of respect for human dignity or out of a special moral code thought to be appropriate for a Christian body in that setting.

The ethics of technology are usually seen as matters for individuals, but in our view they are matters of vital importance for whole communities. For example, the infertility which creates the demand for in Vitro fertilization is not just a matter for the applicant couple, but for the whole extended family and for the community, because of interaction with public policies on abortion, adoption, and population. Another question would be the maintenance of life-support systems.

Technology has introduced progress in health care, personal comfort, and production efficiency undreamed of in previous generations. We live longer because of technology; pain and distress are relieved; many other benefits come to all of us.

There are also many people of goodwill and of Christian conviction who work in technology, many of them seeking to overcome disease and to bring progress to underdeveloped countries. What follows in criticism of the introduction of inappropriate technology does not reflect on the goodwill of many involved.

While it is true that developing countries demand technology, what they generally want is appropriate technology. Western technology when imported can make people dependent. Imported labor also causes economic imbalance in the purchasing power within a community.

In the commercial sector of technology, those who have power tend to be those who benefit the most from the development of science and technology. The owners and managers of technology and those who sell their products are mostly interested in financial gain, not necessarily the welfare of the people or the environment. So they put into markets, particularly in Third World countries, products which are not relevant to their economies, or in the example in the marketing in Africa of Depovera as a contraceptive, when tests had forced its withdrawal in the U.S.

### *Resolution 20: Modern Technology*

That this Council encourages member churches to-

- a) consider the ethics of modern technology, especially in the biomedical area;
- b) consider carefully any existing guidelines for public and Christian institutions such as hospitals, and if they do not exist, to help develop them;
- c) examine ways in which Church and nation (where possible) might welcome technology which strengthens local community development and which is appropriate to that region and nation, and reject technology which is inappropriate, causes unemployment, or other suffering among the people
- d) further, this Council requests the Peace and Justice Network and the Family and Community Network to monitor this issue and report to ACC-8

### *Militarism*

Militarism has been defined as ‘the tendency of a nation’s military apparatus to assume ever-increasing control over the lives and behavior of its citizens; for military goals and military values increasingly to dominate national culture, education, media, religion, politics, and the economy at the expense of civilian institutions.

The Provinces of the Communion have informed the Peace and Justice Network of the extent and effect of militarism, a reality which includes conventional as well as nuclear weapons as a worldwide problem.

Resources which would otherwise be available to meet human need and for development are devoted to the manufacture of weapons and the arms trade; communities are being set in hostility to one another; this in turn serves to fuel violence and conflict which destroy families and their communities, creating refugees, social instability, unemployment and other suffering.

While peace and justice bodies in many Provinces have been opposing this trend, this is not enough. Churches as a whole should be engaging in the crusade against militarism, at the local level, through an educational process, and centrally through a critical process of making their views known to governments, whether they are civilian or military.

### *Resolution 22: Militarism*

That this Council

- a) recommends to member Churches that they
  - 1) examine the extent to which the arms trade and militarism, as defined in the report, have become a reality in their region;
  - 2) engage in a strategic educational and public campaign against militarism; and

- 3) requests that the issue of militarism be replaced on the Lambeth Conference agenda; and
- 4) requests the Peace and Justice Network to monitor the issue and report to ACC-8 with a specific strategy on peacemaking which the Communion might follow.

### *Racism*

Every human being is made in the image of God, and therefore all are created equal. Human sinfulness asserts itself when people do not respect this equality before God and claim for men and women superiority over others on the basis of race or color. Racism is a sin. Only God's redeeming grace can change the hearts of those who practice racism. To oppose racism is not only to support social justice. It is also to bring in the kingdom of God into community.

Racism is the expression of superiority over others on the basis of race or color. It shows itself in preference of one set of social and cultural values and economic interests over those of another race. It shows itself in its discriminatory and sometimes oppressive laws, institutions and society norms. It can be reinforced by forcing a people to seek separate cultural identity, rather than to belong to a nation as a whole.

### *Resolution 23: Racism*

That this Council, believing that the Church must tackle and expose the sin of racism:

- a) affirms that:
  - 1) all people are equal because they are made in the image of God;
  - 2) any and all expressions of racism must be deplored and opposed, especially structural racism in legislation, migration, education and social systems; and
- b) therefore calls on member Churches to
  - 1) expand their concept of mission and ministry to include community development and social transformation for the benefit of minority and other oppressed groups;
  - 2) support existing ecumenical programmes that work against racism, or to develop their own, as a matter of priority and in solidarity with those who suffer.

### *Resolution 24: South Africa*

That this Council, reaffirming its belief that apartheid is an evil racist system and recognizing the injustice and suffering it causes:

- a) condemns the detention without charge or trial of many people including children in South Africa, isolating them from their families; and further expresses support for those within the country who are protesting this inhuman action;
- b) reaffirms its solidarity with all those who are suffering for a just society in South Africa, in which the peoples of all races will share on terms of equality the responsibility of government and the full benefits of citizenship;
- c) encourages its member Churches to:
  - 1) continue their prayers and support for the peoples of Southern Africa their struggle for justice and peace
  - 2) press their governments to introduce effective sanctions against the Government of South Africa, until a genuine process of change in political structures are initiated.
  - 3) urge business and financial institutions within their jurisdictions to disinvest and disengage from the South African economy;
  - 4) ensure that none of their own financial resources is used to support the present regime in South Africa and for this purpose to disinvest from all corporations which have a financial stake in South Africa;

### *Environment*

The section on Christianity and social order had a full discussion on the topic of the Environment. This discussion was introduced by a paper forwarded by the Church of Ireland. This discussion touched on four main areas of concern.

- 1) *Environmental accidents* – The section took note of a number of environmental accidents with loss of lives during the past two years- Bhopal gas emission, Chernobyl nuclear explosion, and the many shipping accidents which have polluted shores and oceans.
- 2) *Industrial pollution*- the section discussed the growing catalogue of problems which have resulted from industrialization in both developed and developing countries: polluted rivers, acid rain, and airborne lead. Too rapid development in some countries had destroyed traditional lands and upset rural and urban ecology.
- 3) *Development issues*- the section took note of the many manifestations of environmental problems in poor countries: soil erosion, deforestation, and desertification. In other cases, the problem is caused by uneconomic agriculture or water pollution.
- 4) *Nuclear testing in the Pacific*- is a particular form of environmental pollution which the churches in the Pacific call into question.

Both data and experience show that the damage to the environment affects everybody. Loss of rain forests will upset the climates not only of tropical countries, but could also affect the whole world's climate. Loss of soil in the highlands of one country can begin famine and loss of lives and property to that

country, with refugees spilling over into a neighboring country. Many view this as despoliation of the planet in a way from which it may never recover.

Environmental concerns and development are not viewed as being in conflict.

Development does not solely mean industrialization. Nor is environmentalism necessarily anti-progress. Both should have the same goal: relieving the pressure on forest, soil and grass, while at the same time bringing progress to society.

### *Resolution 28: The Environment*

That this Council:

- a) requests the Standing Committee when deciding on future subjects for the Inter-Anglican Theological and Doctrinal Commission to consider a theological study of the understanding of creation in terms of ecology- the wholeness of creation- for circulation and discussion in the Communion;
- b) requests the Secretary General, through the networks or other sources, to identify and circulate available environmental studies to the Provinces. Of special note is the United Nations Brundtland Report on the Environment and Development;
- c) encourages the member Churches to participate in community development schemes, giving special attention to Section 5 of the report of Mission and Ministry ACC-6 entitled 'Service and Social Transformation.'
- d) calls on member Churches to join with governments where possible in providing the leadership and education to provide appropriate balance development and environmental issues.

### **ACC-8. Wales. 1990.**

### *Resolution 3: Areas of concern and crisis*

This Council calls the attention of its member Churches to the following areas of concern or crisis which have presented themselves to us with urgency during our time together, and urges, through study and the sharing of its results throughout the Communion, action where appropriate.

- SOUTH AFRICA, a nation which struggles to reach a negotiated solution to the rank injustice of apartheid, and to whose Church and people at this crucial time we offer our continued solidarity, support and encouragement;
- KENYA, where Church leaders are deeply concerned about curtailment of freedom of expression, massive rigging of elections and detention without trial;

- ISRAEL AND THE OCCUPIED TERRITORIES, where the Palestinian people struggle to maintain their dignity and integrity under inhuman conditions;
- CENTRAL AMERICA, whose agony is not yet over, and whose fragile peace is threatened both by economic ruin and deeply entrenched systemic injustices;
- PANAMA, where unnecessary military force was used by a superpower to deal with an internal conflict;
- nations whose INTERNATIONAL DEBT is paid with poverty, hunger and death, and whose people despair of the birthright of all God's children;
- SRI LANKA, which, like NORTHERN IRELAND, endures chronic bloodletting, the end of which is not yet in sight;
- EASTERN EUROPE, in whose revolutions lie seeds of great hope which, ironically, carry also the threat of drawing away resources from the 'developing world', thereby widening the scandalous gap between the rich and the poor;
- SUDAN, where war, hunger and disease mount month by month, and whose Church calls out ever more urgently for the understanding and support of its partners-in-mission;
- INNOCENT VICTIMS of government wrath in several countries under authoritarian rule, some of whom have been summarily executed;
- the KOREAN NATION, tragically divided into two through no fault of its own, yearning for reunification and the harmony of its people;
- TRINIDAD AND TOBAGO, whose people have been suddenly confronted, in this time we have met here together, with a crisis yet to be worked through, and whose Church requests our prayers;
- MOZAMBIQUE, where people lose life daily as a direct consequence of war and hunger, and where the Churches have been praying and working, and requesting prayers and support, for peace and reconciliation.

*Resolution 11: Justice, Peace and the Integrity of Creation*

This Council commends the affirmations and covenants of the Justice, Peace and the Integrity of Creation meeting at the World Convocation in Seoul, and asks all member Churches to identify and share these points where they relate to their own urgent local concerns; it instructs the Anglican Peace and Justice Network

- a. to monitor the Anglican Communion's response and adherence to the Seoul covenants;
- b. to share stories of specific ways in which these issues are being tackled in different areas, how these can be supported, what we can learn from them, and what their implications are for our own witness;

- c. to develop the common historical and theological analysis needed and thus move towards a common Christian 'confession' on the global crisis;
- d. to make recommendations for further action to the Churches through the Anglican Consultative Council.

*Resolution 19: The care of God's creation*

This Council resolves:

- a. that the Archbishop of Canterbury be invited to sign on behalf of the Council the 'Letter to our children' appearing within the report of Section IV (pp 127-130) and that it be sent forthwith to the member Churches, with the request that it be used as a means of promoting understanding and the sharing of practical action with regard to care of the environment;
- b. that the Standing Committee be asked to liaise with
  - i. the Anglican Youth Network and
  - ii. Anglican representatives to the assembly of the World Council of Churches in Canberra, with a view to programmes being developed throughout the Communion on the care of God's creation.

**ACC-9. Cape Town, Southern Africa. 1993.**

*Resolution 27: HIV/AIDS Education and Prevention*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council having considered the world-wide HIV/AIDS pandemic that is acute in many countries of the world, is moved with deep concern and compassion for those infected with the HIV virus, those suffering from AIDS, and their families, especially the orphaned children.

Notes with sorrow and regret that some governments are not admitting the extent of this disease; urges them to disclose the facts regarding HIV/AIDS in their respective countries as a first step towards developing the measures and means necessary to deal with this disease.

Endorses and supports the work of HIV/AIDS education and prevention throughout the Anglican Communion and urges the encouragement, strengthening and expansion of existing HIV/AIDS education and prevention programmes.



Urges all governments, all Churches, and all religious bodies to do all in their power to fight this killer of people.

Commends the Province of the Church of Uganda on its comprehensive programme of HIV/AIDS education and prevention developed in co-operation with ECUSA, the United States Agency for International Development and agencies of the United Nations, under the title of Church Human Services - Uganda; endorses this model of international partnership and commends it to other Provinces of the Anglican Communion; expresses appreciation for the willingness of the Church of Uganda to respond to requests from other Provinces for technical assistance in developing programmes to combat HIV/AIDS in their own countries.

*Resolution 28: Development and Deployment of Nuclear Weapons*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council calls upon the Churches of the Anglican Communion to support any initiatives to seek an advisory opinion from the International Court of Justice as to whether the development and deployment of nuclear weapons and the threat to use them are legal under existing international law, and further

Resolved, that the text of this resolution be conveyed to the Secretary General of the United Nations and that the Provinces be requested to convey their responses to the Anglican Communion Office and to the Anglican Observer at the United Nations.

*Resolution 31: Nuclear Wastes*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, noting that the people of the South Pacific face the economic and ecological ravages of the dangers in dumping wastes and poisonous gases, and that a similar resolution of the Anglican Consultative Council in 1990 had apparently achieved no result, asks the Anglican Observer at the United Nations to convey to the Secretary General of the UN our concern for an immediate end to these practices.

*Resolution 34: Peacemaking and Demilitarization*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council expresses its profound hope for the success of two peace processes now underway on behalf of peace in the Philippines and the Middle East, and further hopes for the successful implementation of the peace agreement in El Salvador.

Urgently calls upon our Member Churches throughout the world to support our partner Province, the Philippine Episcopal Church, as it encourages a peace process to bring about a just peace to the 23-year-old conflict in that country. We affirm the efforts of the Peace and Justice Network in assisting parties as they seek to come together to reconcile the root causes of the conflict.

*Resolution 35: Debt and Sustainable Development*

Resolved, that this Joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, recognizing the terrible consequences of the debt burden, especially among the third world countries, recommends that the Anglican Peace and Justice Network and the United Nations Observer create a Debt and Alternative Development Working Group for addressing the burden placed on poor people through foreign debt which undermines genuine development; and the following strategies be implemented, and that the following statement be issued:

1. We encourage actions by churches and people's organizations to take all peaceful steps to place pressure on governments to eliminate or reduce the burden of debt;
2. We encourage the development of alternative models of sustainable development based on local ownership and appropriate technology.
3. We are encouraged to join with leaders of other churches in meeting with their governments and diplomatic representatives of other countries to initiate discussions of multilateral, as opposed to bilateral, debt negotiations, and to publicize such activity.

Further recommends that the next Lambeth Conference place the issue of debt and development on its agenda.

*Resolution 36: Democracy and Empowerment*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council encourages Provinces and partner Churches of the Anglican Communion to be active in working towards the creation of a substantive, participatory democracy in those countries where it is at present only a formal structure or non-existent:

1. The Communion as a whole supports the efforts of those provinces and partner churches engaged in the struggle for genuine democracy.

2. That every Province and partner Church engages in community development work and develop resources for this task.
3. That every Province, and partner Church examine its own structures, to enable people to participate more fully in decision-making processes.

*Resolution 42: International Aid Programmes*

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

1. encourages Provinces in 'donor' nations to challenge their governments about the levels, intentions and expectations of their aid programmes;
2. encourages Provinces in 'developing' nations to challenge their governments and churches about integrity with which aid is applied in their countries; and
3. encourages donor agencies to respect human dignity in their fund-raising appeals.

**ACC-10: Panama. 1996**

*Resolution 10: Climate Changes*

Resolved that at its tenth meeting, held in Panama in October 1996, the ACC expresses its support for the International Petition initiated by the WCC earlier in 1996 and which will be submitted to governments of industrialized countries concerning climate changes and encourages member Churches in the industrialized world to circulate the petition through their networks.

*Resolution 21: Anglican Peace and Justice Network resolutions*

Resolved that this ACC

1. encourages all Anglicans to work for strict controls and safeguards on personal firearms and to set an example by their own renunciation of firearms except when needed for a legitimate livelihood;
2. encourages all Anglicans to engage in the "Turning Swords into Ploughshares" programme;
3. challenges all Governments not to engage in the manufacture, import, export, storage, sale or purchase of landmines; and

4. encourages all people of goodwill to engage in supporting financially programmes to rid countries of landmines.

### **ACC-11: Dundee, Scotland. 1999**

#### *Resolution 16: Report of the Anglican Peace and Justice Network*

This ACC

- a. Receives the report of the Anglican Peace and Justice Network dated April 1999;
- b. Welcomes the breadth of issues with which it is engaged and commends the report to the provinces for reflection and action.

#### *Resolution 17: International Debt - World Bank and IMF*

The Anglican Consultative Council, meeting in Dundee between September 14 and 25, 1999, representing the thirty-eight provinces of the Anglican Communion;

- Noting with profound concern the continued burden of un-payable debt upon the poorest people of the world;
- Conscious of the great significance of the biblical and theological concept of Jubilee;
- Recognizing the dramatic success of the campaign led by the Jubilee 2000 coalition to bring to the attention of the governments of the world, and to people in general, the moral scandal of un-payable debt;

Resolves,

- a. To call upon all member churches of the Anglican Communion to take action urgently with their governments on the basis of resolutions i.15 and v.2 of the 1998 Lambeth Conference;
- b. To communicate directly with the president of the World Bank, the president of the International Monetary Fund, and the heads of governments of the G8 nations on the occasion of the annual meeting of the World Bank and the IMF to request both urgent action on the basis of agreements reached at the G7 summit in Cologne in June 1999 and further radical action to alleviate the intense suffering in many countries of the world;
- c. To urge Anglicans, together with ecumenical partners, people of other faiths, and all people of goodwill to engage in dialogue with governments of the world in

order to seek ways to ensure that the UN targets for halving abject world poverty by 2015 are met.

*Resolution 18: International Debt Burden and Anglican Giving*

ACC-11 endorses the Lambeth Conference resolution i.15 k and renews Lambeth's call to Primates to challenge their dioceses to fund international development programmes recognized by provinces at a level of at least 0.7 percent of annual total diocesan income.

*Resolution 19: International Debt - Anglican Development Projects*

This ACC noting that,

- The debt under which the countries of the Third World suffer is a shared responsibility, thus it is also necessary to share the solution;
- The transfer of technology has been a very costly process, since such technology has been the property of powerful nations; and
- The authorized loans to countries of the Third World has, in many cases, through abuse benefited only a few;

Now:

- a. Resolves to strengthen our efforts and advocacy in favor of the cancellation of the international debt of poor countries;
- b. Asks each of the delegates to ACC-11 to send a letter to each of the presidents of the countries in the group of seven (G7) to the president of the World Bank and to the president of the International Monetary Fund urging the cancellation of the international debt of poor countries;
- c. Encourages the identification of development projects in poor countries or regions that have the potential to generate resources and provide local employment.

*Resolution 25: Nuclear Weapons*

This ACC-11, at the request of the Anglican Peace and Justice Network,

- a. Urges all provinces to demonstrate their commitment to Lambeth Resolution i.11 on nuclear weapons.
- b. Urges all provinces to study and critically assess NATO's first-strike policy.

*Resolution 26: Land Mines and Arms*

*This ACC*

- a. Endorses Lambeth Conference Resolution i.13 concerning land mines.
- b. Calls upon Anglicans throughout the Communion to work with other Christians in their provinces to establish more effective control on the production, sale, and distribution of arms and weapons.
- c. Commits itself to bringing, with its ecumenical partners, these concerns before the United Nations.

### **ACC-12: Hong Kong. 2002**

#### *11. UN Observer and Environmental Network*

This Anglican Consultative Council:

- a) receives the UN Observer's report presented to the Council;
- b) adopts the resolutions suggested in the report and letter (Annex IV) as its own, namely:
  - i. asks all churches of the Anglican Communion to place environment care on their agenda
  - ii. asks all Anglican to make their own personal commitments to care for God's world, respecting all life, for "the Earth is the Lord's and all that is in it" (Psalm 24:1);
  - iii. establishes the Anglican Environmental Network as an official network of the Anglican Communion; and,
  - iv. endorses for immediate action, the declarations of the Anglican Congress to the United Nations and to the Anglican Communion.

### **ACC-13: Nottingham. 2005.**

#### *Resolution 32: Anglican Communion Environmental Network*

The Anglican Consultative Council notes the Statement to the Anglican Communion from the ACEN, and

- a. endorses its recommendation that all Anglicans be encouraged to:
  - i. recognize that global climatic change is real and that we are contributing to the despoiling of creation
  - ii. commend initiatives that address the moral transformation needed for environmentally sustainable economic practices such as the Contraction and Convergence process championed by the Archbishop of Canterbury

- iii. understand that, for the sake of future generations and the good of God's creation, those of us in the rich nations need to be ready to make sacrifices in the level of comfort and luxury we have come to enjoy
  - iv. expect mission, vision and value statements to contain commitment to environmental responsibility at all levels of church activity
  - v. educate all church members about the Christian mandate to care for creation
  - vi. work on these issues ecumenically and with all faith communities and people of good will everywhere
  - vii. ensure that the voices of women, indigenous peoples and youth are heard
  - viii. press government, industry and civil society on the moral imperative of taking practical steps towards building sustainable communities.
- b. Asks Provinces to take the following steps urgently:
- i. Include environmental education as an integral part of all theological training.
  - ii. Take targeted and specific actions to assess and reduce our environmental footprint, particularly greenhouse gas emissions. Such actions could include energy and resource audits, land management, just trading and purchasing, socially and ethically responsible investment.
  - iii. Promote and commit ourselves to use renewable energy wherever possible.
  - iv. Revise our liturgies and our calendar and lectionaries in ways that more fully reflect the role and work of God as Creator.
  - v. Press for urgent initiation of discussions, which should include all nations, leading to a just and effective development beyond the Kyoto Protocol.
  - vi. Support the work of the World Council of Churches Climate Change Action Group.
  - vii. Bring before governments the imperative to use all means, including legislation and removal of subsidies, to reduce greenhouse gases.

*Resolution 34: Anglican Indigenous Network*

The Anglican Consultative Council

- a. gratefully receives the report of the Anglican Indigenous Network [AIN]
- b. notes the AIN resolutions for its own work, contained in the Report of the AIN Gathering at Pala in 2005
- c. requests the Provinces of the Communion to support those resolutions where appropriate.

*Resolution 41: The Environment (APJN)*

The Anglican Consultative Council:

notes the recommendations of the Anglican Peace and Justice Network on the environment set out at paragraphs R, S and T of its 2004 report and refers them to the Anglican Communion Environmental Network for consideration and appropriate action.

*Resolution 46: Corruption*

The Anglican Consultative Council:

- a. notes with concern the fact that corruption in all its forms is still present in many governments, corporations and organizations
- b. commends those governments, corporations and organizations which have taken steps to tackle the issue of corruption
- c. supports the position that no person or organization is above the law
- d. encourages all governments to fight corruption at all levels and to strive for good governance
- e. to that end calls on them to take appropriate measures including removing statutory immunities and other legal barriers which prevent those guilty of corruption from being called to account
- f. recognizes with shame incidents of corrupt behavior within the church, commits itself to the highest standards of integrity in church government and encourages Provinces of the Communion to identify and strive to eradicate corruption from church, state and society.

*Resolution 47: Drought in Africa*

The Anglican Consultative Council:

- a. notes with concern the ongoing serious drought in Central and South Africa and the effect of this on populations of the region
- b. offers its prayers to the communities thus affected
- c. asks Provinces to consider ways in which aid and support can be offered.

*Resolution 48: Fair Trade*

The Anglican Consultative Council:



- a. gratefully recognizes the efforts so far made by developed countries, in particular the G8 states, to assist developing countries with their programmes aimed at providing better health and education, as well as clean water, to their populations
- b. believes however that developed countries can assist further in the realization of these objectives by the establishment and promotion of fair terms of trade between developed and developing countries
- c. requests the Archbishop of Canterbury, in his capacity as President of the Council, to convey to the leaders of the G8 states prior to their meeting in July 2005, a reminder of their responsibility towards the eradication of poverty in the world and the promotion of fair terms of international trade.

*Resolution 50: Protection of Children and Vulnerable Adults*

The Anglican Consultative Council,

- a. takes to heart the admonition in Matthew 18.6 and the priority given in Jesus' ministry to children and to the vulnerable of society; and therefore
- b. commits itself to the highest standards of care for all young and vulnerable people, seeking to ensure their protection, safety and well-being, and requests similar pledges of commitment from all the Provinces and churches of the Communion
- c. notes the recommendation from the Anglican Church of Australia that ACC establish a Safe Ministry Task Force to promote the physical, emotional and spiritual welfare and safety of all people, especially children, young people and vulnerable adults, within the member churches of the Anglican Communion, and
- d. refers the recommendation and proposed action plan to the Standing Committee for evaluation and recommendations on the further action that may be taken by this Council and the Provinces of the Communion.

**ACC-14: Kingston, Jamaica. 2009**

*Resolution 14.15: Anglican Communion Environmental Network*

Report submitted by Bishop George Browning, ACEN Chair

As a network we are relatively new; we had our beginning at the Global Anglican Congress on the stewardship of creation in Johannesburg in 2002, where a declaration and resolution were passed calling for our creation. This resolution was taken by the Anglican UN Observer to the 12<sup>th</sup> meeting of the ACC in Hong Kong in 2002 where it

was passed. This resolution established the Anglican Communion Environmental Network as an official instrument in the Anglican Communion and it calls upon churches in the Anglican Communion to respond urgently to our fifth mark of mission. Three years later, in 2005 I hosted our first meeting in Canberra Australia; the meeting was devoted to climate change and received reports from Provincial representatives. The meeting made its own declaration in relation to climate change and renewable energy. As an Australian representative I was able to speak of the already present features of climate change on the Australian continent which are experienced in more frequent and prolonged droughts, the general decline of fresh water for urban areas, much reduced water for irrigation and a drastic decline in the health of the river systems. More recently the terrible February 2009 bushfires exploded because of the convergence of extreme heat, tinder dry conditions, and very strong winds.

Despite our relative youth and the extreme importance of our portfolio, since the last report the Environmental Network has struggled to gain traction. This is due to three factors:

- 1.) No financial resources have been made available to enable representatives from the less resourced areas of the Communion to participate. There has been no face to face meeting since the Canberra meeting in 2005. the network most urgently needs financial resourcing to enable people from the two thirds world to be active and influential contributors.
- 2.) Despite our best efforts it has been very difficult to enlist significant representation from across the Provinces
- 3.) climate change has become so globally significant and urgent that it is literally impossible for a group of busy volunteers with absolutely no allocated resources to be anything other than marginally effective.

However, during this time there have been important ways in which the Environmental agenda has been pursued across the Communion by members of the network.

### *2008 Lambeth Conference*

The Lambeth Conference met in an atmosphere of internal tension within the Communion; however despite this, the conference gave very considerable attention to the various marks of mission, the fifth mark of mission receiving perhaps the highest profile.

It was encouraging that the vast majority of Bishops seemed to leave the conference convinced that they ought to take significant leadership in ensuring that the fifth mark of mission is effectively pursued. The Bishops were painfully aware that this is urgent, that time is not on our side, and that it is no longer satisfactory to simply talk about the issue; genuine and substantial goals need to be set by the Church as well as by the wider community. From the Conference about 40 Bishops across the entire spectrum of the Anglican Communion indicated they would like to be proactive in an ongoing network. The voice of bishops from countries like Bangladesh, where the effects of climate change are immediate and potentially quite disastrous was profound.

The Network is aware that on the ground there have been some wonderfully creative and bold initiatives emanating from the local Church. These initiatives have come from as diverse a range of countries as Kenya, Bangladesh, Sri Lanka, and the US and Britain. In some cases proponents of these initiatives have won local and international recognition. The Network is also very grateful for the leadership shown by some of our most influential leaders and especially from Archbishop Rowan.

In the last 12 months the political and scientific ground has shifted significantly. We are more aware than ever that environmental degradation generally, and climate change in particular, is connected to, and exacerbated by, the human footprint. We are also aware that time is not on our side. Very significant global conferences are being held later this year, it is vitally important that the voice of the Church is clearly heard.

The world economy must move away from its reliance on a carbon base to an economy thriving on the energy the sun brings to us daily (in its various forms). We must balance the inexorable movement into globalization with a recovery of sustainable local and regional communities.

Forward movement with the clarity passion and speed that is required will not come without a vision for what the future can be, and without a sense of profound gratitude for the gift of creation itself. The Church is well placed to provide the lubrication for the wheels of change.

Because this is one of perhaps the two most pressing issues facing the planet today clearly the whole Church from its leadership to its membership must be energetic, committed, informed and passionate about our involvement in a solution, for the sake of the worlds' most vulnerable, for the sake of our children and grandchildren and above all for the sake of the integrity of the Gospel. This is not a situation of opt in or opt out. Only

the ignorant, the fool hardy or the self-interested will want to stay out of a movement so vital to all of us.

In this context the future of the network and its effectiveness is dependent on several factors:

- we need the assistance of the Anglican Communion Office, the Office of the Anglican Observer at the UN and of Provincial leaders to not simply help the network, but to be the network.
- We need every Province to make the appointment of a network representative of the highest priority.
- We need the executive of the network, which has been in place for sometime to be renewed with new ideas and leadership.

Speaking for myself, I do believe the time has come for me to relinquish the reins as convener; I am no longer in a position which enables me to regularly and easily communicate with the Church's leadership. I will not step aside however and leave the network rudderless, but I encourage the Anglican Consultative Council to see that the appointment of an effective and resourced person in this role is a very high priority.

*The Environment and Sustainable Development:*

Report submitted by the Anglican Observer at the UN, Ms. Hellen Grace Akwii Wangusa, and the Revd Canon Jeff Gollither Ph D, Environmental Consultant to the Anglican Observer.

Program Areas:

The core of our program encompasses the fundamentals of survival in terms of air, food, and water, and how they are organized economically, socially, and politically. In the past, we have also focused on issues involving biodiversity, and still do, although the overall concern of our efforts today is in keeping with the Millennium Development Goals. These program areas and their extreme urgency are briefly outlined below:

Climate Change and Renewable Energy:

The scientific consensus on climate change is not difficult to describe. According to James Hansen of NASA, probably the best spokesperson in this field, the number

we need to watch is 350 parts per million (of carbon dioxide in the atmosphere). That is the number beyond which we cannot go without significantly changing the biosphere--the ecological condition of the earth to which life has adapted. We have already gone well beyond it--to 387 parts per million. According to Hansen and many others, unless we bring the number down to 350 by 2030, changes in the biosphere now underway will be irreversible. Hence, the necessity of making the transition to renewable energy immediately. The Intergovernmental Panel to Climate Change estimates that the transition must be significantly underway by 2012. This is probably accurate.

### Food and Agriculture

A central tenet of the UN's work in the environmental and sustainable development is that solutions to the environmental crisis cannot be separated from the elimination of poverty. This puts the local community at the heart of any viable sustainable development strategy. With regard to food and hunger, we have two courses of action. We can invest further in the globalize, corporate strategy for producing food at the expense of local communities, or we can complement the corporate strategy by strengthening community-based agriculture and supporting local farmers. In most areas of the world small and medium-sized farmers need financial help and technical assistance with depleted soils, water management, and the replacement of harmful pesticides with organic methods. The second approach, which builds sustainable communities, has the advantage of not only preserving biodiversity and the health of watersheds, forests, and soils, but also drawing upon local knowledge and decreasing reliance on uncertain overseas markets. Unless policies are adopted in a poverty-stricken area to support the livelihoods of small farmers, especially women, then vulnerability to hunger and malnutrition will markedly increase in the years ahead.

### Water

1.1 billion people worldwide lack access to clean water; while global consumption doubles every 20 years --twice the rate of human population growth. To help solve these problems, we work in accordance with the 1999 Dublin Conference on Water and the Environment, which advocates participatory strategies involving users, planners, and policy makers at every level--especially women-- as well as proclamations made at the 2001 Water for Peace and Nature Summit that affirm the intrinsic value of water. This approach establishes water as a fundamental human right and collective responsibility, rather than a private commodity.

## Community Development and Corporate Responsibility

In 2008, the Advisory Council voted unanimously to become a member of the Interfaith Center for Corporate Responsibility. The intent was to raise issues and questions which might help the church move in the direction of greater human rights, environmental stewardship, and sustainable development. This decision was made with the understanding that the environmental crisis threatens, even destroys, all kinds of communities, including human communities. At the same time, the current global economy may bring material comfort to a minority, but it seriously undermines the functional integrity of most local communities. Thus, the solutions we must seek require the creation of environmentally sustainable and just human communities and the adoption of strategies for economic development that help them thrive.

Current Goals: Forming stronger linkages with the Anglican Environmental Network and the creation of a thematic working group to assist us in our work

Given these circumstances, one of our immediate goals is primarily organizational; that is, we are in the process of reorganizing how we go about doing our work. We already know that we need more committed involvement from the Provinces in connection with the environment and sustainable development. However, this is not to say that the involvement and enthusiasm demonstrated by the Provinces so far has not been substantial, because it has been. ACC resolutions and declarations that had their origin at the Global Anglican Congress on the Stewardship of Creation in 2002 and others made at the first meeting of the Anglican Environmental Network, have been significant. They have given us the authority to speak and advocate at the UN on behalf of the Provincial representatives how made them. Nevertheless, this kind of involvement, important as it is, is still not enough given the world's current condition--when local conditions are rapidly changing and the need for even greater participation is essential.

For that reason, among others, adequate, effective participation from Provincial representatives in a Thematic Working Group for the UN office is also an immediate, timely, and urgent goal. This Working Group will be composed of Anglicans with special interest and/or expertise in our major program areas. The accomplishment of this goals depends, in large part, on developing and ongoing working relationship the the AECN. We hope to form this working group from key members of the Network, who will help us advocate on all issues at UN meetings, including, for ex) the Commission on Sustainable Development and a variety of other meetings and conferences related to our program areas. Overall, out goal is the create a vital link

with all the Provinces, through the Environmental Network, so we can advocate the UN on behalf of the Anglican Communion in the most effective way.

*Resolved, 11.05.09*

The Anglican Consultative Council supports the Archbishop of Canterbury in his thoughtful reflection and witness in the areas of the environment, the global economy and our support of vulnerable people and communities, and encourages Provinces:

- a. to weigh the environmental as well as the financial costs of all church activities;
- b. to assist transition to a carbon-neutral world by accepting, year on year, a five percent reduction in the carbon footprint of the Churches;
- c. to celebrate a liturgical “Season of Creation” as an integral part of the church’s yearly pattern of worship and teaching;
- d. to advocate access to drinkable water as an inviolable human right;
- e. to encourage faith communities to understand that energy is part of God’s provision, and that renewable energy should become the standard and fossil fuels be used only when renewable energy is temporarily unavailable;
- f. to provide means for Anglicans to develop competencies in environmental stewardship and theological reflection on the sustainability of creation and the appropriate use of science and technology;
- g. to advocate sustainable restorative economies with national governments, the United Nations through the Anglican Observers Office, and local constituencies.