



ACC-18

# The Five Marks of Mission *Today and Tomorrow*

The Official Report of the 18th meeting  
of The Anglican Consultative Council  
Accra, Ghana, 12th – 19th February 2023

Edited by Stephen Spencer



The Five Marks of Mission: Today and Tomorrow

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Consultative Council

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# Introduction

There were compelling reasons for choosing the Five Marks of Mission as the theme of the 18th meeting of the Anglican Consultative Council (ACC). With the promotion of unity in mission being the central objective of the ACC<sup>1</sup> it was important to draw on a definition of mission with widespread acceptance across the Anglican Communion. The Five Marks is such a definition, used in many local, provincial and international settings. It has been adopted by other churches and has ecumenical currency. Also, it is one that has evolved gradually through the work of the ACC over the last forty years and in this way belongs to the ACC more than to the other Instruments of Communion. Also, it has become a way of defining mission that different ecclesial traditions within Anglicanism have and can unite around.

There are also some important theological reasons why the Five Marks can be used to interpret the work of the ACC and its commissions and networks. As a definition it anchors all mission in God's mission, as the introduction says: 'The mission of the Church is the mission of Christ'. This is based on John 20.21 where Jesus tells the disciples 'As the Father has sent me, so I send you'. This shows that churches do not own or control mission but are privileged to participate in the mission of Christ in whatever ways they can. This mission is much greater than their own contributions, thankfully. Nevertheless, all disciples are called to 'Go into all the world and proclaim the good news to the whole creation' (Mark 16.15). For all these reasons, then, the Standing Committee decided to adopt the definition as the theme of ACC-18.

As the daily programme was being designed it was recalled that all five Marks of Mission are summed up in the first Mark, initially identified with personal evangelism at the Anglican Consultative Council in 1984 (ACC-6) but now widened to include all dimensions of mission. This is because the first Mark is based on Jesus' own summary of his mission in Mark 1.14-15. As the Anglican Communion website puts it, 'This should be the key statement about everything we do in mission'.<sup>2</sup> The first Mark therefore includes all kinds of proclamation including evangelism, public worship and the outreach of the church in its neighbourhood and region.

1 [www.anglicancommunion.org/media/39479/the-constitution-of-the-anglican-consultative-council.pdf](http://www.anglicancommunion.org/media/39479/the-constitution-of-the-anglican-consultative-council.pdf), 4.

2 [www.anglicancommunion.org/mission/marks-of-mission.aspx](http://www.anglicancommunion.org/mission/marks-of-mission.aspx)

The ACC meeting in Ghana was therefore structured around the Five Marks, with one of the Marks allocated to each of the main working days. With five such working days this meant a clear and inclusive architecture for the meeting was put in place, with the first day introducing the content as a whole. Furthermore, an increasingly popular way of summarising the Marks, using five words beginning with 'T', provided a memorable title for each day, ie. 'Tell', 'Teach', 'Tend', 'Transform' and 'Treasure'. The reporting of the ACC's commissions, networks and departments was then organised within this structure, with each one of them allocated to the most appropriate day. Related resolutions were also discussed on the most appropriate day. It was also recognised, though, that all the Marks belong together – they are five facets of the one mission of Christ – and therefore each day expressed every Mark to some extent.

To begin each day a set of Bible Studies were written and delivered. These were a key component of the schedule because they offered inspiration for the work of delegates as they undertook consultation around each Mark. On each day, then, a Bible study would introduce and reflect on one of the Marks. The early chapters of Mark's gospel were chosen, especially passages which show Jesus and the disciples serving God's mission in a variety of ways. Within each Bible study each participant was invited to share their experiences of that Mark of Mission, allowing them to contribute to the thinking of others and also allowing everyone to grow in their awareness and understanding of different ways of doing mission from other contexts. Participants also saw how Mark's gospel affirms and constructively challenges their experience and understanding of mission in various ways.

Each Bible study, lasting 90 mins, began with opening prayers and a short testimony from an invited speaker from one of the five regions of the Anglican Communion, starting with the hosts from Ghana. The testimony was all about ways the designated Mark of Mission finds expression in their own context and in their own personal life, to stimulate everyone also to share how it finds expression in their own contexts and lives. An introduction to the set passage from Mark's gospel, by a theological adviser, then showed how that passage provides foundations and guidance on that Mark of Mission, followed by discussion of how the passage speaks to what had been shared already: how did it affirm it? How did it constructively challenge it? Finally, on each day three tables were invited to share their findings with the room as a whole, allowing every delegate to hear from every table through the course of the week. Delegates also sent feedback to a dedicated email address. Much of this rich and diverse feedback, along with the background notes on each passage, is included in this report.

The pages that follow, then, do not just give an account of a business meeting of concern to those who attended. They also open a window onto the ways mission is now understood and put into practice in a global branch of the Church of God. For this reason this report will be of interest to all who are interested in mission and to all who hear the call of Christ to make disciples of all nations.

ACC-18, though, was much more than Bible study and business meeting. Every delegate came away with a rich treasury of conversation and experience, with worship at its heart and challenge and affirmation woven throughout. Sadly little of this can be captured in the pages of a report. But what can be added is that ACC-18 would not have taken place without the thoughtful and generous hospitality of the Church of the Province of West Africa and especially of Archbishop Cyril Ben-Smith and his team. Everyone who attended, delegates and staff, are very grateful for that.

I would like to express thanks to Daniella Donkor who compiled the reports, feedback and resolutions within these pages.

**Stephen Spencer, Anglican Communion Office**





Archbishop Cyril Ben-Smith of West Africa, Archbishop Justin Welby and Archbishop Howard Gregory of the West Indies during the ACC-18 visit to Cape Coast Castle. In response to the visit ACC-18 adopted Resolution 4(f) on page 108.

# Presidential Address

## *The Archbishop of Canterbury*

### 12 February 2023

Genesis 12:1-3. *"Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."*

The ACC is unique amongst the instruments of the Anglican Communion, in that it gives a key role to the laity. And that is so vital to the life of the Anglican Communion because while so much of the thinking of the Anglican Communion concerns clergy, bishops, archbishops and primates, the life of the church is lived at the local level, by the whole people of God.

At the local level many people live the lives they are given, think the ways that they have learned and, as for all Christians, have the Holy Spirit working in their lives no more and no less than in the lives of the clergy, bishops and archbishops. For we all begin as Christians in the same way, admitting our sin, believing that Christ died for us and confessing his lordship over our lives individually and in society. As Paul says in Romans, "there is no distinction".

The task of the church has been, since the first Pentecost, to declare the marvellous works of God and to call people to live out their trust in Christ, living out the life to which they are called as may best for them be and to the best of their ability and understanding.

Yet the church is a body made of different parts, as Paul writes in I Corinthians 12, and no part may say to any other part "I have no need of you". And in the same way as the grace of God is scandalous to those outside the life of faith, so is the love between Christians a scandal to those outside the life of the church – and tragically also to many Christians.

The scandal of grace is that God forgives sinners, terrible sinners, and that if we are like Jesus with Zacchaeus up the tree, or like the woman caught in adultery, or all those in the churches to which Paul wrote letters, or the churches of

Revelation 2 and 3 addressed by the glorified Christ, we seek to welcome sinners, saying that they can attend the church before they believe, and that they believe before they learn Christian behaviour. We do not seek good people to come to church, but sinners seeking God and finding that journeying with God requires them to allow themselves to be transformed.

To those outside the church this grace of forgiveness from God and to one another is appalling, for it seems to deny my right to justice or revenge. When a person realises that we worship a crucified God, it makes no sense to forgive.

There is one more way in which we are identical. It is that we will all face judgement, and the more we are entrusted to lead the church the more we have responsibility. The only way I come before God without condemnation (Romans 5:1) is that in the words of the old hymn, Rock of Ages, I plead the sacrifice of Jesus on the cross. "Nothing in my hands I bring, simply to your cross I cling".

Abram is an example of conversion, and friendship with God, because he had to learn that God's hope comes only when we do not seek other help. Abram cannot have children, has no land, has nowhere that is home. His life is without fruit. He obeys God without evidence, reconnaissance or planning. His first test is that there is famine (12:10-20) so he leaves the land and fails in faith. But he is not condemned, for he trusts God who is the giver, free, and only by promise, of "well-being, security, prosperity, prominence".<sup>3</sup>

Our first scandal as Christians is the fact that we live by gift alone ("What have you that you were not given", I Corinthians 4:7). Yet, like Abram we live in a world that depends on contract and exchange, but we serve God whose world is based on gift and covenant and failures forgiven. The church must reflect God's world, not the contractual world around us. And that is seen by the contractual world as scandal, for it depends on the God we cannot see.

The second scandal, of unity and interdependence, is worse in many parts of the financially richest world. That is because we have lived in a culture where community and mutual responsibility have almost been eliminated over the last 75 years. They have not vanished but they are no longer the way we relate to each other and to others around the world. There is often compassion, but there is also individualism.

Authority is more and more held in suspicion, whether it is from monarchs, churches, governments. Each makes their own life, with their own code. Each has

3 Brueggemann, Genesis, page 119



their own truth. But we believe in The Truth, The Way and The Life, who comes to us from above.

That sense of individualism, of not accepting outside authority to oneself – indeed of treating such authority with immense suspicion – lies behind the fact that in the UK the majority of people now belong to no faith at all. Whether it is Christianity, Islam, Paganism, Judaism, Hinduism or any other, they do not belong. For years I have been told that Islam would take over Europe. I have always said that would not happen, but the great danger was the secular ‘nones’, those who asked about their faith say: ‘none’.

The result is clear. When in the last few weeks I talked of our interdependence with all Christians, not just Anglicans, in the Global South, I was threatened with Parliamentary action to force same sex marriage, called in England Equal Marriage. When I speak of the impact of the Church of England’s actions abroad those concerns are dismissed by many – not all – in the General Synod – remember that in the Church of England archbishops do not chair the General Synod and do not organise its business or its debates. Secularism is growing in huge parts of the world, including in the USA where ‘nones’ are the fastest growing group in religious affiliation. Amongst the UK under 30s no faith is up to 75% in some places.

In much of the global north we are in a time of post Christianity, seen by large numbers as a superstition left behind, or even not seen at all, simply unknown. We are in a completely different culture to even 30 years ago.

We replace morality and Christian faith with personal control over our bodies, birth with genetically designed babies is not far away and deaths at the time of our choosing, for we are told that it is our right to choose our time and manner of death and no morality is allowed to take that from us. Even my predecessor but one, George Carey, supports assisted suicide strongly. It is a morality for the wealthy, powerful and intellectually educated: it is a morality that does not believe in human sinfulness and failure.

This is where the church struggles – people think of the Anglican Communion as one body, and indeed we are, and also one body with all Christians of all churches everywhere, but we are made up of remote parishes in Papua New Guinea as well as huge churches on Wall Street. The church is prayed for by Christians in the plains of Africa and the jungles of Amazonia.

And it is here, at the very local, that profound transformation happens every day. It is here where people are affected by the challenges of the world and can see the opportunities of the future, here where prophetic voices speak to the church, where people are affected by the decisions made by leaders and where Christians serve in their communities.

And it is at the local level that intentional discipleship is necessarily lived differently because of different cultures, for we are not the same, although we are one. That is one of the basic reasons why as well as being interdependent we are also autonomous as Provinces. There is no reason why one group should order the life and culture of another. Such control is often neo-colonial abuse. Money, power, access to resources should never call the tune, yet such is the lust for power in all human beings – and I include myself, for I sin like everyone else – that one group always seeks to tell another what to do.

That is why, in a postcolonial world, where every day we face more attacks on Christian faith and Christian churches, we have to find marks and signs that show we are one, and yet do not result in the imposition of one powerful group's values on another. It does not matter whether it calls itself the Archbishop of Canterbury as a focus of unity and an instrument of Communion, the Primates' meeting, the Lambeth Conference, or any other – any submission to the will of those outside our own Province must be voluntary, never compelled.

But that raises a huge question. How can we bridge the gap between interdependence and autonomy without abuse of power?

The Chicago Lambeth quadrilateral from the 1880s sets what guides our belief:

1. scripture properly interpreted,
2. the two dominical sacraments of baptism and communion,
3. the historic episcopacy locally adapted,
4. the creeds.

The five Marks of Mission are what we *do*. They are the signs of Anglican character which began to be developed in a report to ACC-6 in Badagry, Nigeria, in July 1984. They are the theme of this conference. Here are some comments on them:

1. Tell – every Christian should be confident in proclaiming the Good News of Jesus. The church must proclaim the good news of Jesus.
2. Teach – how does every Christian, in their own context, show what it means to be transformed by Jesus? How does a farmer teach others what it means

to be a Christian farmer, or a Christian banker? How can every Christian be confident in explaining the scripture, and explaining how it transforms the world and our very different lives?

3. Tend – this one is obvious. How do we look after one another? We are gathered here across different contexts facing different challenges. All of us are adopted children of God, made in His divine image.
4. Transform – the church seeks to transform the injustices of the world and to bring peace and reconciliation, the capacity to disagree without hatred.
5. Treasure – we are facing a climate crisis in the Creator's creation. We must confront it and win.

The Instruments of Communion set out how we are organised, brought together. They concern us this week. The four Instruments of Communion express how we *relate*. They are

1. The Lambeth Conference dating from 1867,
2. the Archbishop of Canterbury in post Reformation form from the 1530s continually developing – but in origin from 597,
3. the ACC from the 1960s and the
4. Primates' Meeting from the late 1970s.

The Instruments have grown and changed over the years. They have responded to changes caused by wars, colonialism, decolonising, corruption and failure, heresies and schisms, technological and scientific advance. They have never had either doctrinal or ethical authority, but they have moral force.

When times change so must the Instruments. Well, the post World War II era is ending. The international order is changing. Wars and technological destruction are growing, climate change is increasing, the power of international bodies is failing. Commerce and modern economics are losing the fight to grow faster than populations, to meet increasing needs. The future is for shaping; it may be wonderful and generous, if Christians act as one, declare the beautiful, support the generous, love one another. We can play our part. That is God's call. "Bless the world". It has been so since Abram was called as a blessing.

When times change so must the Instruments. If we have another world war the Instruments must be capable of keeping us linked and seeking peace. If climate change brings natural terror after terror the Instruments must be effective in promoting mutual hope and advocacy for those who suffer most. If one part of the world tries to keep the rest at bay and refuse those needing to move to survive,

the Instruments must give us the way forward in mutual help where country comes after obedience to God.

My desire is to see Christ glorified in truth, and in my heart of hearts I can say with truth that is what I aim for. I may well get things wrong, but let me be clear before other people outside this room gather to tell me what I must do, I will not cling to place or position as an Instrument of Communion provided the other Instruments choose a new way. The Instruments are just what their name suggests, they exist to serve the call of Christ.

This is a true world crisis, in which the Global South, although economically poorer, is in many ways richer in culture and community. A crisis is a moment of decision, and the Churches must listen to the Holy Spirit, and while doctrine and actions are called to be the same, sin is to be condemned. We are to seek Christ and obey.

But that is where we find our difficulty, because as the well mannered but very tough General Synod showed, we are deeply in disagreement, but not through lack of integrity, corruption, lying, or giving into the culture, but because we interpret scripture differently, understand the work of the Spirit differently, and wear different cultural glasses.

And that takes me back to Abram. Because he was prone to mistakes, he sinned, but he loved and trusted God and held nothing back. He left his home, and country, he was ready to lose his son. So much of what we do leaves God out of our thinking, but God is to be trusted, even with a sinful church. We have been worse and found better.

So let us trust the Lord Jesus Christ as Abram did and live in that trust even when we see great errors, even sin amongst us sinners. Do not fail to correct it, but let us act in love, for Paul tells us in I Corinthians 12-13 that we need each other, and when we act without love we are nothing.

*Now God said to Abram*, and out of nothing brought forth a people Abram never saw nor knew, a people to bless the world and show the Kingdom and bring salvation to the lost.

# Day One Tell



# DAY ONE: TELL

## *To proclaim the Good News of the Kingdom of God*

### Bible Study – Mark 1.9-15

<sup>9</sup> In those days Jesus came from Nazareth of Galilee and was baptised by John in the Jordan. <sup>10</sup>And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. <sup>11</sup>And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

<sup>12</sup> And the Spirit immediately drove him out into the wilderness. <sup>13</sup>He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

<sup>14</sup> Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, <sup>15</sup>and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

#### *Background Notes*

After Jesus has been baptised by John and filled with the Spirit, and after spending time in the wilderness preparing for what lies ahead, he powerfully launches his ministry in Galilee. Mark 1.14-15 clearly shows that Jesus' teaching about the kingdom of God is to be the keynote of his ministry.

This is revealing because it shows that mission is not about two parties, the saviour on the one hand and the people of Galilee in need of salvation on the other, but of three parties: the incoming saving kingdom or reign of God, which is beginning to change everything; Jesus and his followers who are the heralds and sometimes the instruments of that incoming reality; and the people of Galilee who hear and respond to what is happening and make it a reality in their own lives. Jesus, then, points away from himself and towards what God is doing in people's lives all around him. Sometimes he is even taken by surprise at the way others find salvation through him (as when the woman touches his garment). This humility can be seen in the way he uses the title 'Son of man' for himself, rather than grander titles like Messiah or Son of God. All this is an important lesson for

missioners and evangelists – they are never at the centre of God’s mission but merely its heralds and sometimes its instruments.

Mark’s gospel ‘follows through on this programmatic announcement by presenting the full range of Jesus’ activity, which defines the meaning of the kingdom’ (Senior and Stuhlmue<sup>4</sup> p.213). This happens in summary fashion over the first three chapters and then at greater length over the rest of the gospel. In these Bible studies we examine five major dimensions of this activity, broadly corresponding to the five Marks of Mission.

The first of these dimensions is one seen in these verses, a keynote activity – proclamation of the kingdom through evangelism. This is the use of words of exhortation, to any who will hear, to take to heart the good news of God’s incoming reign and then allow this to transform their lives. But as we have seen this verse also summarises all that Jesus and his followers do, so includes other kinds of proclamation, such as their healing ministry, their manner of living, prayer and worship, including how he took himself off to lonely places to pray, and their journeying to Jerusalem and his passion, death and rising again. It becomes clear that in the different situations they find themselves in, Jesus and the disciples proclaim the good news of God in many different kinds of way.

As Christians and churches we also find ourselves in many different settings and situations. In our Bible studies we will think about how proclamation can best take place in these, thinking not only about evangelism but of other kinds of activity. In this way we will explore how best to express the first Mark of Mission: ‘The mission of the Church is the mission of Christ to proclaim the Good News of the Kingdom of God’.

## Feedback from table groups

### Table 1

*The opening sentence of Mark affirms the call to TELL (Proclaim) the message which Mark and later Jesus does throughout the passage. So the passage affirms the First Mark of Mission, of telling. This telling must be drawn from our individual experience of the good news. Secondly (drawing from the presidential address), the growing number of those who describe themselves as having no religion, the “nones” highlights the dichotomy of being religious and being spiritual. People choose to be “none” because of their experience of (disappointment with) the institutional religion which they feel*

4 Donald Senior and Carroll Stuhlmue<sup>4</sup>, *The Biblical Foundations of Mission*, Orbis 1988.



*has failed them. But does that take away their spirituality? It begs the question as to whether we are called to be “religious” or “spiritual”? Thirdly, the growing presence of the “nones” provides an opportunity for the Anglican Communion to TELL (proclaim) the gospel as enjoined by Edward J. Burns (b 1938) in his hymn “We have a gospel to proclaim”. We have the opportunity to Tell (proclaim) the entire good news to all – youth, children, men and women – the good news about the promise of abundant life to all.*

#### Table 6

*There is a different experience in the Global South where Churches are growing compared to the West where Church attendance and the relevance of Christianity in a secular society is declining. We therefore need to ask ourselves hard questions. What do we have to do to make people receptive to the Good News? What do we have to do to remain relevant in a changing society?*

#### Table 9

*South Sudan: during the war telling people about Jesus Christ was not an easy task. But they were told in the mountains, and village to village, in different churches. There was a zeal of going ahead.*

*Ceylon: telling is something very difficult. If not for the 12 disciples, Christianity wouldn't have been shared. It's difficult in smaller denominations, losing Christians. Looking at the next generation, the people from 15-30, the Church is actually losing them. So there needs to be a full focus on the youth, getting them far more involved. That is something that is key – proclaiming the Christ in youth ministry.*

*Indian Ocean: Mothers' Union have been working with those that have been addicted to drugs. It is helping them to move on and cope with the situation. Street pastors help those addicted to drugs. They go and minister to them, giving dinners and bringing presents for Christmas. In Seychelles, Anglicans are involved in some national committees, such as the AIDS committee and with the inter-faith community. Ministers are meeting the needs of people, such as inviting fisher folks to Church and having a listening ear, being there for people who are in trouble, or having family issues. There is a ministry of presence.*

*Zambia: there is the challenge of the 'prosperity Gospel' in some churches. They are not talking about the cross of Christ. They teach that the prosperity of Christ doesn't allow for the Cross of Christ, or sacrifice. You get a big car, big house. In this context, what is the Kingdom of God, what is the Good News?*



*Ghana: teach them while they are young. Teach them about our liturgy when they are young and they will grow with it. Recite certain phrases. Let us be examples. We are allowed to teach people in the congregations. The Church must not just take but also give. We should be able to sponsor. The Church should be involved in business by telling business people about the Word themselves. Provide education. How are we demonstrating by our conduct the Good News? How are we observing? Observe and act.*

*Usually we do Bible study in every congregation every single day, then we do home visits. Create Mothers' Union. Preach the word of God. Become believers. We are missing the outreach. Return to Christ. It's a hard task.*

### Table 11

*What is "telling"? We summarised it as: Read the Bible; Explain the Bible; Give testimony of our transformation; Invite to follow Jesus.*



## Day Two

### Teach

## DAY TWO: TEACH

### *To teach, baptise and nurture new believers*

#### Bible Study: Mark 1.16-20

<sup>16</sup> As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. <sup>17</sup> And Jesus said to them, ‘Follow me and I will make you fish for people.’ <sup>18</sup> And immediately they left their nets and followed him. <sup>19</sup> As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. <sup>20</sup> Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

#### *Background notes*

It is significant that as soon as Jesus begins his mission, he calls disciples (1.16-20). His mission is not about one hero working on his own but of a community of fellow-workers. He calls a mixed group, including poor fishermen who cast nets from the shoreline, wealthy fishermen who have their own boats and hired men, tax collectors who collaborate with the Roman rulers, revolutionaries who want to fight them, and a wide group of women and men who accompany and assist him.

He calls them in a language they can understand: ‘Follow me and I will make you fish for people.’ He calls them to turn from their old ways of life and to journey with him, seeing the world with new eyes and new vision, a world in which the grace of God’s saving kingdom is breaking in all over the place, a message that is so good it *has* to be shared with everyone far and wide. This shows Jesus not just offering new teaching but founding a movement in which everything will be seen differently, a movement of transformation.

He calls twelve disciples, a significant number symbolising the restoration of the twelve tribes of Israel. This shows that the movement is about the restoration of the whole nation. Soon, though, he also begins to welcome Gentiles into this movement, a development which will later take it beyond the borders of Palestine and across the Mediterranean world and beyond.

The disciples are called, taught, formed and nurtured by him and by each other as they journey around Galilee living with each other as a company of missionaries. When they take the road to Jerusalem he spends more time teaching, encouraging and sometimes criticising them. They accompany him as apprentices, not only listening to his teaching but being formed in their hearts and habits by his way of life. To them is given the mystery of the kingdom (4.11) and, significantly, they are sent out to proclaim and to heal (3.13-19, 6.7-13), extending the movement. They are called to devote themselves totally to the mission of the kingdom (1.17, 8.34, 10.29-31, 42-5). It is not always easy and sometimes they fail to understand what Jesus is showing them. But, overall, this illustrates the truth of the African proverb "If you want to go fast, go alone; but if you want to go far, go together."

This apprenticeship model of learning can be found in many aspects of church life around the Anglican Communion today, though sometimes it is not recognised as such. It is an expression of the second Mark of Mission, 'The mission of the Church is the mission of Christ to teach, baptise and nurture new believers'. How far is it present in your own church, diocese or province and how could it be encouraged and extended through church and diocesan programmes and through seminaries?

## Feedback from table groups

### Table 10

*This Mark finds expression in our contexts through opening up our sacred spaces to the public; following up on visitors who we first make contact with; teaching over a long time, not just once. When people come from other denominations there need to be programmes to teach them Anglican perspectives. Discipleship can be a long process of building relationships. Also there is the issue of some being called to leave their job/ vocation of fishermen, when most Christians are called to stay in their current role or job even after conversion or baptism. Sometimes the growth is hidden and takes a long time to develop.*

*Baptism is not just a cultural or life event. The baptised give firm commitments and covenant in the questions they are asked at baptism. We should have them on post-it notes on our mirror. The image of baptism is one of repentance and transformation towards God.*

*Sometimes we only teach people how to live/ behave in church, not in the world. We create a bubble, sometimes through our systems. By teaching people how to live in and challenge the world, we will transform the world.*

*We need to constantly teach new believers and old believers to make their lives like that of Jesus.*

## Table 6

*Teaching is essential to Christian Ministry to grow the Church and grow the faith of its members so that they can grow the Church.*

*The members at this table responded to the passage from the Gospel of Mark from the different contexts of East Africa, the Philippines, England, Canada and Australia.*

*The Church is thriving in East Africa as its heritage is Evangelical Anglicanism. As described by the member from Kenya, the Church is on fire which impacts positively on all Church members as they become missionaries for the Good News.*

*In England, there are a range of programmes to nurture Christians, such as Christian enrichment courses for Lent and pre-evangelism courses such as Alpha and Emmaus. There is also social outreach such as providing meals and heating for those who are hungry and need warmth.*

*In the Philippines, which is a predominantly Christian country, the challenge is to keep young people connected with the Church. The challenge is to intensify the teaching part of ministry.*

*The challenge for the Church of South India in nurturing and evangelism is constrained by the aim of the current government for Hinduism to be the predominant religion. There are changes to the law that are anti-conversion. There is a movement to attract Christians back to Hinduism. People in poverty are not attracted to Christianity, as they will lose government benefits. People from the villages are discouraged from inviting Christian pastors into their homes for Bible study or worship. Nurturing can only take place in Church on Sundays, but increasingly there are programmes that require Christians to work on Sunday.*

*The passage from Mark teaches us that people are receptive at times of vulnerability. The disciples were called when they were exhausted after fishing all night. The Church has to make the most of opportunities when people approach them at a "vulnerable" time, such as marriage and baptisms.*

*The fishermen in the passage from Mark were mending their nets, so they could fish again. We need to mend the fabric of our nations where there is persecution of Christians.*

## Reports

### *Secretary General's Report*

1. This report aims to inform ACC members of key matters related to the internal workings of the Anglican Communion Office (ACO) as well as wider matters related to nurturing the Communion itself. It covers my activities since I began my role as Secretary General on 1 September 2022, my priorities for 2023, and those matters that are on my heart for the Anglican Communion.

### Handover

2. I was grateful to Archbishop Josiah for the time that we were able to spend together before I assumed office. I learned a lot from his knowledge and wisdom, with his many years as Secretary General of the Anglican Communion.
3. I am grateful to the ACC Chairperson, Archbishop Paul Kwong and Vice Chair, Maggie Swinson for their support as I continue to settle into my role as Secretary General. The members of the management team and other colleagues at the ACO have been supportive during these past few months. I am ever grateful for their cooperation and team work.
4. During my first few months in post, one of my key priorities was getting to know the staff of the Anglican Communion Office. Their knowledge, professionalism and hard work is a key reason why it continues to achieve all it does. I placed particular emphasis on meeting with the Directors who are directly accountable to me, alongside the CEO of the Lambeth Conference Company and the Executive Director of the Anglican Alliance. The aim was to better understand their role, the responsibilities they hold, the main challenges they face, the opportunities that exist, their priorities for the coming season, and their long-term vision for what might be achieved. I learnt a great deal and look forward to continuing to support them in their work. I also spent time gaining a fuller understanding of the key international relationships and processes, from human resource management to the financial workings of the organisation.

### Updates on Staff at the ACO

5. 2023 will see the commencement of some new Directors on our leadership team. A new Director of Unity Faith and Order, Dr Christopher Wells, was appointed and took up his role on 1 November 2022. Ms Grace Barlow was appointed Director of Administration and Logistics and took up her role in

October 2022. The new Permanent Representative to the United Nations has been appointed and will be taking up the role on 13 March 2023. I look forward to the important roles that they will play as the Anglican Communion Office works to serve the Communion.

6. Within the Secretary General's office, three new appointments have also been made: Ms. Caroline Thompson as Private Secretary to the Secretary General, Mr. Tyler Jordan as Events and Travel Officer, and Ms. Daniella Donkor as Governance Officer. Bishop Jo Bailey Wells was appointed Bishop for Episcopal Ministry in the Anglican Communion, and Mrs. Kari Loureiro as the Episcopal Ministry Support Officer. Mrs. Janet Miles will work to support the Communications work of Phase 3 of the Lambeth Conference. Revd Canon Dr Stephen Spencer will also be supporting the Lambeth Conference Implementation Phase. They all assumed their duties in January 2023. A Senior Communications Manager has also been appointed, and subject to relevant pre-employment checks will begin on 1 March 2023. We look forward to working together with these new recruits, as committed and gifted professionals now a part of the ACO.
7. I am conscious that, as a small organisation, staff retention can be difficult. We have therefore explored how we might be more intentional about developing staff and reflecting their increasing experience in their roles and salaries. The annual cost of living salary increase will be discussed by the IAFAC in February with a recommendation put to Standing Committee for approval. This will take into account current UK inflation rates, salary growth in the UK and particular benchmarking with similar organisations to the ACC. A review of individual job descriptions and corresponding salaries has also begun and will continue throughout 2023 with recommended changes submitted to Standing Committee. Staff development and training has been built into this year's Personal Development Review to identify where we can support staff in their professional growth. We also continue to review our working culture and practices to provide an environment in which staff are happy to work while also maintaining a good work life balance. Since the Covid pandemic, this now includes a hybrid working model between the office and home.

### Strategic Plan and ACC Resolutions

8. The Anglican Communion Office Strategic Plan was very helpful for me to understand more of the strategic direction and priorities. I am now seeing several important matters from a new perspective, and others with a greater degree of nuance. I have been reflecting on how we continue to take this

strategic plan forward over the coming years. This will continue to involve many discussions with colleagues, both internal and external, as I seek counsel from others, and it will entail much prayer as I reflect personally on the calls God has placed on my heart.

9. The outcomes of the Lambeth Conference will also be incorporated into the development and rollout of the Strategic Plan. I look forward to charting the way ahead with the guidance and support of the Standing Committee over the coming months and years. We continue to implement resolutions of ACC-17 and will keep the Standing Committee informed of progress. One example of this is that a 'baseline survey of the implementation of ACC resolutions on gender justice revealed that there was some significant barriers and work needed still to be done to achieve gender justice across the Anglican Communion.

### St Andrew's House

10. The lease for St Andrew's house from the Community of St Andrew's at a peppercorn rent has been renewed for a further 10 years, until 2032. We continue to be responsible for the maintenance and upkeep of the building. A review of the building use and guest house was requested by the Standing Committee. Interim findings were reported in February 2022, and I will now be working with colleagues to complete this review and produce a series of recommendations for the Standing Committee's consideration. I am particularly aware that, with the increase in activity and large meetings such as Standing Committee and the Compass Rose Society returning to St Andrew's House, it is becoming difficult for the warden to cope alone, and we have started discussions on the best way forward.

### Calls with Primates

11. I am fortunate to have the background of working as Archbishop Justin Welby's Adviser on Anglican Communion Affairs and knowing many primates through this role. Due to the nature of my changed role, the nature of my relationship with primates has also changed. Over the past months, I have been holding one-to-one meetings with Primates, to better understand their provinces. Learning the challenges that they face, and the hope that they hold for the future of the Anglican Church has been very eye-opening and helpful. I have also been seeking to ascertain what key events may be taking place in the life of their provinces over the coming months and years for which my



support and/or my physical presence would be helpful. This information is helping me to prioritise my work and travel over the coming months and years.

### Provincial Contributions

12. I have raised the issue of Provincial contributions to the Inter-Anglican budget during my calls with Primates. Some have expressed concerns at their ability to provide their contributions given the financial strain on their Provinces during the Covid pandemic. In light of this, we may need to review the allocations of contributions from each Province to reflect these concerns. It is important for us to have a solid financial position to meet some of the needs within the Anglican Communion.

### The Lambeth Conference

13. Exploring the theme 'God's Church for God's World' and inspired by 1 Peter, the fifteenth Lambeth Conference challenged us to look outward, to the needs of the world, with the hope of the Gospel. I am delighted that 635 bishops and 464 spouses travelled to the UK in 2022 to take part in this important gathering. After two years of lockdowns and Covid restrictions, the opportunity to meet face-to-face was very special. It provided space for prayer, fellowship and conversation. Many bishops have shared with me their joy about the conference and are speaking of a rejuvenated Anglican Communion.
14. The Lambeth Conference was designed to run in three phases as follows: Phase 1: 'listening together' (2021/2022) featuring online gatherings and conversations, Phase 2: 'walking together' (July-August 2022) for the event in Canterbury and Phase 3: 'witnessing together' (2023-2026) which will take forward outcomes from the conference and build on the Lambeth Calls. Feedback from the Lambeth Calls sessions at the conference are being taken to the Phase 3 group. They will be shared back as a gift to the Anglican Communion, inviting provinces and dioceses to consider them.
15. Two reports are due about the Lambeth Conference. Firstly, the Lambeth Conference Resources Guide captures key moments from the event and links to relevant materials and films of sessions at the conference. Secondly, the official conference report, being compiled by Stephen Spencer at the ACO, will cover Phase 1 and 2, with reports and addresses, from the bishops' conversations and the conference itself [published July 2023].
16. Bishop Julio Murray chairs a group to work on Phase 3 of the Lambeth Conference, not least on the Calls which relate to key areas of the ACO's

work. Bishop Jo Bailey Wells will also shape this work, as part of her role as Bishop for Episcopal Ministry in the Anglican Communion Office. The aim is to enrich the life of the Anglican Communion as we seek to be God's Church for God's World. A Phase 3 report has been compiled to inform the Anglican Consultative Council, which will be presented during the week of ACC.

17. Many bishops appreciated their Bible study groups from the conference. Bishops also met in these same groups for Lambeth Call sessions. They provided space for relationships and at times, some hard conversations to be had in a safe space. Following the conference, many groups are continuing to meet online. Phase 3 work will focus on encouraging and resourcing these groups. A team of facilitators has been set up to support this.

### Primates Meetings

18. Primates' Meetings are held at varying intervals around the world. The most recent in-person meeting was a hybrid meeting at Lambeth Palace, London, in March 2022. A virtual Primates' Meeting was held in December 2022. The next in-person Primates' Meeting is scheduled to take place in Rome in the spring of 2024.

### Provinces of the Anglican Communion

19. The new province of *Igreja Anglicana de Mocambique e Angola (IAMA)* has now been inaugurated as the 42nd province of the Anglican Communion. This follows the constitutional review and observations made by the ACC legal adviser in liaison with the senior leadership of the Anglican Church of Southern Africa and the proposed province. The inauguration took place on September 24th, 2021, marking the 150th anniversary of the creation of the Anglican Church of Southern Africa. However, due to Covid restrictions, the ceremony was virtual. I had the privilege of joining the Archbishop of Canterbury to attend the Provincial celebration in Mozambique in November 2022. We visited the northern Capo Delgado region to see the work of the Anglican Church in Mozambique with ecumenical, interfaith and UN partners in peacebuilding.
20. The process for inaugurating the Church of Ceylon as a new Province is pending the creation of the third diocese as per the request of Standing Committee. Lambeth Palace and the ACO are in touch with the Church of Ceylon on this matter and will continue to work with and support this progress.

## Anglican Communion Commissions and Networks

21. Since ACC-17, three new Commissions have been established. Firstly, the Science Commission, which has received significant funding from the John Templeton Foundation, and which will make a big impact going forward not least through its hub in Kenya. Secondly, the Evangelism and Discipleship Commission, which is supporting and extending significant work in Church Planting across the Communion as well as Intentional Discipleship through the Jesus Shaped life Programme. Finally, the Commission for Theological Education in the Anglican Communion (CTEAC), which will continue the networking and resourcing that it has initiated over the last five years. The launch of these Commissions demonstrates that the aims of the ACO review and re-structure in 2020/2021 are being achieved, as mission work previously done from within the ACO is now owned and extended by these Commissions, whose board memberships are nominated by Member Churches of the Anglican Communion.
22. It was a huge privilege to join, albeit briefly, the newly constituted Inter-Anglican Standing Commission on Unity Faith and Order (IASCUFO) when they met in Nairobi in December 2022. I shared with them my vision for their work and outlined some of the things that came out of the last Lambeth Conference and need to be taken forward.
23. Commissions and Networks have continued to flourish within the global Covid pandemic, maximising the opportunities to engage virtually. It has been a time of fruitful collaborative work between Networks in the form of webinars, newsletters and resources including themes of Covid, Ecological Crisis and Gender Justice. The contexts of the last three years have also inspired renewed energies in vital areas of mission which has revived networks such as the new Anglican Health and Community Network and the Anglican Communion Youth Network. Prominence at the Lambeth Conference was given to the work of the Safe Church Commission highlighting the importance of the need for every province to ensure that they have good policies, procedures and processes in place to keep people safe from harm. There is more work to be done in terms of facilitating greater linguistic diversity and ensuring that Commissions and Networks reach all parts of the Communion. The Communion is deeply enriched by and enabled to participate in mission through the commitment, passion and dedication of hundreds of members who give their time, faith, expertise, funds, stories and prayers to the Commissions and Networks: "The Church exists by mission, just as a fire exists by burning." (Emil Brunner). I commend to you the inspiring reports of all the Commissions and Networks in the meeting documentation.

24. In order to build on the work done with Bishops' spouses through the Lambeth Conference journey, the ACC Standing Committee have approved the formation of a Network for Bishops' Spouses. An interim group is being set up to oversee the establishment of the Network until a Steering Group is identified with representation from the regions. The Network for Bishops' Spouses will aim to promote connection between spouses for fellowship, encouragement and equipping.

### Anglican Alliance

25. The Anglican Alliance supported the Communion's global Covid response, which included convening a global task force and regional working groups to identify emerging issues and church models for effective responses as well as sharing this learning through over 35 regional and global webinars. They also developed an online resource hub with health resources and Bible studies (in four languages) and liaised with the World Health Organisation for briefings for church leaders. Finally, they developed policy and facilitated Communion advocacy with national governments and the G7 on vaccine equity.
26. The Communion Forest, a Communion-wide movement for ecosystem protection and reforestation, was launched at the 2022 Lambeth Conference. This concept was developed by a working group of Eco-Bishops, the Anglican Communion Environmental Network and the Anglican Alliance. The Alliance agreed to propagate the initiative as a legacy of the Lambeth Conference.

### Upcoming visits

27. At the beginning of February I will be accompanying the Archbishop of Canterbury on an Ecumenical Pilgrimage of Peace to South Sudan, which is a joint visit alongside Pope Francis and the Moderator of the General Assembly of the Church of Scotland.
28. I am currently planning my official visits for 2023 and 2024 to support the provinces and the Communion as much as I can. One of the confirmed visits is a visit to Tanzania in August 2023 with members of the Compass Rose Society as part of their yearly visits around the Communion.

## Finances

29. I would also like to reiterate my thanks and appreciation to all the provinces who have consistently made their contributions to the Inter Anglican budget. I would like to thank the Compass Rose Society for faithful support to the ACO as well as other partners who continue to support us.

## Conclusion

30. As Secretary General my role will focus on building relationships and taking forward the outcomes of the 2022 Lambeth Conference as part of the work of the Phase 3 Group. We will continue to serve as a Secretariat of the Instruments of the Anglican Communion facilitating meetings and events of the Communion. All that we do will be done under the guidance of the Standing Committee with financial oversight made by the Inter Anglican Finance and Administration Committee (IAFAC) and will be to serve the extending of God's mission in God's world through the life and work of the Anglican Communion.

**The Rt Revd Anthony Poggio, Secretary General**

## *Commission on Evangelism and Discipleship*

### 1. Introduction and background

- 1.1 This new Commission was created and began its official function in January 2022. This is a combination of two groups, namely the Anglican Communion Church Planting Network (ACCPN, launched in September 2020 and known as Plant Anglican, and its website is [www.PlantAnglican.org/home](http://www.PlantAnglican.org/home)) and the Season of Intentional Discipleship and Disciple-Making: Jesus Shaped Life (SIDD:JSL) Coordinating Group (launched after the ACC16 in 2016).
- 1.2 The aim of the Commission is to promote a *culture change with best practice of church planting and a movement of whole-life missional disciples and disciple-making* within the Anglican Communion through sharing stories, resources, consultations, facilitator training, encouraging contextual strategies for church planting and intentional discipleship to further the Church's mission.

### 2. Activities in the last year

- 2.1 The two steering groups have met every two to three months to develop the vision and update on progress. Its members are from Argentina, Australia, Brazil, Chile, Congo, England, Ghana, Kenya, Malaysia, Mozambique, New Zealand, Philippines, Southern Africa, South Sudan, Tanzania, United States, Wales, and Zambia.
- 2.2 The website has had new stories, resources and training materials added to it each month. These are translated into Spanish, Portuguese, French, Chinese, Japanese, Korean and English.
- 2.3 Webinars have been run to train church planters and intentional discipleship in Malaysia, Chile, South America, Central America, Southern Africa, East Africa, Central Africa, East Asia, and England through PlantAnglican and JSL.
- 2.4 Newsletters were sent out to signed-up members, our social media channels were populated and information was distributed at the Lambeth Conference 2022.
- 2.5 Bishop Martin Breytenbach, our Prayer Coordinator, and his team have regularly mobilised prayer groups throughout the Communion for prayers online as well as through Facebook.
- 2.6 The Intentional Discipleship group is working with Grove Books to produce a series of books on discipleship. Eight books were produced in 2021 and 2022.

- 2.7 Together, the two groups, under a single “Commission” for Discipleship and Evangelism met for the first time in an Inaugural Retreat just before the Lambeth Conference 2022 in London UK.
- 2.8 Funding of \$100,000 has been received from Trinity Wall Street to support the Church Planting network for three years. This will mainly cover editorial work for stories and resources and enable the network to achieve financial sustainability within that time.

### 3. Activities in the year to come

- 3.1 We will continue to source stories, resources, and training materials for the newsletter and website. We will continue to have consultations, webinars and facilitator training and create Discipleship Training Animators in provinces. We will develop social media channels to promote content.
- 3.2 We will continue to expand the prayer network through newsletter, online and Facebook.
- 3.3 We will source new long-term funding from local churches.
- 3.4 All websites and social media channels will be streamlined with the ACO.
- 3.5 We will continue to promote among churches a culture change with church planting and to target one million new church plants in ten years. We will continue to facilitate a movement of discipleship and disciple-making in all provinces, dioceses and parishes.

### **The Steering Committee of the Commission on Evangelism and Mission (Plant Anglican and JSL Groups)**

## *Theological Education in the Anglican Communion (TEAC)*

Since ACC-17 TEAC has continued to encourage and equip theological education across the Anglican Communion especially in those regions where there is limited access to published resources. Supporting church-based theological education alongside seminary-based education has been part-and-parcel of this. The widespread move to online/hybrid learning during the Covid pandemic allowed TEAC to extend its reach and number of contacts. In 2022 there was also joyful resumption of face-to-face gatherings.

### *Launch of Being Anglican*

*Being Anglican: Learning from our History*, a short course for study groups and individuals, covering Anglican spirituality, church life and mission from the Reformation to the present was launched in 2021, in four languages. Copies of this resource were distributed at the Lambeth Conference and widely welcomed. The innovative video resource, 'Being Anglican: Learning from Global Perspectives' was launched on YouTube in February 2022.

[www.anglicancommunion.org/theology/theological-education/being-anglican.aspx](http://www.anglicancommunion.org/theology/theological-education/being-anglican.aspx)

### *TEAC consultations on South Asia, Latin America and Africa*

TEAC global webinars took place for India, Pakistan and Sri Lanka, with 80 participants, and for Latin America and the Caribbean, hosted in Guatemala and bringing together 50 participants on the migration crisis (in collaboration with TEC Global Partnerships). Ten theological educators were present in Guatemala and produced a statement. This statement was then discussed at one of the Lambeth Conference seminars, in August, and another Lambeth seminar looked at theological education across Africa. TEAC also supported USPG with their summit on the future of theological education in Africa, hosted in Botswana in November. [uspg.org.uk/stories/news/botswanasummitonthefutureoftheologicaleducation.php](http://uspg.org.uk/stories/news/botswanasummitonthefutureoftheologicaleducation.php)

### *Supporting the Lambeth Conference*

TEAC staff provided support for the pre-Lambeth Bishops' Conversations with facilitation of groups and the collating and summarising of feedback from all groups each month. TEAC staff also supported plenaries and seminars at the conference and helped to draft some of the Calls, as well as help run the ACO stand in the Resources Centre.



## Supporting others

TEAC staff provided support for the establishment of the Anglican Communion Science Commission, including arranging translation of Malcolm Jeeves's book *Why Science and Faith Belong Together* into Portuguese and Spanish (French on the way).

[www.anglicancommunion.org/media/492393/Why-science-and-faith-are-inseparable-PT-2022.pdf](http://www.anglicancommunion.org/media/492393/Why-science-and-faith-are-inseparable-PT-2022.pdf)

[www.anglicancommunion.org/media/492402/Why-science-and-faith-are-inseparable-SP-2022.pdf](http://www.anglicancommunion.org/media/492402/Why-science-and-faith-are-inseparable-SP-2022.pdf)

It also supported the production of the new Gender Justice department's resource *God's Justice*, and translation of the Alliance's *Re-imagining our World Together*, and of various texts from ecumenical dialogues.

## Ecotheology Video Resource

Work has continued on this innovative resource by an international working group. The video talks and accompanying materials are being launched here at ACC18. In due course they will be made available in Portuguese, Spanish and French.

## TEAC Resources Bulletin

This was again published three times a year, in four languages, and distributed to a mailing list of 650.

[www.anglicancommunion.org/theology/theological-education.aspx](http://www.anglicancommunion.org/theology/theological-education.aspx)

## The Commission for Theological Education in the Anglican Communion (CTEAC)

ACC Standing Committee approved the establishing of this new commission in February 2022. Under the chairmanship of Archbishop Howard Gregory it is taking over and extending TEAC's work in years ahead through provincial commissioners and working groups. Seminaries will be invited to become associate members and contribute financially to its work (as far as they are able). Thirty-five provinces have nominated commissioners. An introductory meeting took place in October and the Commission is officially launched here at ACC18.

**Revd Canon Dr Stephen Spencer and Dr Paulo Ueti**  
**Advisers on Theological Education**

## *Anglican Communion Science Commission*

1. The Science Commission was formed in the autumn of 2021 and the list of members can be found on the Anglican Communion Website:  
[www.anglicancommunion.org/community/commissions/anglican-communion-science-commission.aspx](http://www.anglicancommunion.org/community/commissions/anglican-communion-science-commission.aspx)
2. We are delighted to have brought together a distinguished group of senior bishops and scientists from across the Anglican Communion. The Commission has so far met virtually on two occasions on 3rd December, 2021 and 15th July, 2022. Two further meetings planned in September and December 2022.
3. At each meeting we have received two presentations from a scientist and a bishop, each speaking about their area of expertise as well as conducting the business of the Commission.
4. Our first two meetings were building towards the Lambeth Conference and the key science and faith thread. Bishop Steven has written a full account of this: [www.anglicancommunion.org/community/commissions/anglican-communion-science-commission.aspx](http://www.anglicancommunion.org/community/commissions/anglican-communion-science-commission.aspx)
5. The Science Commission was responsible for two seminars at the Lambeth Conference. The first was led by four members of the Commission and looked at the work of the Commission and the Call. The second was led by the **ECLAS** project and looked at practical ways of encouraging science and faith to work together. Audio recordings were made of both sessions. The seminars had good attendance (55 and 35 people respectively). The Commission also held an evening reception for Provincial Lead Bishops attended by 35 people. More than half the provinces now have Lead Bishops on Science and we registered interest from some other provinces during the Conference.
6. Bishop Steven presented the Lambeth Call on Science and Faith to the Lambeth Conference on behalf of the Science Commission. Professor Andrew Briggs was also able to be present for the Call session and for the two weekends of the Conference. The formal written feedback from the Call session reflected the real, positive energy in the room and in the Conference as a whole about the Call and the Commission.
7. Progress on our application to the John Templeton Foundation for a major grant to fund the Anglican Communion Science Project has been slower than anticipated. However we received the news in December that we have been awarded a start-up grant which will enable us to have a small team in place from April 2023 in Oxford and in Kenya. The grant will be sufficient to fund three regional gatherings for Provincial Lead Bishops in 2023, to resource the meetings of the Commission and to draw together the main funding application. Professor Andrew Briggs was able to travel to Kenya in July to

meet with a network of interested scientists centred on St. Paul's University, Limuru with a view to exploring a Global South centre for the team alongside the University of Oxford.

8. We have analysed the feedback from the Seminars and Call Sessions at the Lambeth Conference. The Lambeth Call on Science has been revised in the light of the feedback and agreed by the Science Commission.
9. In September and October we held two consultations for Provincial Lead Bishops. These built on the momentum from Lambeth, continued our work of listening, and tested the possibility of holding regional face to face meetings for the Provincial Lead Bishops in 2023.
10. Archbishop Thabo stood down as Co-Chair at the end of 2022. We are very grateful to the Archbishop for his support of the Commission. We are in the process of identifying a new Co-Chair from the Global South.
11. We are very thankful for the skill and engagement of Rachel Parry and Canon Stephen Spencer of the Anglican Communion office for their facilitation of our work.
12. A representative of the Commission, if so invited, is willing to travel to Ghana for the ACC and present the report and answer any further questions.

**From The Rt. Revd Dr. Steven Croft, Bishop of Oxford and Professor Andrew Briggs**

## *Anglican Communion Safe Church Commission*

### 1. Terms of reference

The Anglican Communion Safe Church Commission (the Commission) is an international body which was established at the request of the Anglican Consultative Council at its meeting in Lusaka, Zambia, in 2016 (ACC-16). Its function has been to promote the safety of people within churches of the Anglican Communion – with a particular focus on children, young people and vulnerable adults. This function primarily relates to the Third Mark of Mission (to respond to human need by loving service) and the Fourth Mark of Mission (to seek to transform unjust structures of society and to challenge violence of every kind).

During the first phase of its work, from 2017 to 2019, the Commission identified safeguarding policies and procedures already in place within the Anglican Communion and developed safeguarding guidelines for implementation by each province. The guidelines were approved by the Anglican Consultative Council in Hong Kong in 2019 (ACC-17) and are available in Spanish, French, Portuguese, Portuguese for Brazil, English, Korean and Japanese.

The Commission was reconstituted at the request of the Anglican Consultative Council (ACC-17), and in May 2019 the Standing Committee approved its terms of reference.

As noted in its report to ACC-17, in the second phase of its work until ACC-19 'The principal function of the Commission will be to be an advisory body for the effective implementation of the guidelines in the provinces through the development of resources, training and liaison with provincial representatives.'

### 2. Membership

The Commission's terms of reference provide for a membership of 17 persons and up to two co-opted persons with recognised competence in safe church/safeguarding practices from different regions with a gender and clergy/laity balance. There are currently 17 members.

The Commission has greatly appreciated the supported Mandy Marshall, the Director of Gender Justice, and Kim Barker as a part-time consultant.

### 3. Activities since ACC-17

The Commission has met in person twice since ACC-17: in October 2019 in London and in May 2022 in Jordan. The Commission has had a monthly online meeting and a three-day online meeting in February 2022. These online meetings have been a vital way of building the team, progressing the work and keeping in touch during the Covid pandemic. Several Commission members participated in the Lambeth Conference in July-August 2022.

At its October 2019 meeting, the focus was on preparation for the Lambeth Conference in July-August 2020. At its May 2022 meeting, the focus was again on preparation for the upcoming Lambeth Conference. Further, following consultation with Bishop Tim Thornton, the Bishop at Lambeth, it was decided to recommend the amendment of the definition of “vulnerable adult” in the guidelines to express the essence of vulnerability of an adult as arising from the capacity for exploitation by a church worker where there is an intrinsic imbalance of power in their relationship.

The Commission's participation at the Lambeth Conference highlighted the importance of safeguarding in the life of the Anglican Communion. The Commission led a plenary session ‘How can our churches become spaces where everyone is safe?’, a seminar session ‘Providing support where there is abuse’ on three occasions, and engaged actively in the Resource Centre. Through this engagement many bishops requested the Commission to provide resources to commence implementing safeguarding policies and practices. The Commission also drafted the Lambeth Call on Safe Church, which was approved in principle by the bishops, and includes a call to the Instruments of Communion, to make the safety of all persons in the provinces of the Anglican Communion a priority of their focus, resource allocation and actions.

### 4. Future activities

The Commission is currently developing the following resources:

- A Quick Start Guide: This resource aims to provide initial guidance to provinces and dioceses who are beginning to implement safe church policies and practices.
- Audio Visuals: This resource, which comprises a series of six audio-visual films (in English, and with subtitles in French, Spanish and Portuguese), will further explain some of the key issues raised in the guidelines and assist in applying the guidelines in different contexts. The first film ‘Introduction to Safe

Church' provides an overview of the guidelines. This film, together with the Commission's plenary session at the Lambeth Conference, can be accessed on the Commission's webpage on the Anglican Communion Office's website.

- **Training Materials:** At the request of provincial representatives surveyed, the Commission is developing training materials to be used in provinces, dioceses and parishes to support the development and implementation of safe church policies and practices.

Planning is underway for in person meetings in the UK in March 2023 and Zimbabwe in October 2024. Provincial representatives have been invited to the meeting in Zimbabwe at which there will be a review of the resources developed and a focus on the theology of safeguarding with contributions from Africa.

Recently the Commission had an initial discussion with Roman Catholic representatives to explore the feasibility of a joint meeting with the Pontifical Commission for the Protection of Minors in 2024.

**Garth Blake, Chair**

## Resolutions

### 1. (a): Testimonies

The Anglican Consultative Council encourages the Evangelism and Discipleship Commission to identify and promote resources to encourage and facilitate the giving of testimony of the transformation through the Good News in the lives of our Church members.

### 2. (a): Theological Education

The Anglican Consultative Council:

1. gives thanks for the work of Theological Education department (TEAC) at the Anglican Communion Office over the last five years, and in particular expresses its thanks to St Augustine's Foundation, Canterbury, for the financial support that made this possible;
2. welcomes and is glad to launch the new video-based learning resource 'Renewing the Life of the Earth: Ecotheology Resources', commending it for use in theological education programmes in churches and seminaries across the Anglican Communion;
3. welcomes and endorses the establishing of the new Commission for Theological Education in the Anglican Communion (CTEAC) as it takes forward and extends the work of TEAC over the next five years.

### 3. (b): Safe Church

Recognising the priority of building a safe church throughout the Anglican Communion, the Anglican Consultative Council:

1. commits itself to making the safety of all persons in the provinces of the Anglican Communion a priority of its focus, resource allocation and actions;
2. requests the Safe Church Commission, in consultation with the Secretary General, to continue to provide safeguarding resources and training to the provinces;
3. amends the definition of "vulnerable adult" in the 'Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults' – within the provinces of the Anglican Communion, so that it reads:

"Vulnerable adult means an adult who has any relationship with a church worker where there is an intrinsic imbalance of power, which is capable of being exploited



or taken advantage of by the church worker to the detriment of the adult. The imbalance of power may be increased by the circumstances of the adult such as where they:

- *are ministered to in their home;*
  - *are dependent on one or more persons for support such as in the case of an accident, illness or birth of a child;*
  - *experience a life crisis or natural disaster, such as the death of a family member or loss of employment, or loss of home and possessions;*
  - *through poverty, war or civil strife, displacement, age, ethnicity, sexual orientation or gender, or other social and cultural factors have a diminished ability to protect themselves from abuse; or*
  - *have an intellectual or physical disability, mental illness or other impairment”;*
4. encourages member churches and agencies to use and implement the International Anglican Safe Church Commission Charter and Guidelines; and
  5. Requests that the Commission for Theological Education in the Anglican Communion, in consultation with the Secretary General, to develop resources around the theology of safeguarding.

# Day Three

## Tend



## DAY THREE: TEND

### *To respond to human need by loving service*

#### Bible Study: Mark 1.21-39

<sup>21</sup> They went to Capernaum; and when the Sabbath came, he entered the synagogue and taught. <sup>22</sup>They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. <sup>23</sup>Just then there was in their synagogue a man with an unclean spirit, <sup>24</sup>and he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' <sup>25</sup>But Jesus rebuked him, saying, 'Be silent, and come out of him!' <sup>26</sup>And the unclean spirit, throwing him into convulsions and crying with a loud voice, came out of him. <sup>27</sup>They were all amazed, and they kept on asking one another, 'What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.' <sup>28</sup>At once his fame began to spread throughout the surrounding region of Galilee.

<sup>29</sup> As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. <sup>30</sup>Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. <sup>31</sup>He came and took her by the hand and lifted her up. Then the fever left her, and she ministered unto them.

<sup>32</sup> That evening, at sunset, they brought to him all who were sick or possessed with demons. <sup>33</sup>And the whole city was gathered around the door. <sup>34</sup>And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

<sup>35</sup> In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. <sup>36</sup>And Simon and his companions hunted for him. <sup>37</sup>When they found him, they said to him, 'Everyone is searching for you.' <sup>38</sup>He answered, 'Let us go on to the neighbouring towns, so that I may proclaim the message there also; for that is what I came out to do.' <sup>39</sup>And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

### *Background Notes*

We see that Jesus' healing activity is integral to his proclamation because it follows soon after his keynote statement of 1.14-15. In 1.21-45 it provides a direct illustration of the kingdom's presence: 'In this *exousia* [authoritative power] of Jesus, one encounters the saving power of the kingdom, the very "gospel of God" (1.14)' (p.213). Jesus has particular openness to outcasts and marginalised people, such as women, children, lepers and Gentiles.

But there are some surprises in the text. Firstly, the man in the synagogue approaches Jesus, not the other way round. Jesus was probably taken aback by the abruptness and force of his approach – after all this was Jesus' first healing. Looking ahead it is very noticeable that others do the same, approaching him first, such as Simon and Andrew, the leper, the friends of the paralysed man, Jairus and the women with haemorrhages. Healing ministry is not about Jesus or the disciples *doing things to people*, but is about those in need seeking God's reign through him or them. This recalls how there are not two but three parties in the mission of God (see Session 1 Background Notes).

Jesus does not go out to find the sick and distressed. His primary task is 'to proclaim the message'. This is seen when he leaves Capernaum before everyone is healed because he needs to proclaim the message in other towns 'for that is what I came out to do' (1.38). So, the calling of his followers and the church is to bear witness to the presence of the kingdom of God, not just to provide health care. But when approached by those in need Jesus responds immediately and generously with appropriate practical care.

Another surprise is how varied his methods are. He uses words, touch, spittle, long distance prayers... But always spontaneous and from the heart rather than from a pre-planned programme. He is an amateur, in the best sense of that word, responding to human need out of *amore* (love), rather than as a paid professional. With Simon's mother-in-law there is a small but wonderful detail, that he took her by the hand, as with Jairus' daughter. In our socially distanced world this detail stands out and reminds us of the power of simple human touch.

All Anglicans can offer such a helping hand and pray for God's healing for those they know. Some Anglicans in different parts of the world have also helped to establish clinics and hospitals in a more organised way, which some dioceses still own and run. This is a key ministry especially in places where state health care is meagre. All of these actions are an expression of the third Mark of Mission: 'The mission of the Church is the mission of Christ to respond to human need by loving service'.

Is this the case in your own church, diocese and province? How do medical care and other services offered in response to human need support the proclamation of the kingdom? How could this be done better?

## Feedback from table groups

### Table 12

*This Mark of Mission is seen at a refugee centre in Scotland, where there is mercy and kindness, primarily for refugees from Syria. It is also seen in the Christian community in Pakistan doing works of mercy and compassion for those in need regardless of their religious affiliation. They are in a very poor area. The bishop told a story of one Egyptian Muslim man who converted to Christianity because of the kindness shown him. It was also seen after the floods in New South Wales in Australia, when the Archbishop of Canterbury came to visit them and helped with the relief efforts. The townspeople greatly appreciated how the Anglican relief program was so much better and more effective than the government efforts. In Anguilla in the Caribbean, the church has provided works of mercy after several disasters, including mental/emotional care when needed.*

*In the Mark 1 gospel lesson assigned for today, after Jesus healed the man by expelling the unclean spirit, the people responded in verse 27, "What is this? A new teaching – with authority!" But Jesus had not done any teaching as we normally think of it – such as telling them what to do or how to think – it was his actions that spoke. His deeds were the teaching! So with us.*

*One bishop shared his lament of being a 'well paid meeting goer' more than one who directly serves the poor and those in need. Another member reminded him that good administration and management enables the ministries of compassion and mercy to happen. It is itself a real ministry, and it is vital.*

*In the north of Brazil, 55% of the population faces food insecurity. There is also violence against LGBTQ persons and against the indigenous people. In the São Paulo area, the Anglican Church is also trying to educate persons about the epidemic of violence against women.*

*The question arose about whether to give panhandlers money. Is it really helping them? Sometimes we give money, and sometimes we do not. We know that in most cases the person will use the money to buy drugs or alcohol...*

## Table 9

*Eastern Zambia: When we go to villages and find there is a water shortage we can sometimes connect them with international organisations like Cross International. In the same villages women are vulnerable and can be empowered through selling them sewing machines and providing a market for what they produce, so they can help their families. This is practical Gospel.*

*Indian Ocean: we experience major calamities, like in Madagascar where cyclones destroy lives. We open our doors for those in need, do a fundraising drive, anything that will help people. We do this through the bishops but also through the Red Cross, raising money for earthquake victims. We help people often without being recognised. Climate events will likely increase. Also we help families with people who have gone through suicide, and with mental health issues.*

*Sri Lanka: our Board of Social responsibility has local boards and a central board which work together with the objective of identifying needs in the remote areas around social responsibility. It has embarked on water purification projects, especially in the Eastern province where people do not have pure drinking water but muddy water to drink. Also with USPG it has been working with people on the coast of the country. We get medicines, spend time with communities, doctors and nurses go to these areas offering their time and knowledge treating the people, especially the elderly, trying to reach rural parts of Sri Lanka.*

*Tanzania: diocese of Masasi's Development department, Mothers' Union and government work together with other stake holders. In a community they will call a community meeting, identify the need, encourage people to work together. Sometimes help will be provided with roofing materials, as well as preaching to the elderly and young people. Also around bore holes. There is a rural identification process, for providing health support, constructing health dispensaries, providing ultrasound machines. There is also support for children secondary education, school materials.*

*South Sudan: A province of eight internal provinces with eight archbishops and 65 bishops. We do have lots of flooding from the River Nile. People have been evacuated. Trees are dying. Since the 1964 damming in Egypt there has been a swampy area. The Church works on relief with help from young boys and a welfare fund and large guest house. Every church wants to contribute. South Sudan is very rich but because of the war it has become poor. Agricultural projects are focused on women. They are providers, at the parish level. Everyone needs to someone to tend to them. Egalitarian. Looking at areas where we can support one another such as primary and nursery*

*schools, Bishop Gwynne College, the Episcopal University of South Sudan. We are God's people.*

*Aotearoa New Zealand Polynesia: it is one of the largest provinces but 90% of our area is made up of ocean. We have been struck by cyclones which are more frequent with climate change. We are led by people under the age of 35, building local capabilities with teams redistribution of wealth. Need to quantify our assets. There are 4.5 billion dollars of net asset value but only 1.6% controlled by indigenous. Treaty partners are working around equity. empowering indigenous leadership with help and assistance. But we have the highest rate of suicide. Māori or indigenous more likely to come in contact with the justice system. However, if the Church seeks to tend to needy it needs to understand its history.*

*The Episcopal Church (TEC) with 110 dioceses: in response to hunger in many American cities many parishes offer a food pantry ministry, as well as basic health services and checks. Parishes also work collaboratively to assist in equitable access to vaccines. Equity is also an important social justice goal whereby TEC is considering how to redistribute wealth toward communities of colour. Part of this process includes recognition of our church history, which includes the role of churches in causing historic trauma for indigenous communities, communities of colour and other minority communities.*

### Table 6

*Our group was encouraged and inspired by the stories of diverse service carried out in parishes and dioceses shared by the members of the group.*

*Churches in East Africa often have excellent youth programmes and outreach through establishing sporting teams and clubs that attract young people to attend church who were not previously connected to the Church. There are always opportunities for improvement.*

*Our Canadian member explained that a challenge in her diocese is to invest in and rebuild ministry to youth, after failure to do so over the last 20 years. A challenge is to teach leaders in the parishes to ask the right questions in order to establish engaging, deepening and appropriate youth programmes. A second challenge is who should be listened to, in order to get the right answers to the questions.*

*Our Australian member spoke about the diocesan schools (particularly the schools established with a moderate fee structure) that in providing education are also provided opportunities for ministry to the students and their families.*



*The point was made that the passage from Mark revealed that at the end of the healing there was a sense of amazement. The challenge for churches is not just to provide a service as a charity but to deliver the service with that edge of amazement that leads to people asking "What is this Jesus about?". All the Marks of Mission lead to evangelism.*

*Our member from the Philippines explained that natural calamities give opportunities for service to the victims. The challenge for the Church is how to tend continually to others when the Church itself is struggling financially and spiritually.*

*Our member from the Church of South India reported on the outreach in his diocese to the poor and migrants. When they delivered bread to migrants during the pandemic they used the best wheat flour in making the bread. As a result, the migrants said "Your Jesus is the best God amongst all the Gods".*

## Reports

### *International Anglican Family Network (IAFN)*

1. IAFN continues to connect Anglicans worldwide through its newsletters and social media, and through its regional consultations on locally chosen themes. We celebrate the God-given potential of the family as a source of thriving relationships, identity, belonging, discipleship and reconciliation. We also advocate for the family in the face of behaviours which diminish this potential, through sharing stories of hope, promoting family care and lifting up the family as the cradle for human dignity.
2. In 2019, the members of the Anglican Consultative Council meeting in Hong Kong passed a resolution (A17:04) emphasising the role of families living out the mission of Christ, and encouraging the churches of the Anglican Communion to engage with, and support families in particular ways:
  - a. through raising awareness of the pressures on families and developing an inclusive approach to supporting families who may be fragile and in need
  - b. by designating persons at every level of the church who will advocate for the family as precious in itself and as a place for unfolding the Gospel
  - c. through encouraging their church to include the family as a vital part of its mission narratives and strategies, and

- d. by valuing young people's contributions to the mission of the church, their leadership gifts, and especially their unique experience as 'digital natives' and their potential to use technology to the glory of God.
3. Since the passing of this resolution, IAFN has been able to share stories that illustrate some progress in each of these areas, often through the lens of crises that have had significant impacts on families in the last three years.
4. Our newsletters are distributed in printed and digital formats, with most new subscribers favouring the digital version. The digital version is now provided in four languages: English, French, Spanish and Portuguese, and we are exploring how to gain a wider distribution for these.
5. Co-operation with other Anglican Networks has been fruitful. For our March 2020 newsletter Families and the Climate Emergency, we joined with the Anglican Communion Environmental Network and the Anglican Alliance to gather stories about families and communities caught up in the climate crisis. The stories revealed how churches and church initiatives are supporting families in surviving and coping with new challenges and finding a way through 'climate grief' towards hope for the future of our planet and all creation.
6. During the 16 Days of Activism against Gender-based Violence in November 2020, we joined with the International Anglican Women's Network to publish 'A Shadow Pandemic: How Anglicans are responding to the increase in domestic abuse and gender-based violence in the time of Covid'. Inspirational stories from around the Communion showed different responses, each one being effective, action-orientated and appropriate in its context.
7. In September 2021, IAFN joined with the Anglican Communion Youth Network and the International Anglican Women's Network to produce its newsletter 'Young People and the Covid Pandemic'. The Editorial and most of the stories in the newsletter were written by young people themselves and were a testament to their resilience, creativity and faith. English edition at [iafn.anglicancommunion.org/media/461684/IAFN\\_newsletter-Youth-and-Covid\\_2109.pdf](https://iafn.anglicancommunion.org/media/461684/IAFN_newsletter-Youth-and-Covid_2109.pdf).
8. Other newsletters looked at Church and Family in a time of pandemic (August 2020) and the refugee crisis, 'I Will Welcome the Stranger': Showing compassion, mercy, love and hospitality among asylum-seekers, refugees and internally displaced persons (March 2021). All our churches and communities have been affected by the pandemic and we have had to find new ways of 'being church'. In the nations in which Anglicans live, the coronavirus pandemic has revealed both the weaknesses and strengths of our lives and societies, from our health systems to the living conditions of our neighbours

- and communities. The stories in our August 2020 newsletter showed how, according to context, churches were responding creatively to these realities.
9. With 103 million people forcibly displaced in the world (UNHCR mid-2022), IAFN's newsletter 'I Will Welcome the Stranger' was timely. It served to raise awareness of refugees, internally displaced persons and separated families. But even more importantly, it gave accounts of what can be done. Stories described ministry among refugees but also showed how refugees bring gifts to their host communities.
  10. For the Lambeth Conference 2022, IAFN showcased its activities in a special edition of its newsletter, [iafn.anglicancommunion.org/media/482877/IAFN\\_newsletter\\_lambeth-conference\\_2107\\_en.pdf](https://iafn.anglicancommunion.org/media/482877/IAFN_newsletter_lambeth-conference_2107_en.pdf), and issued an invitation to all bishops and spouses to engage with the Network by visiting IAFN representatives at the Networks' stall in the Resource Centre during the Conference; subscribing to its newsletters and forwarding them to others in their province or diocese; looking at IAFN's resources, newsletters, and reports of the Network's regional consultations at [iafn.anglicancommunion.org](https://iafn.anglicancommunion.org); sharing their own stories with the Network, and following IAFN on social media. We warmly extend this invitation to the members of the Anglican Consultative Council.
  11. In its most recent newsletter (November 2022), IAFN picked up on the Lambeth Conference theme 'Walking, listening and witnessing together', giving diverse examples of how families are serving as practitioners of mission as they live out their baptismal vocation in their communities and beyond. English edition at [iafn.anglicancommunion.org/media/492972/IAFN\\_newsletter-Families-and-Mission\\_2212\\_en.pdf](https://iafn.anglicancommunion.org/media/492972/IAFN_newsletter-Families-and-Mission_2212_en.pdf).
  12. We are currently working on a newsletter on families affected by conflict – a theme identified as a priority area by many bishops and spouses during the Lambeth Conference.
  13. IAFN's management committee continues to meet quarterly via Zoom and at present has representation from Zambia, Zimbabwe, Syria, Sri Lanka, Scotland, India, Philippines, Guyana and England. The committee sincerely appreciates the support of Mandy Marshall and Rachel Parry at the Anglican Communion Office.
  14. During 2023 the committee will be reviewing and re-visioning the Network's communications strategy and exploring the possibility of identifying provincial and diocesan family champions who would contribute to IAFN's core work and also foster regional networking.
  15. The work of IAFN is funded by the generosity of a few provinces of the Anglican Communion, namely the Anglican Church of Aotearoa, New Zealand

and Polynesia; the Scottish Episcopal Church; the Church in Wales and the Anglican Church of Australia. We are most grateful to them.

**The Rt Revd Nigel Stock, chair, International Anglican Family Network**

## *Anglican Health and Community Network*

*‘Connecting, preparing and equipping Anglicans to provide health care, accompany the sick and advocate for equitable health-care based on both trust in science and hope in God’.*

Across the Anglican Communion, there is a vast amount of health-related technical expertise and experience. Provinces, dioceses, organisations and networks not only manage health facilities but also undertake health care in local communities through health projects, networks such as the Mothers’ Union, local congregations, and volunteers. Churches also serve to facilitate greater access to health care provided by the state. This wealth of knowledge and experience is an asset of the Communion that needs to be shared, to enable mutual flourishing. And to be effective in a health crisis, technical expertise and experience need to be well connected, easily accessible and activated quickly.

The Anglican Consultative Council meeting in Hong Kong adopted resolution A17:07 ‘Towards an Anglican Health Network’. The Resolution asked for a scoping report and consultation on the development of an Anglican Health Network to be undertaken and reported back to ACC Standing Committee. This work was conducted in 2020, with support from the Anglican Alliance. As well as the scoping research, Anglicans involved in health, development and relief across the Anglican Communion’s organisations and networks held a virtual Global Consultation of interested early adopters for a network in September 2020. This work led to a shared understanding of the work and structure of the new network, which was approved by the ACC Standing Committee in February 2021.

On World Health Day, 7th April 2021, the Anglican Health and Community Network (AHCN) was launched, following the formal approval of its formation by the Anglican Consultative Council’s Standing Committee in February. It has long been recognised that, in many parts of the world, churches are best placed to reach ‘the last mile’ in hard-to-reach communities, whether it is in disseminating disease prevention education or organising community clinics. The Covid pandemic has demonstrated that it is possible to draw on health expertise in a specific health crisis; the AHCN will enable that health expertise and experience

to be more readily accessible, available, communicated and coordinated in other situations too. The new AHCN includes 'and community' in the title, in recognition of the fact that Anglican mission in health takes place in communities as well as in hospitals and clinics and that a complex social, community and health system underpins health in many different ways.

The Network now has three co-convenors from across the Communion and two co-coordinators, all experts in health. The co-convenors were nominated following consultation with their primates and have received the approval of the Archbishop of Canterbury and the Secretary General of the Anglican Communion. Rt Revd Michael Beasley is the Bishop of Bath and Wells in the Church of England, formerly an epidemiologist at Imperial College, London. Rt Revd Luke Pato is the former Bishop of Namibia and a lead member and advocate in the Isdell Flowers Cross Border Malaria Initiative. Dr Janice Tsang is a specialist in Medical Oncology and the Honorary Clinical Assistant Professor at the University of Hong Kong. The co-coordinators are Dr Sally Smith, consultant/senior adviser to WHO EPI WIN team who previously worked for 14 years at UNAIDS latterly as Senior Adviser for community engagement on HIV with focus on faith-based organisations (FBOs) and also, Dr Ben Walker, Strategic Programme Manager for the Diocese of Leeds, previously of the WHO Collaborating Centre in York, and author of Religion in Global Health and Development (2022).

## AHCN Functions

The AHCN has six primary functions which relate to the five marks of mission, especially in responding to human need with loving service, and in its advocacy work, seeking to transform unjust structures. The six functions break down as:

1. Connect and coordinate: Provide a coordinated Anglican voice on key health issues globally, regionally, nationally and across districts, informed by health professionals and church leaders working together, using the best scientific evidence.
2. Advocate: Play an important role in keeping health on the Anglican agenda world-wide. This will include providing technical expertise from a broad body of health professionals and church leaders that will inform Anglican advocacy, call for equity in health and strengthen inputs to our representation at WHO, the wider UN, the African Union and other regional bodies and with national governments in partnership with other Interfaith and Ecumenical partners such as Religions for Peace and the World Council of Churches.

3. Build trust and hope among local communities in health messages and help to build confidence among secular health partners in the Communion as a trusted partner, which works in line with the best scientific evidence and collaborates well in support of national Ministry of Health responses.
4. Equip: Bring together practitioners, church leaders and academics from across the Communion to inform practice and advocacy. The inclusion of both academics and active practitioners in the network brings a greater legitimacy to the work and voice of the Communion and provides a mechanism for cross Communion learning and skills building on health.
5. Support, Accompany and Encourage: Provide technical support to isolated Anglican health partners as well as connection with colleagues across the Communion to develop and share practical information and examples of what works.
6. Prepare: Document lessons learned and examples of good practice across the Anglican Communion, organisations, and networks to inform planning for the next health emergency.

In 2021 and 2022, the AHCN has created and grown communities of practice (COPs) on malaria, Covid and mental health, established a regular newsletter to its members, actively engaged in the strategy and research of the new WHO faith network, and built its own vision and strategy through international consultations – setting the course for the next three years. From this basis and following agreement with funding bodies providing resources, we are now preparing to recruit regional coordinators and to build a steering group. The central message coming out of the consultation was that the goal of the AHCN should be: to connect, equip and empower local churches to engage with issues of health, especially those most pressing within their particular contexts. Going forward the AHCN will continue to provide accurate information and advocacy about the connections between faith and health to the wider Church, so that churches can play their part in responding to current issues happening in local contexts and take steps to prepare more effectively for the next pandemic.

A standout recent highlight has been the two seminars at the Lambeth Conference in August 2022 and our resulting visibility and increase in numbers. We had so much positive engagement and around 70 Bishops/spouses signed up to be part of the network. Our initial seminar explored building trust and countering fake news, especially in the context of Covid vaccines, conflicting information, faith leaders' role as trusted sources, and overall community confidence in health promotion. Our second seminar 'The Other Pandemic' on the global mental health crisis had over 40 attendees and notably high levels of

interest. We discussed supporting mental and spiritual wellbeing, help with grief, and care for carers. Our contributors from Australia, South Africa, El Salvador, the UK and the USA, offer a range of fascinating insights into resilience and trauma care. Finally, our September newsletter on health equity, with Bible studies, theological approaches and practical examples, was well received at the conference, and taken by many individuals.

**Bishop Michael Beasley, Dr Janice Tsang, Bishop Luke Pato, co-convenors**

## *Anglican Alliance*

### *Purpose of the Report*

1. To update ACC on the work of the Anglican Alliance since ACC17 and to request ACC Members' guidance for the Anglican Alliance on emerging priorities.

### *Mission of the Anglican Alliance*

2. The Anglican Alliance serves to connect, equip and inspire the Anglican family to work together for a world free of poverty and injustice and to safeguard creation, as envisioned in the Anglican Marks of Mission. Its vision is grounded in, and shaped by, our shared understanding of God's holistic mission in the world and our call to whole-life discipleship, in light of God's special concern for the poor and vulnerable. The Anglican Alliance's three interconnected areas of work support the Communion in:

*Sustainable Development* – identifying examples of good practice, building the evidence base, sharing expertise and capacity for holistic mission and sustainable development, convening communities of practice on priority issues.

*Relief and Resilience* – strengthening capacity in disaster resilience and response; providing a convening platform at times of humanitarian crisis for the local church to connect with agencies and churches across the Communion for prayer and practical support.

*Advocacy and Influencing* – connecting and resourcing Anglican leadership, both existing and emerging leaders, along with affected communities to speak out on advocacy issues. This includes developing shared policy positions and



brokering partnerships with global ecumenical structures, the UN and others, often in collaboration with the Anglican UN Office.

3. The Anglican Alliance's work is grounded in an asset-based approach, whether at community level, or in gathering the assets of the whole Communion. Based on our regional consultations, ACC resolutions and the Lambeth Conference, with guidance from our Board, our strategic focus is summarised in this diagram, with our vision at the centre, surrounded by our ways of working, and, in the outer circle, our current thematic priorities.
4. The Anglican Alliance was formed in 2011 on the recommendation of the 2008 Lambeth Conference, as an initiative of the Archbishop of Canterbury and the Anglican Communion. Its distinguished Board of Trustees, drawn from across the Communion, is chaired by the Archbishop of Central Africa and includes, ex officio, the AC Secretary General. The Anglican Alliance is ultimately owned by the ACC Standing Committee who are the Members of its charitable company. Standing Committee receives its annual audit and confirms trustee nominations. Participants in the Alliance are all the churches, agencies and networks around the Communion sharing its vision and mission.



5. The Anglican Alliance team is dispersed across the Communion, with Regional Facilitators in the Pacific, Asia, Middle East, Caribbean and Latin America, and in Africa working in close partnership with CAPA. The Alliance has a Senior Adviser based in Uganda, and three staff based at the ACO, including the Executive Director. Experience during the pandemic has enhanced the effectiveness of dispersed online working. The Anglican Alliance works closely with other departments at the ACO in our shared role to serve and support the Anglican Communion as it responds to God's mission. The Executive Director is part of the ACO Management Team. We also work with Communion Networks and Commissions as well as the Lambeth Conference team. We collaborate with Lambeth Palace staff on international issues and reconciliation initiatives. As reported below, the Alliance was significantly involved in the 2022 Lambeth Conference.

## Highlights 2019-2023

### *Alliance support to Communion's Covid Response*

At the start of the Covid pandemic in early 2020, the Anglican Alliance immediately reoriented all its work to focus on supporting the Communion through the crisis. It worked with national churches and local dioceses to promote the most effective actions in responding to Covid and its economic and social impact. With the interpretation potential of the shift to online meetings, the Alliance now aims to hold its meetings, where necessary, in multiple languages. Key areas of our Covid response included:

*Our Covid global task force:* This met fortnightly then monthly to identify emerging issues globally and to guide the Alliance's strategic response. It was a very effective and sustained platform to convene the Communion and to analyse the pandemic from a global perspective.

*Creating an online Covid resource hub:* This covered a wide range of topics including health information, case studies on sustaining worship, pastoral care, humanitarian responses, as well as faith resources, including a range of Bible studies. The resource hub is in four languages.

*Ongoing regional consultations:* Our regional facilitators continued to share learning regionally and maintain our global overview through online meetings with our regional forums. Emerging issues included mental health, impact on young people's education and livelihoods, and vaccine equity and confidence.

*Partnership with World Health Organisation:* We engaged with WHO's team working with faith communities. The Alliance spoke on two WHO webinar panels on faith advocacy on vaccine issues. Through this, the Anglican Alliance helped facilitate the (re)launch of the Anglican Health and Community Network.

*Advocacy on vaccine equity:* working with various provinces, in collaboration with the Anglican Health and Community Network. Following our initial position paper on global vaccine equity which informed advocacy and coordinated action towards the G7 Summit, we supported advocacy to challenge high-income countries to release their surplus vaccine stockpiles. We also advocated for equity in access to new Covid treatments.

*Promoting vaccine confidence – information and national conversations:* a further major obstacle to global vaccine coverage was widespread vaccine hesitancy, caused by genuine concerns, mistrust and misinformation. The roots of this hesitancy were deep and complex and required dialogue that built trust. Alongside our online resources that answered key concerns and exposed fake news, we promoted national level vaccine conversations, bringing together bishops and others with vaccine scientists who are Christians.

*Supporting Anglican Communion Primates:* We were invited to brief the Primates' Meeting in late 2021 on the Communion's response to the pandemic. In 2021 we worked with the Anglican UN Representative to brief the Primates on the proposed WHO global pandemic treaty to prepare for future pandemics.

*Mental Health:* We convened a global group to discuss the mental health situation and identify what churches are doing and can do to respond in different resource contexts. We supported AHCN to convene a regional consultation for the Asia Pacific region and to facilitate a seminar on this topic at LC2022.

*Sharing news and maintaining hope:* We maintained communication work throughout the pandemic. See here for an example briefing on the Alliance and Communion's pandemic response.

## Environmental and Climate Justice:

The Anglican Alliance has sustained significant work in this area since ACC17. We collaborate closely with the Anglican UN team (ACOUN), Anglican Communion Environmental Network (ACEN) and the group of Environmental ('Eco') bishops. We also connect with the Anglican Indigenous Network (AIN) and Anglican Youth Network (AYN).

*Climate COPs:* We have played a key role in the COP26 (2021) and COP27 (2022) working groups, convened by ACOUN and chaired by Archbishop Julio Murray. The engagement plan had three priorities: i. Equip and enthuse Anglican leadership; ii. Amplify and accompany young and Indigenous Anglicans' participation (including as part of the delegations); and iii. Promote 'resilience' and 'just financing' for loss and damage due to climate change as key policy issues. With the UN Representative on long leave, the Anglican Alliance played a central role in developing the policy position paper and supporting the delegation at COP26 and 27.

*One key policy outcome:* establishing an international Loss and Damage Funding Facility – was achieved at COP27 and builds on this work and the Lambeth Call on the Environment. The next challenge will be to ensure that this facility is funded and well implemented.

*Webinars for Anglican leadership:* We teamed up with the COP26 working group to provide a series of webinars titled: "Anglican leadership for successful climate change negotiations at COP26 and beyond". three webinars in four languages were held, totalling over 100 participants including 50 bishops and nine primates.

*Environment resources:* We continue to expand our online climate crisis hub.

*Grass roots environmental activities:* We support and amplify these across the Communion. The Alliance facilitators are also involved in regional initiatives. Globally we support the work of two global ecumenical initiatives: Renew our World and Season of Creation.

*Prophetic Indigenous Voices on the Environmental Crisis:* we are inspired by the theological insights from the Anglican Indigenous Network, and welcomed their theological paper and videos.

*Environment at LC2022:* We helped to shape the Environment thematic strand at the Lambeth Conference including the launch of the Communion Forest (see below).

### Safe Migration and Human Trafficking

*Regional consultations:* Since 2018 we have continued to build our work on safe migration and tackling human trafficking, synthesising learning from our seven regional consultations, held mostly in collaboration with the Salvation Army. This has resulted in a series of resources on faith responses based on our strategic Freedom Framework. This work continued during the pandemic, with a particular focus on vulnerable migrant workers.

*Online training series:* In 2022 we delivered a four-part course – Freedom Fridays in February – with over 120 participants in Asia and Africa, convened in partnership with CAPA.

*Regional Communities of Practice* continued meeting online. We have developed work with CAPA in Africa and in the Middle East to develop joint strategies on promoting safe migration and preventing human trafficking, including supporting the rollout of an innovative app.

*Working Group on Migration* We participate in this online. The Alliance supported leadership in Latin America to convene two global webinars on migration issues in the Americas.

### Asset-Based Church and Community Transformation (ABCCT)

*Major Asia Regional consultation:* In 2019, in collaboration with Tearfund, we convened practitioners from across Asia in Myanmar for in depth reflection on ABCCT approaches.

*Communities of practice:* We hosted online meetings online throughout the pandemic, lifting up the examples of how churches already imbued with these approaches were coping better with the impact of Covid.

*Contextualisation:* We are supporting churches in the Middle East and East Asia to adapt ABCCT approaches.

*Anglican Youth Network:* Our staff have supported the re-establishment of the Anglican Youth Network. We are working with them on ABCCT and youth livelihoods and on climate advocacy.

## Anglican Marks of Mission and UN Global Goals

*Contextual Bible Studies:* We held a global consultation, with the Ujamaa Centre in South Africa, convening theologians, biblical scholars and development practitioners to create a resource – Re-imagining our World – which brings the Anglican Five Marks of Mission into conversation with the UN Sustainable Development Goals. This has been published online in four languages, with support from TEAC (theological education).

*Advocacy initiative:* We are working with the Anglican UN team towards a new Communion initiative that will amplify this missional engagement with the UN global goals through the lens of the Marks of Mission

## Disaster Response and Resilience

*The Resilience Course* was delivered online with Episcopal Relief & Development, through 12 monthly online global learning exchanges with over 140 registered participants (especially women and youth) from 42 countries – in six languages and four time zones. The course is now being rolled out regionally.

*Partners in Resilience and Response:* Our Partners in Response and Resilience (PiRR) team are now establishing a network of ‘accompaniers’: people equipped and deployed to help the local church in its resilience building and disaster response, both in person or online.

*Humanitarian Relief Responses:* During this period we have convened calls and developed a joint Communion response in solidarity with the churches facing humanitarian disasters (as well as Covid), including in Pakistan, South Sudan, DRC, Malawi, Zimbabwe, Mozambique, Madagascar, Tonga, Brazil, Bahamas and St Vincent.

*Solidarity in prayer:* We provide regular news and a prayer update on the global situation. This is core to the Alliance’s mission when first conceived – that no part of the Communion should feel alone in a time of crisis.

*Food Security:* In 2022, climate change and the global financial downturn, connected with the pandemic, the war in Ukraine and fuel prices, have caused severe issues globally in food security. We conducted a series of meetings to monitor the situation in different regions and to share learning on practical responses.

### Lambeth Conference:

Having been conceived at the 2008 Lambeth Conference, the Alliance committed extensively to the planning and delivery of LC2022, including:

Helping to design and facilitate the pre-conference online conversations for bishops and spouses.

Co-leading on the Conference pillar on the Environment and Sustainable Development, including staffing the editing group drafting the Lambeth Call.

Co-directing the London Day with its focus on the Environment, the SDGs and the launch of the Communion Forest, as a key conference legacy.

Hosting two interactive stalls in the Resource Centre, for the Alliance and the Communion Forest.

Planning and co-facilitating eight seminars for bishops and spouses on topics relating to our priorities and in partnership with the relevant Communion Networks:

- SDGs and Asset-based Church and Community Transformation
- Environment crisis
- Climate Change and Communion Forest
- Migration and Human Trafficking
- Health Information
- Mental Health
- Youth livelihoods
- Anglican Mission in Schools

We are following up on these topics with interested bishops, in some cases organising further webinars.

### Communion Forest:

The Communion Forest is a global initiative comprising local activities of forest protection, tree growing and eco-system restoration undertaken by provinces, dioceses and individual churches across the Anglican Communion to safeguard creation. The Anglican Alliance and the Anglican Environment Network have developed this initiative guided by a working group of Eco-bishops. Key steps include:



With the successful launch at the London Day of the Lambeth Conference, we now have a small team established, with two part time Communion Forest Facilitators, focusing on different regions in the Communion and supported by staff at the Alliance and the Environment Network.

The Communion Forest website has been launched and is developed sharing experience from around the Communion. Social media has been developed.

The Forest Facilitators have been holding conversations with bishops and development leads in their focal regions, with encouraging feedback. Returning from the Lambeth Conference, bishops have shared the concept and we are seeing growing momentum for Anglican dioceses wishing to join the movement.

We held a webinar, attended by more than a hundred people, in different languages/time zones to explain the concept.

There is significant interest from external partners, e.g. UN Environment Programme, World Wildlife Fund.

The potential is enormous. After six months' concept testing, we are now developing a detailed strategic plan. We would value ACC's guidance on how best to take the Communion Forest forward.

### Conclusion:

The Anglican Alliance greatly values the continuing guidance and support from ACC Standing Committee and the advice and engagement by many ACC Members both at periodic ACC gatherings and in the intervening times, participating in our various activities at national, regional and global levels. We welcome ACC Members' guidance as we re-orient the priorities of the Anglican Alliance after the intensive Covid period.

**The Revd Canon Rachel Carnegie, Executive Director Anglican Alliance**

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

### Board of voting trustees

The Revd Canon Prof Peter Neil, Bishop Grosseteste University, Lincoln, UK , Chair; Dr D. M. Davamani Christoher, American College, Madurai, India; Dr Joel L. Cunningham, The University of the South, Sewanee, Tennessee, USA, Treasurer; The Revd Dr Robert Derrenbacker, Trinity College, Melbourne, Australia; Dr Lilian I. Jasper, Women's Christian College, Chennai, India, Secretary; The Revd Dr Canon James Kombo, St. Paul's University, Limuru, Kenya; Dr Gisela D. A. Luna, Trinity University of Asia, Quezon City, Philippines; Dr Christine Johnson McPhail, St. Augustine's University, Raleigh, North Carolina, USA; The Rt Revd Dr Renta Nishihara, Rikkyo University, Tokyo, Japan; Prof Eunice Simmons, The University of Chester, Chester, UK; The Rt Revd Todd Townshend, Bishop of Huron, London, Ontario, Canada; The Rt Revd Martin Wharton, Bishop of Newcastle (Retired), UK, Vice Chair; The Revd Canon James G. Callaway, DD, General Secretary.

### Purpose

*The Colleges and Universities of the Anglican Communion (CUAC) is a world-wide network of Anglican colleges and universities which exists for the mutual flourishing of its members through engaging with each other, their society, and their churches, as they seek to enable their students and faculties to become active and responsive citizens in God's world*

Organising anything Anglican into a network takes energy, patience and prayer. While we have identified 165 Anglican Higher Education institutions globally, currently only 66 pay dues, as an index of participation. There still is much to do. CUAC's operational treasure is the 12 trustees listed above from five continents who meet eight times a year online. Just finding the timeframe of 13:00 GMT was complex as it spans from 07:00 in Sewanee in the USA to 23:00 in Melbourne, Australia!

Market forces touch everything, and in Higher Education there is a rush to commodification and economic pressure for teaching only skills leading to higher paying first jobs. The Anglican goal, by contrast, is to form a whole person – one capable of critical thinking, which includes not only expressing oneself, but engaging in conversations that can lead to consensus and to the social commitments of the Marks of Mission. Finally, as much as we encourage the institutions themselves to embrace their heritage, it is critical that dioceses,

bishops, priests and laity recognise their responsibility to work, give and pray for their well-being as well.

### Relation to the Five Marks of Mission:

A student's journey in Anglican Higher Education is challenged by the opportunity of becoming. Discovering the new autonomy of independent living, the student is exposed to a range of disciplines and topics that offers young adults new perspectives and possibilities as they are preparing for careers and life.

Parallel to this journey is the recognition that life is not just about securing one's own wellbeing, but recognising that helping neighbours is integral to one's own becoming as well. The special charism of Anglican Higher Education unfolds in the third Mark of Mission, responding to human need through loving service. Our members provide this in pursuits of Community Engagement, assigning students to communities in need to serve and make a difference. One of our members states: "Community Engagement works to cultivate knowledge, resources and relationships to advance the economic, social, and environmental well-being of our communities." This is a global phenomenon, with many colleges having a requisite number of service hours to graduate, while others may take a more voluntary approach. In fact, CUAC annually hosts a signature two-week Service-Learning Programme in the Philippines, currently drawing students from five countries.

Discovering the human dimensions of social inequities in society often opens youthful eyes to the need to transform unjust structures of society, and to challenge violence of every kind, the fourth Mark of Mission. Unlike Community Engagement, joining movements and protests is organised by the students themselves, rather than by their institutions.

A final emphasis in higher education is students' sensing the state of the world around them in the terms of our Identity and Character Declaration, striving to safeguard the integrity of creation, sustaining and renewing the life of the earth and the diverse communities it supports, upholding the fifth Mark of Mission. The CUAC Climate Crisis Working Party, following the COP meetings, is collecting reports of activities from our members globally.

### Activities since ACC-17:

The pandemic was devastating to Anglican Higher Education Institutions' model of transformation through community based education, as well as to their finances. Having to cancel our successfully registered London Triennial in July 2020, CUAC followed our members in pivoting online, offering quarterly online seminars. While we started with topics around managing the pandemic, the themes have broadened out, with last November's Seminar VIII on The Promise of Teamwork: Making Teams Work, and they have proved to be rich. While the online seminars garnered greater numbers than our traditional in-person triennial conferences, like online learning they didn't have the community building potential of the week-long triennials.

### Goals and Plans for the coming three years until ACC-19 in 2026:

Foremost, this July, after a six-year hiatus, we are resuming our triennial conferences with our 11th International Conference: *Rediscovering Community: Discerning Truth, Deepening Learning and Enhancing Community* in Melbourne, Australia. The theme addresses the complexities of being back to normal, but with a greatly diminished capacity. In addition to the higher education and community issues, being in Australia requires understanding the Aboriginals' struggle for collective land justice, as well as becoming acquainted with the splendour of creation found there. As the Triennial experience builds our community for networking in the coming years, we are aiming for a Triennial Conference with 90 delegates. Despite ongoing Covid anxieties and the greater cost of travel to Oceania, we are counting on the pent-up desire for building global community to prevail. This conference marks our 30th year, since the Canterbury Conference in 1993, continuing the legacy of the Association of Episcopal Colleges' own 30 years, since its founding in 1962, which thus makes this CUAC's 60th Anniversary.

A principal lesson from my time as General Secretary is that for the CUAC network to proactively address needs and opportunities in Anglican Higher Education requires significantly greater resources than our dues and other income provide, requiring both annual operating income and endowment capital as well. Thus, we have launched a Sustainability Initiative seeking such support. I have consistently found that it is far easier for us to raise funds for colleges and universities in distress than for the Network itself. We have been reorienting our publications and outreach from primarily talking to our members to telling our story to a wider world. While most of the church isn't yet particularly aware that there are Anglican colleges, demonstrating the importance and value of the

Network itself takes nuance and careful tending. Yet, telling our story is so crucial in building a better future for the enterprise of Anglican Higher Education in particular, and for the Communion's unifying role in general.

**Revd Canon Jamie Callaway, General Secretary**

## Resolutions

### 3 (b): International Anglican Family Network

The Anglican Consultative Council:

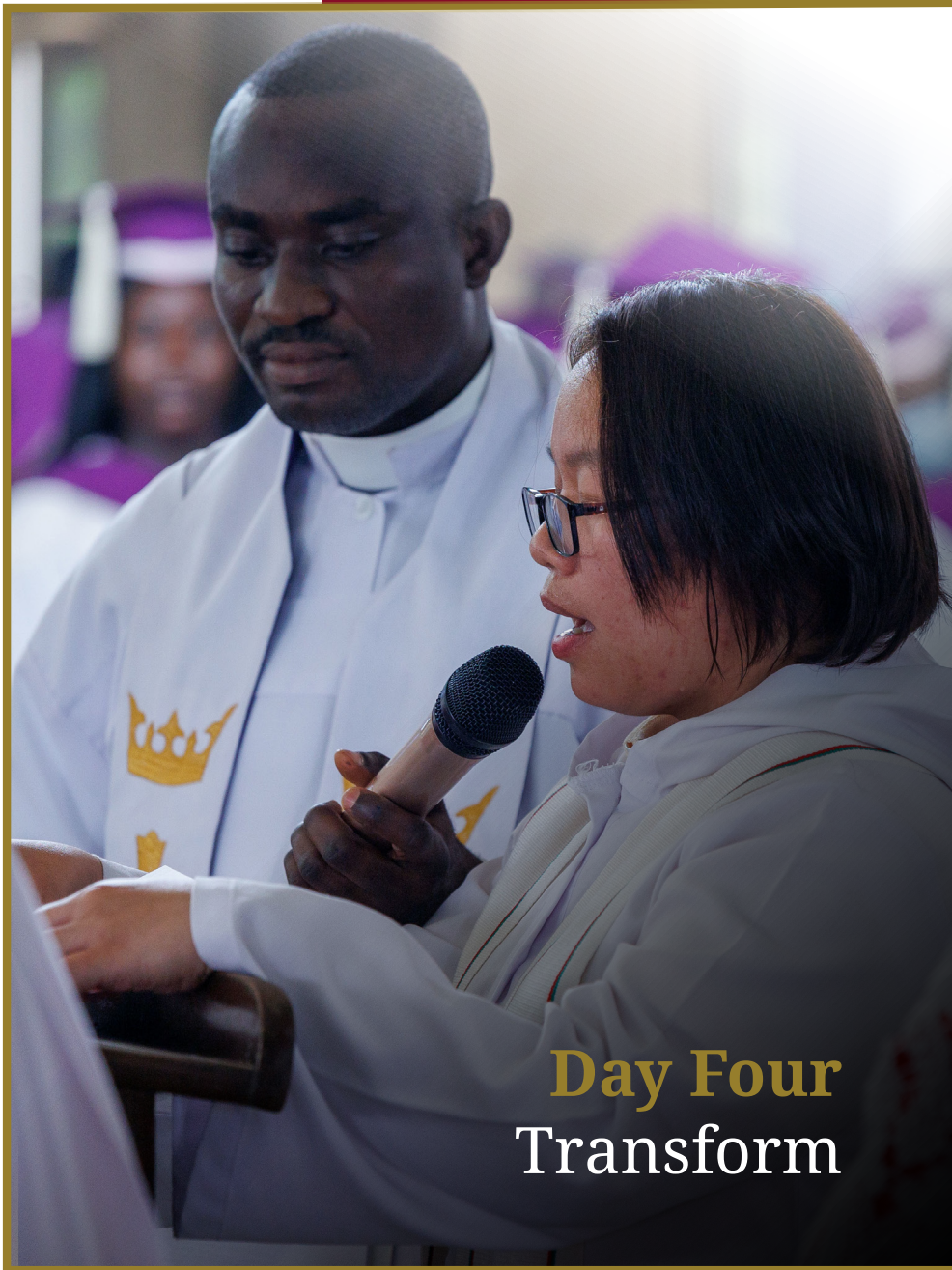
1. recognises the extraordinary pressures placed on families and communities by the Covid pandemic, conflict, and other recent and ongoing crises and laments the increases in domestic violence during this time;
2. commends the work of Churches of the Communion in supporting and encouraging families and communities as agents of mission over the past three years;
3. commends the work done by the International Anglican Family Network (IAFN) and other Communion networks to help churches celebrate and support families and young people; and
4. encourages the Churches of the Communion to appoint representatives to engage with IAFN in consultations, regional networks, and sharing of information and expertise.

### 3 (c): Anglican Health and Community Network

The Anglican Consultative Council:

1. notes progress made on ACC Resolution 17:07 'Towards an Anglican Health Network' and celebrates the creation and effectiveness of the Anglican Health and Community Network as a key mark of our Anglican mission;
2. affirms the ongoing value of bringing together practitioners, church leaders and academics from across the Communion to inform practice, advocate for health equity, and provide a coordinated Anglican voice on key health issues;
3. calls on the AHCN to continue challenging unjust systems which create vast differences in health outcomes and access; and
4. encourages the Churches of the Communion to appoint representatives to engage with AHCN to support the creation of collaborative initiatives.





## Day Four Transform

## DAY FOUR: TRANSFORM

*To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation  
Part 1 – With faith communities*

### Reports

#### *Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO)*

##### Letter from Chair of IASCUFO to ACC

Dear Members of the Anglican Consultative Council,

Greetings in the name of our Lord Jesus Christ. I look forward greatly to sharing with you at the meeting of the ACC in Ghana in February 2023. With this letter, I enclose a report on the activities of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) of which I have been the Chair for nearly two years.

IASCUFO is a permanent commission of the Anglican Communion and reports to the ACC. Its brief is to advise the Instruments of Communion and member churches on matters of doctrine, ecclesiology, liturgy, canon law and ecumenical relations.

In the papers you will find accounts of the work the Commission has done over these past years, including reports on the various ecumenical dialogues between the Anglican Communion and other ecumenical partners across the world. It also gives an account of particular projects that we have done in recent years as well as some work that we have offered to do in future, to help address some of the issues we face as an Anglican Communion at present.



I would draw your attention to the enclosed report Anglican Communion: Unity, Faith & Order, 2008-2022, which presents a useful summary of all the work of IASCUFO since its inception in 2008.

I am deeply grateful to the staff of the Anglican Communion Office for their support of the work of the Commission over recent years, in particular Neil Vigers, Stephen Spencer, Will Adam (the former Director of Unity, Faith and Order) and Christopher Wells (the new occupant of that post).

I pray for good discussion of these papers and interaction on these themes when we meet in Ghana.

With very best wishes in the love of Christ,

**The Rt Revd Graham Tomlin,**  
**Chair of IASCUFO**

### Introduction to the Report

The longstanding commitment of the Anglican Communion to the unity of Christ's Church, and our loyalty to one another as a global family of Anglican Christians, flow from the same source: the prayer of our Lord Jesus Christ that his disciples may be one, so that the world may believe (John 17.21). The Anglican Communion's vocation to Christian unity was expressed in the "Four Principles of Anglican Engagement in Ecumenism" adopted by ACC-14 in 2009:

1. *The Goal*: the full organic unity of the Church
2. *The Task*: recognising and receiving the Church in one another
3. *The Process*: unity by stages
4. *The Content*: common faith, sacraments and ministry

The Unity, Faith and Order work of the Anglican Communion encompasses both the 'inter-Anglican' and wider ecumenical work with which our Communion has been engaged in a focused way since at least 1867, with much earlier roots in the 16th-century Reformation and before.

As Anglicans reflect on the gift and call of communion with one another amid real disagreements and divisions, we can find strength and encouragement in the storehouse of ecumenical riches we have amassed over the decades. Our longstanding devotion to unity, and our commitment to telling the truth, reminds us of who we are in Christ, and who we can become, by God's grace.

## Covid and its effect on the life of Anglican Communion Commissions

Soon after ACC-17 the world was affected by the Covid pandemic, and all churches had to find new ways to work and maintain their lives and ministries. The theological dialogues and standing commissions of the Communion were unable to meet face-to-face and missed two or three annual gatherings. Meeting online helped us to stay in touch, but substantial work was largely postponed, to resume from May 2022, with several new and refreshed bilateral dialogues.

## Global Christianity from ACC-17 to ACC-18

The Russian invasion of Ukraine in 2021 marked an explosion of simmering geopolitical tension that had been building in the region. Orthodox Christianity finds itself enmeshed in these places and peoples, in the lives of ordinary Russians and Ukrainians and their leaders. Already in 2018, the Patriarch of Moscow broke with the Patriarch of Constantinople over the granting of independence to the Ukrainian Autocephalous Orthodox Church. The Anglican Communion has long had the deepest respect for the Orthodox Churches and longs for their unity, as well as the unity of all Christians.

Meanwhile, the Roman Catholic Church continues to pursue a most remarkable set of reforms, as the hallmark of Pope Francis's pontificate: a call to Synodality, not only for Catholics but for the whole Church. Anticipated in many ways by the ground-breaking work of the Anglican-Roman Catholic International Commission, especially in its 1999 text *Gift of Authority*, all Christians and churches are called to *walk together* (syn-hodos), which involves consultation and agreement, both at the local and at regional and international levels. Anglicans remain closely aligned with our Catholic friends in this work, and we are learning from them even as we seek to walk alongside them and one another.

The World Council of Churches (WCC) held its 11th Assembly in Karlsruhe, Germany, in 2022 with the theme 'Christ's love moves the world to reconciliation and unity.' Many Anglican Churches participated amid a great and inspiring gathering of other Christians. As the WCC carries forward its venerable work of multilateral Christian cooperation, Anglicans hold a special place of historic leadership and encouragement, and could contribute much more, drawing on our experience of learning to walk together as a global communion.

## Ecumenical Dialogues of the Anglican Communion from ACC-16 to ACC-17

The Anglican Communion's bilateral dialogues with other Christian denominations continue to imagine new ways to enact the unity for which Christ prayed, ways that may redound to our own benefit as we reflect on the ways and means of visible communion. Some of our dialogues focus on historic theological and more recent ethical questions that not only divide churches from one another but also denominations from themselves. Other dialogues seek to advance unity through shared mission, drawing on the 'Life and Work' strand of the historic Ecumenical Movement.

### a. Theological dialogues

#### *Anglican-Roman Catholic International Commission (ARCIC III)*

The third phase of ARCIC began in 2009 with the mandate to promote the reception of the work of ARCIC II, to reflect on the church as Communion, local and universal, and to reflect together how in communion the local and universal Church come to discern right ethical teaching. The work of ARCIC II was completed in the autumn of 2016, and presented to the Pope and the Archbishop of Canterbury. ARCIC III completed its first agreed statement in 2017, **Walking Together on the Way: Learning to be the Church – Local, Regional and Universal**.

ARCIC III's agenda has now shifted to a reflection on ethical issues, and how Anglicans and Roman Catholics discern ethical teaching. It is hoped that an agreed statement may be published after the meeting in 2024. ARCIC does not have a resolution for ACC-18.

#### *Anglican-Oriental Orthodox International Commission (AOOIC)*

Since 2017, the AOOIC has been studying the nature of authority in the Church, and in 2023 the commission completed the agreed statement on **The Inheritance of Ecumenical Councils**.

ACC-18 will be asked to welcome this text and commend it to the Churches of the Anglican Communion for study and response.

The next area to be studied will be our understanding of apostolic succession, and the reception of clergy when they move from one tradition to another.

*International Anglican-Reformed Dialogue (IRAD)*

The dialogue finished its work with the 2020 publication of the Agreed Statement *Koinonia: God's Gift and Calling*.

ACC-18 will be asked to welcome this text and commend it to the churches of the Anglican Communion for study and response.

*International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD)*

The 2015 agreed statement *In the Image and Likeness of God: A Hope Filled Anthropology* has formed the foundation for a series of statements considering the ethical implications of what we believe about the human person. In 2020 the Commission published a significant study on ecology: *Stewards of Creation: The Canterbury Statement*. *Cuidadores/as de la Creación: Una ecología de esperaranzar*. *Cuidadores/as da Criação: Uma Ecologia de Esperançar*. *Gardiens de la Création: Une Écologie Pleine d'Espérance*.

In 2023, the Commission published an Agreed Statement, *Dying Well, Living Well: Our Sure and Certain Hope*.

ACC-18 will be asked to welcome this text and commend it to the churches of the Anglican Communion for study and response.

## b. Unity and Mission dialogues

*International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM)*

IARCCUM is an episcopal commission of Anglican and Roman Catholic bishops across the globe who promote the reception of the work of ARCIC and joint work in mission between the churches of the Anglican Communion and the Roman Catholic Church. In October 2016 the IARCCUM bishops met in Canterbury and Rome, where they were commissioned by the Pope and the Archbishop of Canterbury for the work of common mission and unity together across the Church. A second such summit is being planned for January 2023, at which pairs of regional bishops will convene in Rome and move to Canterbury in a spiritual pilgrimage of friendship and mission.

*Anglican-Lutheran International Co-ordinating Committee (ALICC)*

Established to monitor, coordinate and promote relationships between Anglicans and Lutherans around the world, ALICC concluded its mandate after ACC-16. On ALICC's recommendation, the Anglican Communion and the Lutheran

World Federation agreed to a revised body, the Anglican-Lutheran International Commission on Unity and Mission (ALICUM). The new body will be a dispersed global commission of Anglican and Lutheran bishops who will engage each other in mission and deepen the bonds of unity. The first meeting will be in March 2023.

#### *Anglican-Old Catholic International Co-ordinating Council (AOCICC)*

Because Anglicans and Old Catholics enjoy a relationship of full communion, AOCICC explores the nature and meaning of what we share, and coordinates mission between the two families of churches in Europe. A new membership of the Council was appointed and met in 2022 in Amersfoort.

### *Inter-Anglican Standing Commission on Unity, Faith and Order*

The Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) is a unique forum that harvests the riches of inter-Anglican and ecumenical dialogue, and places them in dialogue with one another.

The Commission brings together work done previously by the Inter-Anglican Theological and Doctrinal Commission (IATDC), the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER), and the Windsor Continuation Group. The Standing Committee of the Anglican Communion established IASCUFO in November 2008, with the following mandate:

- To promote the deepening of Communion between the Churches of the Anglican Communion, and between those Churches and the other churches and traditions of the Christian *oikumene*;
- To advise the provinces and the Instruments of Communion on all questions of ecumenical engagement, proposals for national, regional or international ecumenical agreement or schemes of cooperation and unity, as well as on questions touching Anglican Faith and Order;
- To review developments in the areas of faith, order or unity in the Anglican Communion and among ecumenical partners, and to give advice to the Churches of the Anglican Communion or to the Instruments of Communion upon them, with the intention to promote common understanding, consistency, and convergence both in Anglican Communion affairs and in ecumenical engagement;
- To assist any province with the assessment of new proposals in the areas of Unity, Faith and Order as requested.

IASCUFO has met yearly to reflect on life in the Anglican Communion. It advises the Instruments of Communion and the provincial churches on their ecumenical relationships.

IASCUFO published numbers 3 and 4 in its series of Faith and Order Papers, with the title *God So Loved the World*. Paper 3, *Created in the Image and Likeness of God: The Divine Gift and Call to Humanity*, develops a theological anthropology that may serve as a foundation for considering practical questions of Christian living. Paper 4, *God's Sovereignty and Our Salvation*, revisits the question of God's grace, who may be saved, and the mystery of election, as a contribution to Anglican thinking about the Church, visible and invisible.

ACC-18 will be asked to consider a resolution that publication be commended to the Churches of the Communion.

IASCUFO has written a compendium harvesting all significant faith and order texts of relevance to the life of the Anglican Communion since the meeting of The Lambeth Conference in 2008. *Anglican Communion: Unity, Faith & Order, 2008 to 2022* is an electronic text with hyperlinks, rather than a printed book. A comprehensive account to date, it may easily be updated.

ACC-18 will be asked to consider a resolution that publication be commended to the Churches of the Communion.

Finally, IASCUFO has embarked on a faith and order project in direct service of the Anglican Communion, provisionally entitled 'Good Differentiation'. What is communion for Anglicans? Can we still speak about the faith and order that we share? And how might decisions rightly be made, that protect our proper diversity without deepening our divisions? Presuming we are called to a communion with one another, how might that take shape, and how can we protect the conscience of those with whom we disagree? If we seek to walk together, can we also respect one another's needs for differentiation when conscience demands?

ACC-18 will be asked to consider a resolution welcoming the proposed trajectory of IASCUFO's exploration of structure and decision-making in the Anglican Communion, as central to our call to be one.

**The Rt Revd Graham Tomlin, chair, IASCUFO**

## *International Anglican Liturgical Consultation*

The International Anglican Liturgical Consultation (IALC) is the official network for liturgy of the Anglican Communion. It exists:

- to promote the deepening of communion between the Churches of the Anglican Communion by renewing its life of liturgy and prayer as integral to the mission of the Church;
- to advise the provinces and the Instruments of Communion on questions of liturgy and common prayer and to encourage and support conversation between the provinces on questions touching on Anglican liturgical theology and practice;
- to review developments in liturgical formation and practice in the Anglican Communion and among ecumenical partners, and to give advice upon them to the provinces and the Instruments of Communion, with the intention to promote common understanding, consistency and coherence, both within the Anglican Communion and in ecumenical engagement;
- to assist any province with new proposals in the areas of liturgical formation, development and practice; and
- to report the scope and results of its work to the Anglican Consultative Council.

The membership of IALC consists of:

- members of the Provincial Liturgical Commissions
- those nominated by the Provinces Anglican members of **Societas Liturgica**

The Steering Committee, elected by members of IALC, has regular online meetings, convened by the Revd Neil Vigers, to oversee the work of the network and plan future Consultations:

The Revd Christine Benoit (Indian Ocean)

The Revd Canon Cynthia Botha – Secretary (Southern Africa)

The Ven Dane Courtney (Australia)

The Revd Canon Keith Griffiths – Chair (resigned August 2022)  
(Southern Africa)

The Revd Canon Dr Simon Jones – Chair (from August 2022) (England)

The Revd Chun-wai Lam (Hong Kong)

The Revd Dr Luiz Teixeira Coelho (Brazil)

The Revd Neil Vigers (Anglican Communion Office)

## Since ACC17

IALC held an online Consultation from 4-6 May 2021. Sixty-three members from across the Communion registered, a significant increase to pre-pandemic gatherings. On each of the three days there were two contact hours. Through individual presentations, group work and plenary sessions, the following topics were considered:

- Reflections on Anglican Liturgy during the Covid pandemic;
- The Liturgical Formation of Bishops (subsequently folded into *The Liturgical Formation of All the Baptized*, begun in Hong Kong, 2020);
- An Anglican Communion Calendar, at the request of the Secretary General

At the end of the Consultation three groups were formed to continue each strand of work. The first focused particularly on the liturgical and theological issues raised by online Eucharists. The work of the second group fed into an IALC seminar on liturgical formation at last year's Lambeth Conference at which bishops were invited to comment on the content. Bishop Bismark Avokaya (South Sudan) chaired the seminar, Neil Vigers (ACO) outlined the work of IALC, and Simon Jones (England) presented the material and led the subsequent conversation. The Eucharistic Prayer drafted by IALC in Hong Kong (2020) was used at the Opening and Closing Eucharists in Canterbury Cathedral.

ACC-18 is asked to consider three resolutions associated with the three strands of IALC's work, now known by the titles of their texts:

**The Liturgical Formation of all the Baptized; Virtual Communion and the Covid Pandemic; An Anglican Communion Calendar**

## Future Plans

Almost thirty years on from the publication of the IALC statement on the Eucharist, the recommendations of which greatly influenced the revision of the eucharistic rites of many provinces, the Steering Committee plans to hold two Consultations to revisit this work. In the light of developments in liturgical scholarship, the Covid pandemic, cultural shifts and diversity, and the increasing variety of contexts in which the Eucharist is celebrated, a new statement will propose future revisions and practice across the Communion. The first meeting will take place online on 3 and 4 May 2023, leading to a full, in-person Consultation in February 2024 in Seoul, South Korea. The Steering Committee is seeking to raise money for IALC's Bursary Fund to enable the widest possible representation of provinces.

**Simon Jones, Chair, International Anglican Liturgical Commission**



## *Anglican Communion Legal Advisors' Network*

The mission of the Church is carried out through its own ordered structures and takes place in territories governed by diverse civic legal systems. In every place, high quality legal advice facilitates every dimension of mission.

The Legal Advisors' Network was established in 2002 following a resolution at ACC-12 to produce a statement of shared canonical principles and to examine shared legal problems. It produced in 2008 *The Principles of Canon Law Common to the Churches of the Anglican Communion*.

More recently it has fallen into abeyance, and the work of revising the *Principles* for 2022 was carried out jointly by the Cardiff Centre for Law and Religion, the Ecclesiastical Law Society, and the ACO. A report on this revision process, made to the ACC standing committee, is included below.

Members are encouraged to review the revised Principles of Canon Law.

### *The future*

The need for a Legal Advisors' Network is greater than ever, to help provinces of the Communion assist one another with legal questions that arise. The energy and enthusiasm around the Principles revision presents an opportunity for a renewal of the Network and a celebration of an aspect of our unity. Our resolutions to ACC-18 reflect this hope, and are based on the resolutions from ACC-12 and ACC-14. – See Resolution 3 (d) below.

**The Revd Russell Dewhurst, Fellow of the Centre for Law and Religion,  
Cardiff University**

**The Ven Alan T Perry, General Secretary, Anglican Church of Canada**

### *Letter to ACC*

Dear members of the ACC standing committee,

It was agreed that those involved in the second edition of *The Principles of Canon Law Common to the Churches of the Anglican Communion* would update the Standing Committee of the Anglican Consultative Council on the launch and initial reception of the revised *Principles*.

### *Background*

While each church in the Anglican Communion is autonomous and governed according to its own legal system, there are common principles of canon law, which have been factually established by studying the law of the churches.

Meeting in Canterbury in 2002, the Primates 'recognised that the unwritten law common to the churches of the Communion and expressed as shared principles of canon law may be understood to constitute a fifth "instrument of unity" and endorsed the production of a draft statement of principles. This decision was based on the work of the legal academic Professor Norman Doe. Following extended study and work by an international network of legal advisors, in 2008 the Anglican Communion Office published *The Principles of Canon Law Common to the Churches of the Anglican Communion*, which was launched at the Lambeth Conference of that year. In 2009 the Anglican Consultative Council commended *The Principles of Canon Law Common to the Churches of the Anglican Communion* for study in every province (Resolution 14.20).

Since then, *Principles* has been cited in cases and in academic commentary, used by provinces developing their own constitutions and canons, and employed ecumenically, not least by the Anglican-Roman Catholic International Commission (ARCIC) which commended the *Principles* in its recent publication, *Walking together on the Way*.

### *The Production of a Second Edition*

As churches have continued to legislate, the *Principles* stood in need of updating, and consequently plans for a second edition were set in train.

The production of the second edition was a joint project overseen by the Centre for Law and Religion at Cardiff University School of Law and Politics, the Ecclesiastical Law Society, and the Anglican Consultative Council. The CLR oversaw the work of drafting and revision; the ELS organised the initial reading groups and provided sponsorship; the ACC held the copyright and provided the copy editing and typesetting expertise, co-ordinated by Neil Vigers.

Through the initial reading groups, the revision committee, and the consultation with provinces, over seventy canon lawyers across the Communion were involved. Input was received from provinces including Aotearoa, New Zealand and Polynesia; Australia; Burundi; Canada; Central Africa; Ceylon; England; Hong Kong; Wales; West Africa; Scotland; Southern Africa; Sudan; the USA; and the West Indies.

The second edition was launched at the Lambeth Conference in August 2022, hosted by the Rt Revd Vicentia Kgabe, Bishop of Lesotho in the Anglican Church of Southern Africa. The bishops attending expressed great interest in the application of the *Principles* to their dioceses and provinces. We were particularly grateful to the Archbishop of Canterbury for providing a foreword.

#### *Initial Reception of the Second Edition*

The methodology of the second edition was the subject of a paper by Norman Doe and Russell Dewhurst, presented to the *Colloquium of Anglican and Roman Catholic Canon Lawyers* meeting in Rome in October 2022. The *Principles* are regularly used by the Anglican team of the colloquium. The growing canonical dimension of ecumenism is well-served by the *Principles*, which allow Anglicans to point to their commonly-held canonical basis.

At the conference celebrating 30 years of the LLM in Canon Law at Cardiff University Law School in October 2022, a panel discussed the *Principles*, including papers from the Rt Revd Christopher Hill (ARCIC) and the Ven Alan Perry (General Secretary of the Anglican Church of Canada). At the same conference, a panel led by ecumenist Dr Paul Goodliff traced the influence of the *Principles* on the *Principles of Christian Law* project, presented to the 11th Assembly of the World Council of Churches in Karlsruhe in August 2022. In the teaching of the LLM course itself, the *Principles* continue to be central to the teaching of the canon law of the wider Anglican Communion.

The widely-reported ‘Proposed Constitution for the Catholic Church’, published by the Wijngaards Institute for Catholic Research, August 2022, ‘takes into account... in particular, the official “Principles of Canon Law Common to the Churches of the Anglican Communion”’.

Papers and reviews of the second edition are due to be published in the coming months in the *Ecclesiastical Law Journal* (Russell Dewhurst) and the *Journal of Anglican Studies* (Christopher Hill). A page of resources to support the *Principles* is available on the Ecclesiastical Law Society website. The work of the Committee was the basis of Russell Dewhurst’s presentation at the “Listening to the West” conference at the Institute for Ecumenical Studies at the Pontifical University of Saint Thomas Aquinas in Rome in January 2023 as part of the Synod on Synodality in the Roman Catholic Church.

*Conclusion*

It has been a very fruitful experience for the Centre for Law and Religion, the Ecclesiastical Law Society, and the Anglican Consultative Council to work together on the production of this second edition. Even in the five months since the launch of the second edition, the interest and activity in academic and ecumenical circles indicate that the project continues to be of great service to the Church.

We hope that the Standing Committee might consider a call or resolution (equivalent to Resolution 14.20 made in 2008) to encourage study of the *Principles* more widely throughout the Communion.

**Russell Dewhurst, Chair of the Principles of Canon Law Revision Committee**

**Norman Doe, Director of the Centre for Law and Religion, Cardiff University**

**Elizabeth Wilson, Chair of the Ecclesiastical Law Society**

## *Anglican Inter-faith Commission (AIFC)*

At Lambeth Conference 2022, the bishops, whilst affirming “our commitment to witnessing to Jesus Christ as Lord and Saviour by faithful, Christ-like service and in humble proclamation of this good news among people of different faiths and beliefs” also affirm that “how we work with other religious traditions for the common good testifies to our participation in the gracious work of God”, with the Covid pandemic, and the pressing challenge of climate change being mentioned as examples. The just-concluded International Anti-Human Trafficking Consultation organised by USPG and hosted by the Province of Tanzania in Dar Es Salaam, has called for a collaborative effort in bringing an end to human trafficking as there can be no effective solution to horrendous evil without us working hand-in-hand with people of all faiths, persuasions and none.

For information of new members of the ACC, the AIFC was formed at the behest of the Primates Meeting held in Canterbury in 2016 and approved by ACC 2016 in Lusaka (Resolution 16.10) before being officially launched in Canterbury in October 2017. The inaugural meeting was in February 2018 in Cairo, hosted and chaired by The Most Revd Dr Mouneer Anis. Following that, the Commission met in Tunis, Tunisia (2018) and Colombo, Sri Lanka (February 2020 ), before the Covid pandemic hit and forced the following meetings to be held online. A report was submitted by the new Chair, Bishop Danald Jute, to the Primates Meeting held in November 2021.

At this ACC, it seems appropriate that we should highlight some points of the Calls made at Lambeth Conference. These include:

1. All of us who are disciples of Christ, to witness to our neighbours of other religious traditions in humility, in word and deed, and through humble service.
2. Bishops across the Anglican Communion to forge a new friendship with a leader of another religious tradition, modelling our commitment to peace-making and the common good.
3. Invite leaders of other faith communities to join with us in exploring how we can enable more effective collaborative work on tackling climate change and other challenges to our shared environment, alleviating poverty and care for the vulnerable (including *ending Human Trafficking*).
4. For AIFC to find funding for research by practitioners (both clergy or lay) from across the Anglican Communion within a specialist track of inter faith relations with a view to resourcing a new generation of Anglican scholar-practitioners so that the value of theological learning about other religious traditions can be affirmed and fostered in the mission of the wider Communion.

## Role and work of IAFC

Archbishop Justin Welby, at the inaugural meeting of the AIFC described its role as being “essential to our future” because “the world is looking for the capacity of religious leaders to differ without hating. And the world’s capacity to differ without hating appears to be reducing by the day...” The AIFC will promote and encourage:

1. Provinces and dioceses to evaluate their relationships with other faith communities; identify ways to build and strengthen these relationships.
2. Follow-up in practical ways outcomes of the call to a new friendship across faiths.
3. Develop and disseminate resources that can help Anglicans in local communities to understand other faiths better e.g. by providing a short book/booklet on ‘Engagement with other Faith Communities (in the Anglican Communion), drawing on the experience and expertise from across the Communion.
4. The curricula for courses, theological colleges and seminaries to include the study of and engagement with other faith traditions.
5. Interactive forum to enable communication across the Communion, to facilitate widespread awareness of existing and emerging issues.
6. Stand in solidarity with and be the voice of the marginalised and the voiceless, including victims of human trafficking, of all faiths and none.

**The Rt Revd Datuk Danald Jute, chair**

## Resolutions

### 3(a): Good Differentiation

The Anglican Consultative Council:

1. Welcomes the proposal from the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) to explore theological questions regarding structure and decision-making to help address our differences in the Anglican Communion;
2. Affirms the importance of seeking to walk together to the highest degree possible, and learning from our ecumenical conversations how to accommodate disagreement patiently and respectfully;
3. Asks IASCUFO for any proposals that may impact the ACC constitution to be brought for full discussion to ACC-19; and
4. Asks IASCUFO to proceed with this work and report its progress to the Instruments of Communion.

### 3(d): Legal Advisors' Network

The Anglican Consultative Council:

1. Welcomes '*The Principles of Canon Law Common to the Churches of the Anglican Communion*, 2nd Edition', and thanks the Legal Advisors' Network for its work;
2. Commends *The Principles* to the Churches of the Anglican Communion for study and use, and encourages Member Churches to engage with the Network and use it as a resource in dealing with legal issues as they arise;
3. Encourages the Churches of the Communion to draw on the Network when new Member Churches are created;
4. Encourages all Churches to keep their canons under review in the light of *The Principles*; and
5. Affirms the continuation and development of the work of the Legal Advisors' Network, including by fostering reading groups, and exploring the possibility of a Library of Anglican Canon Law.

### 3(e): Liturgical Formation of all the Baptised

The Anglican Consultative Council:

1. Welcomes the publication of the report 'The Liturgical Formation of all the Baptised', and thanks the International Anglican Liturgical Consultation for its work;
2. Commends the report to the Churches of the Anglican Communion for study, action and response; and
3. Encourages the Churches of the Communion to participate in the membership and work of the International Anglican Liturgical Consultation.

### 3(f): Anglican Communion Calendar

The Anglican Consultative Council:

1. Welcomes the work done to create the Anglican Communion Calendar Sampler;
2. Affirms the importance of Calendars in our Churches and commends the principles for the revision of Calendars;
3. Ask the Churches of the Communion to submit names of their holy women and men to the Secretary General so that an Anglican Communion Calendar may be created by the International Anglican Liturgical Consultation and the Inter-Anglican Standing Commission on Unity, Faith and Order; and
4. Recommends that the Calendar be offered for use by the Churches, and that this be reviewed at ACC-19.

### 3(g): Virtual Communion

The Anglican Consultative Council:

1. Welcomes the paper from the International Anglican Liturgical Consultation and the Inter-Anglican Standing Commission on Unity, Faith and Order, 'Virtual Communion and the Covid Pandemic';
2. Commends the report to the Churches of the Anglican Communion for study and response; and
3. Encourages the International Anglican Liturgical Consultation to reflect further on the liturgical life of the Churches of the Communion, and the particular significance of the Eucharist.



### 3(h): God So Loved the World

The Anglican Consultative Council:

1. Welcomes the publication of 'God So Loved the World' as a contribution to Anglican reflection on the nature of the human person as created in God's image, and the nature of the Church as a Christ-formed community of faith by grace;
2. Commends the report to the Churches of the Anglican Communion for study, action and response; and
3. Affirms the need for continuing Anglican reflection in these fields, to meet the many anthropological and ecclesiological questions still before us.

### 3(i): Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO)

The Anglican Consultative Council:

1. Welcomes the publication of 'Anglican Communion: Unity Faith and Order, 2008–2022';
2. Commends the report to the Churches of the Anglican Communion for study, action and response; and
3. Affirms the continuing work of Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO), as an important place in which the Anglican Communion reflects on its vocation of communion, its faith and its structures, both between Anglicans and with other Christian churches.

### 4(a): The Agreed Statement of the International Commission for Anglican-Orthodox Theological Dialogue, Dying Well, Living Well: Our Sure and Certain Hope (The Penteli Statement)

The Anglican Consultative Council:

1. Welcomes the publication of the Agreed Statement of the International Commission for Anglican-Orthodox Theological Dialogue, 'Dying Well, Living Well: Our Sure and Certain Hope', as a shared statement of Anglican and Orthodox understandings of end-of-life matters; a statement that rejects 'assisted dying' and promotes a fuller debate to ensure the best possible life for every human person at every age;
2. Commends the report to the Churches of the Communion for study, action and response; and

3. Affirms the continuing work of the International Commission in its exploration of contemporary ethical issues in light of the Buffalo Statement, 'In the Image and Likeness of God: A Hope-Filled Anthropology'.

#### 4(b): The Agreed Statement of the International Reformed-Anglican Dialogue Koinonia: God's Gift and Calling (Hiroshima Report)

The Anglican Consultative Council:

1. Welcomes the publication of the Agreed Statement of the International Reformed-Anglican Dialogue (IRAD), 'Koinonia: God's Gift and Calling';
2. Commends the report to the Churches of the Communion for study, action and response; and
3. Affirms the importance of continued deepening relations with the World Communion of Reformed Churches.

#### 4(c): Agreed Statement of the International Commission for the Anglican-Orthodox Theological Dialogue Stewards of Creation: A Hope-Filled Ecology

The Anglican Consultative Council:

1. Welcomes the publication of the Agreed Statement of the International Commission for Anglican-Orthodox Theological Dialogue, 'Stewards of Creation: A Hope-Filled Ecology' as a shared statement of Anglican and Orthodox understandings of the stewardship of creation that promotes temperance in our use of God's gifts;
2. Commends the report to the Churches of the Communion for study, action and response; and
3. Affirms the continuing work of the International Commission and encourages the exploration of contemporary ethical issues surrounding the deleterious effects of the exploitation and abuse of creation on the future of the planet and the quality of human life for ourselves and those who come after us.

#### 4(d): The Agreed Statement of the Anglican-Oriental Orthodox International Commission, The Inheritance of Ecumenical Councils

The Anglican Consultative Council:

1. Welcomes the publication of the Agreed Statement of the Anglican-Oriental Orthodox International Commission, 'The Inheritance of Ecumenical Councils';

2. Commends the report to the Churches of the Communion for study, action and response; and
3. Affirms the continuing work of the International Commission in its exploration of authority in the Church.

## DAY FOUR: TRANSFORM

*To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation*  
*Part 2 – With wider Society*

### Mark 2.23-3.6

<sup>23</sup> One sabbath he was going through the cornfields; and as they made their way his disciples began to pluck heads of grain. <sup>24</sup>The Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?' <sup>25</sup>And he said to them, 'Have you never read what David did when he and his companions were hungry and in need of food? <sup>26</sup>He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.' <sup>27</sup>Then he said to them, 'The sabbath was made for humankind, and not humankind for the sabbath; <sup>28</sup>so the Son of Man is lord even of the sabbath.'

<sup>3.1</sup> Again he entered the synagogue, and a man was there who had a withered hand. <sup>2</sup>They watched him to see whether he would cure him on the Sabbath, so that they might accuse him. <sup>3</sup>And he said to the man who had the withered hand, 'Come forward.' <sup>4</sup>Then he said to them, 'Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?' But they were silent. <sup>5</sup>He looked around at them with anger; he was grieved at their hardness of heart and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

#### *Background notes*

This passage from Mark 2.23-3.6 shows yet another dimension of Jesus' mission. In these two stories, seemingly small acts by Jesus and the disciples carry huge implications. Plucking heads of grain and chewing them on the sabbath, and

healing a man with a withered hand on the sabbath, become nothing less than a fundamental challenge to the whole national, cultural and political system within which people live.

This is because strict observance of the sabbath was one of the key ways in which the Jewish people of Palestine maintained their distinctive life in the face of hostile Gentile peoples all around them. But Jesus, in the narrative, shows that addressing human need is more important than upholding a national cultural system: meeting people's human needs is to come before upholding structures which do the opposite. This means that changing those laws and structures becomes part and parcel of the coming of God's kingdom, the mission of Christ.

Jesus' action generates conflict with the authorities: the Pharisees join up with their bitter enemies the Herodians. They were bitter enemies because the Herodians collaborated with the Roman rulers whom the Pharisees regarded as contaminated. Yet they set aside this hatred to try and destroy Jesus, which is shocking and shows the depth of antagonism that Jesus faced. This conflict reaches its climax when Jesus enters Jerusalem and cleanses the Temple Mark (11.15-18), an event that leads to his arrest, passion and death (chapters 14 and 15).

Clearly, Jesus was not just an itinerant teacher and healer. His proclamation of the kingdom of God had radical implications for society as a whole. Mark's gospel highlights the prophetic nature of Jesus' ministry by showing how he challenged the religious and political establishment and the structures through which they ruled. This shows us that the coming of the Kingdom is to transform not only individual lives but social structures, as the fourth Mark of Mission puts it: 'The mission of the Church is the mission of Christ to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.'

These stories show that carefully chosen small actions can convey big messages – messages with big implications for society at large.

And for today? What small scale actions with big implications is the church being called to take? What prophetic actions can we take, with our church communities, in the months and years ahead, to help transform the violence and injustice in the societies in which we live? How can we help move them towards justice, peace and reconciliation? How is God calling the local church or diocese or province to embody and enact the socially transforming life of his kingdom?

## Feedback from table groups

Table 6

*One of our members challenged us: As Christians, are we listening to the Bible? This was followed by a discussion of the need to transform our communities in relation to domestic violence and how to reconcile the passages in the Bible that appeared to condone domestic violence and the passages in the Bible that were inconsistent with domestic violence. One member looked to Jesus' example through the Gospels. Another suggested that Christ has to be in the forefront in our interpretation of the Scriptures.*

*There are challenges for the Church of South India that operates within a caste system. A bishop was killed because he came from another caste. If a girl and boy from different castes marry, they will be killed. If a pastor challenges that, he or she is treated as a risk. There are limitations therefore in applying the scriptures in this context.*

*One member from the Philippines suggested that that the way we interpret the Bible is sometimes the problem. In order to transform the society, the Bible must be interpreted with the language of grace and love. Where there is tribal war and the priests are tied to their tribal traditions, the priests are afraid of challenging their traditions for sake of peace.*

*Our Canadian member pointed out that the process of decolonisation needs to be transformative in recognising the humanity of all persons and in peeling away the layers of power that create oppression. This is relevant for indigenous justice. The fourth Mark of Mission also ties into the environment, because animals, plants and people are related, serving purposes together for the bringing of life. This has been recognised by indigenous peoples, but people generally have exploited animals and plants to the detriment of the planet and this must now be addressed.*

*The passage from the Gospel of Mark concerns two human needs, hunger and the need for healing. In both instances, Jesus brings restoration, but the powers of the day wanted to stop him. We can take from Jesus' actions that we can make a difference in small steps. The passage illustrates that those in power were trying to stop the generosity of Jesus, because they were threatened by, or jealous of, his actions. This is a challenge for transformative actions.*

*One of our members from East Africa shared the challenge in his diocese of dealing with the resurgence of female genital mutilation (FGM) in traditional culture. The Church has spoken out against this traditional practice and conducted information*

*seminars including participation by health practitioners to discourage FGM. It has persisted in addressing this issue, despite the tension with traditional practice.*

*Whenever you want to be transformative, there is a challenge. Transformation requires action which carries risk. Without taking the risk, you cannot achieve transformation. Where there is a risk, there is a challenge. But where there is a challenge there are also opportunities.*

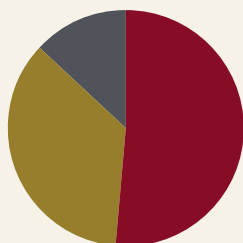
## Reports

### *Gender Justice*

1. The Director for Gender Justice (DfGJ) works to achieve equality between men and women through the transformation of relationships. Working with both Anglican and ecumenical partners across the world, the work focuses on promoting gender justice, preventing gender-based violence and promoting care for survivors. This work takes place at every level of the Communion and with both governmental and non-governmental bodies, including high level fora such as the United Nations. The Director is the ACO link director for the International Anglican Women's Network, International Anglican Family Network and the Safe Church Commission. This work was conducted online for 18 months due to Covid.
2. To begin to measure the work, a baseline survey on the knowledge, attitude, and practice (KAP) of the ACC resolutions relating to gender was undertaken in all provinces in June/July 2021. Thirty-one provinces responded to the survey which asked whether the province was aware of the ACC resolutions on gender, did they agree with them, and were they implementing them. The results are as follows:

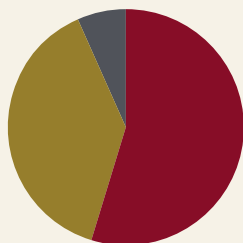
The need for awareness on gender justice cannot be over emphasised. One provincial secretary has written, 'The province needs a lot of help in running programmes that foster a good understanding of gender justice both socially and theologically. A deliberate policy ought to be mooted to allow for training on gender justice in our seminaries and theological schools. Furthermore, conferences/workshops on gender equity ought to be held for different church groups including clergy. Unfortunately, financial resources always stand in the way of carrying out these programmes. The need for gender equality is great in the Province in terms of awareness and implementation.' Bishop William Mchombo, Province of Central Africa, Gender Justice survey.

**Q1. This Province knows about the ACC resolutions on gender?**



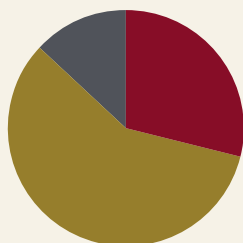
■ Fully Aware ■ Partially Aware  
■ Unaware of the Resolutions

**Q2 This Province agrees with the ACC resolutions on gender justice?\***



■ Fully Supported ■ Partially Supported  
■ Do Not Support

**Q3 This Province is implementing the resolutions on gender justice?**



■ Fully Implemented ■ Partially Implemented  
■ Not started to Implement

**ACC Resolutions on Gender Justice**

The ACC has recognised the need for the Anglican Communion to address gender justice, and take its place in serving the wider world, as expressed in its concerns and intentions in a number of ACC resolutions. These include:

- 13:31 Provide equal representation on each Anglican body of men and women and provide a gender focal point in each province. (2005)
- 14:33 Ending violence against women and allocating financial resources to do so ensuring gender budgeting
- 15:7, 10 Ending gender based violence and trafficking, supporting theological work on gender justice and appropriate materials
- 16:2 & 3 Reaffirms commitment to gender equality and justice with provinces offering financial support
- 17:2 & 3 (2019) Appoint a provincial link, and equipping God's people for gender justice

\*After the first question a list of resolutions (above) was provided to enable respondents to reply to the further questions



3. The results show that there are some significant barriers to overcome to ensure that gender justice is achieved across the Communion. For example, whilst some provinces fully support the resolutions, they have not yet fully implemented them. There is also the direct barrier that a substantial number of provinces remain unconvinced about the resolutions, at least in part. There is clearly a need to raise awareness on gender justice and the resolutions, with an intentional focus on their implementation. As Bishop William Mchombo states, there is also a need to finance such intentional work.
4. Key publications since ACC-17 have been the resources *God's Justice: Theology and Gender Based Violence* and *Domestic Abuse and Covid: How Churches Can Respond*. *God's Justice* was produced in collaboration with theologians across the Anglican Communion. The resource explores a theological basis for preventing and ending gender-based violence, how prevalent an issue it is and outlines how Christians and churches can respond. It is a practical resource that can be used in small groups or for self-reflection. It has been translated and is available in English, French, Portuguese, and Spanish. The *Domestic Abuse* resource was produced in 2020 in response to the Covid pandemic and the resultant increased levels of domestic abuse. Revd Domnic Misolo in Bondo Diocese, Kenya distributed this resource to 278 men attending the men, masculinity, and gender-based violence training. This resource is available in nine languages: Arabic, English, French, Hindi, Juba Arabic, Kiswahili, Korean, Portuguese and Spanish.
5. The United Nations Commission on the Status of Women continues to provide the Anglican Communion with an opportunity to ensure Christians and churches are included in the response to ensuring gender equality and justice globally. Due to the Covid pandemic, the UN CSW has been mostly online with the 2020 session reduced to one day. The NGO forum has also been conducted online with the advantage of making the NGO CSW much more widely available and accessible than before. The online approach has enabled many webinars to be hosted with Anglicans able to join in during their own time zone. There has also been a forged collaborative approach with the Mothers' Union on delegations as well as linking up other UN meetings and ensuring cross-over of advocacy and lobbying. For example, the theme of 2022 was Climate Change, Environment and Disaster Risk Reduction. Aiming to build on the COP26 the previous December, delegates were selected for their involvement in environmental issues and COP. This worked well and Green Anglicans were represented by Revd Canon Rachel Mash at both events.

6. The 16 Days of Activism continues to be a key focus each year to raise awareness of the ever pervasive and insidious issue of gender-based violence. Taking place each year from the 25th November until Human Rights Day on the 10th December, a number of dioceses and churches around the Communion mark the time in different ways. Young people have submitted films, training workshops, marches, Red Chair project, social media campaigns etc. The International Anglican Women's Network plays a key part in raising awareness and encouraging churches to participate.
7. The Lambeth Conference provided a key opportunity for connecting with bishops regarding gender justice issue within their provinces. The DfGJ conducted seminars on Gender Justice, Menstruation and Safe Church, alongside a plenary on safeguarding and safe church and spouses' sessions on identity, spouses' roles and menstruation. In addition, support was given to the 'Women on the Frontline' initiative. Resources and staffing the stands on IAWN, IAFN, and Safe Church Commission created an excellent opportunity for networking and discussion. This will inform future strategy as there was considerable demand. The Gender Justice seminar opened up opportunities for others to showcase their work. Films from the Diocese of Melbourne, demonstrating a structural response to preventing and ending GBV, and Bondo Diocese, working with men to end GBV, were well received. The work of the Mothers' Union, Women on the Frontline and IAWN was also shared.
8. A visit to the Anglican Church of Canada in October and November 2022 displays how the role of DfGJ can serve the provinces around the Communion. At the request of Primate Linda Nicholls, the focus on the trip was safeguarding and trauma informed care for survivors of abuse. Taking place weeks after the James Smith Cree Nation multiple killings, and in the light of the *Church Too* movement the province arranged webinars, training and talks with the House of Bishops, Council of General Synod, Diocesan Secretaries and Chancellors so that they all were aware and could respond as a whole church. This included an intention to adapt and adjust policies and procedures to be more trauma informed in their approach and response. In another example the Church of Ireland produced a training series on preventing and ending gender-based violence. The Director for Gender Justice contributed to this via a filmed session on 'Gender Based Violence – A global Anglican Communion response'. This pilot course will be assessed to explore whether it can be opened to other provinces in the future.
9. Collaboration with the Mothers' Union, Anglican Alliance and Women on the Frontline continues to be fostered, especially regarding gender-based violence and safeguarding. In addition, maintaining and growing relationships with

ecumenical and faith based organisations continues ensuring collaboration and cooperation on gender justice issues. The DfGJ provides expertise, advice, experience and advocacy, networking with the aforementioned Anglican based charities and also World Council of Churches, the Christian Network for Ending Domestic Abuse (CNEDA), Side by Side (SBS), Act Alliance, and others working in the international area.

10. The DfGJ continues to provide expert advice, guidance and strategic direction as the link Director to the IAWN, IAFN and Safe Church Commission.
11. As a result of the ACO review, the DfGJ was required to source 30% of the funding for this work. This figure has been achieved for 2022. This rises to 50% in 2023. The Standing Committee need to make a strategic decision on whether this role will continue beyond ACC18 and, if so, what core funding will be allocated to enable the work to continue, noting that fundraising takes 10-20% of the post holder's time.
12. The work of gender justice is mostly undertaken by women, resulting in a perception that it is a women's issue. However, challenging the social, cultural and religious norms which create unjust outcomes for women and girls, and stereotypes men and boys, is an essential part of our discipleship to Christ.

**Mandy Marshall, Director for Gender Justice**

## *International Anglican Women's Network*

### *The Network and how it relates to the Five Marks of Mission.*

The International Anglican Women's Network (IAWN) serves as a global voice of Anglican women, links women from around the world and is an official network of the worldwide Anglican Communion. Our vision is to be a bold and prophetic voice for Anglican women throughout the Anglican Communion and in the wider world. Our purpose is to enable and empower all women of the Anglican Communion to work cooperatively at national, provincial and communion-wide levels to strengthen the ministries of women in God's world and to ensure women are influential and equal participants throughout the entire Anglican Communion. We work to uphold the God-given dignity of women and girls, to eradicate gender-based inequality and violence, and to promote just relationships among all people. Here is a web address to the IAWN Brochure (to be updated following the ACC-18) [iawn.anglicancommunion.org/media/348920/IAWN-trifold-2019.pdf](http://iawn.anglicancommunion.org/media/348920/IAWN-trifold-2019.pdf)

Our objectives and activities are aligned with ACC Resolutions 16.02 on Women and Men in Church and Society, and 16.03 on Gender Equality and Justice. Every Anglican woman throughout the Communion is welcome to be involved in the activities of the Network. Each Primate is encouraged to nominate a IAWN Provincial Link, who becomes the official link between the IAWN's steering group and women in each province. The mission of the International Anglican Women's Network reflects all the Five Marks of Mission. Anglican women share the gospel as they work in communities through their leadership and witness in a multitude of ways; Anglican women are often the primary educators in families and communities; Anglican women tend through care and pastoral visits; Anglican women transform societies every day through engaging with people within all walks of life, advocating and challenging injustices; Anglican women treasure the earth as they understand the importance of peaceful coexistence with the planet, and are disproportionately impacted by the climate emergency despite having the least carbon footprint.

### *Activities undertaken since the last ACC*

All global networks have been challenged throughout the past three years due to the Covid pandemic. The internet, however, has provided a mechanism to stay in touch. Communication and interaction has been via the internet throughout the pandemic, which means that globally the IAWN has become increasingly

accessible. The Steering Group of the International Anglican Women's Network has met monthly online and quarterly online with Provincial Links.

In response to ACC Resolution 16.02 *God's Justice: Theology and Gender-Based Violence* is the Anglican Communion's new resource, written by scholars, clergy, and laity from different parts of the Anglican Communion to show how the Bible and Christian teachings can support just, loving, and mutually respectful relationships. It also offers ways churches can and should respond to gender-based injustice, abuse, and violence. [www.anglicancommunion.org/media/483307/Gender-Justice\\_Gods-Justice-Theology-and-Gender\\_Resource\\_A4\\_WEB\\_2207.pdf](http://www.anglicancommunion.org/media/483307/Gender-Justice_Gods-Justice-Theology-and-Gender_Resource_A4_WEB_2207.pdf)

We have shared the work and stories of women in the Anglican Communion through our:

1. Emails sent to members.
2. Newsletters – published in English, French, Spanish and Portuguese. In the latest edition of the IAWN Newsletter, the theme of Women in Leadership was explored with stories of how a new generation of empowered female leaders from across the Anglican Communion is the driving force behind positive action within their communities.
3. Facebook group – closed group.
4. Resources: Additional information and resources can be found on the IAWN webpages at [iawn.anglicancommunion.org](http://iawn.anglicancommunion.org) including on ending Gender-based violence, preventing Human Trafficking, 16 Days of Activism and other issues.
5. Relationships/keeping connected.

IAWN priorities are those raised by our members. The Steering Group has decided to meet bi-monthly in 2023 and in the alternate months to meet in smaller working groups covering the following areas of work:

- Review the IAWN strategy
- Research and plan funding applications and fundraising in general
- Develop and prepare newsletters
- Plan the next in person meeting
- Strengthen communications and social media

Fundraising remains a challenge as the Network relies on donations from individual members and church organisations. Currently we are very grateful for the financial support received from the Provinces of Australia and Aotearoa, New

Zealand and Polynesia. We are actively looking for funding for our planned in person meeting later in 2023 due to be in Eswatini.

### **A highlight from the last three years.**

*Collaboration* on resources, campaigns and newsletters with other Networks including the International Anglican Family Network, the Anglican Communion Youth Network and the Anglican Communion Environmental Network. The 16 Days of Activism Campaign in 2022 against gender-based violence provided opportunities for stories to be shared about where women are missing. The IAWN had a social media post every day from a different part of the Communion shared by members from all over the world.

*Keeping in touch* with Anglican Women around the Communion has been a vital part of supporting one another through the pandemic. It has been heartening to develop and strengthen relationships and to offer one another solidarity especially where challenges have been intense.

The Lambeth Conference provided a platform for women to share their stories through a number of seminars. The Resource Centre at the Lambeth Conference enabled further engagement including with Ghana TV by representatives of the IAWN. It was inspiring to witness the 97 women bishops present including two members of the IAWN:

The IAWN has been greatly encouraged by the appointment of Mandy Marshall as Director for Gender Justice at the ACC. Mandy's engagement through her leadership, activism and encouragement has been a source of inspiration and motivation.

**Rt Revd Dr Dalcý Dlamini (Eswatini) and Rt Revd Mary Stallard (Wales)**

## *Anglican Peace and Justice Network*

The Anglican Peace and Justice Network (APJN) Steering Group met in England, from December 2nd–5th 2019. In a spirit of prayerful reflection and sharing, those present affirmed and strengthened the network's mission, which is based on the fourth Mark of Mission: 'To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation'.

The APJN Steering Group affirmed the aim of the network as: to enable and encourage Anglicans working for peace with justice by

- walking alongside those who contribute to peacebuilding
- connecting people with common interests
- standing in solidarity with those working to make a difference to the lives of the oppressed in every society.

The focus of the ongoing work was to be the up-coming Lambeth Conference and Steering Group members committed themselves to gathering bishops for online conversations prior to the Conference. These were to include migration, gender, environmental Justice; reconciliation; advocacy; economic justice; the arms trade, Safe Church and the Church's role in ministering to those who have been traumatized by conflict.

### *Covid*

Covid forced a change of plan. It became clear that the Lambeth Conference would not go ahead in 2020. The Lambeth Conference staff switched their focus to convening the kind of online meetings we had been planning. Our Steering Committee continued to meet online and we continued to pray for one another and for our troubled world, but we lost the energy and focus we had gained at our in-person strategy meeting.

### *Sharing Information*

APJN has a dedicated website [www.anglicanpeacejustice.net](http://www.anglicanpeacejustice.net) with articles and news.

Facebook – Our community reached a peak of over 1,000 before it was shut down by Facebook without explanation or opportunity to object. We have relaunched and have a small but growing community.

## Lambeth Conference 2022

The Bishops at the Lambeth Conference issued ten 'Calls', including Call 5 Reconciliation. This states:

5.5 We invite the Peace-building function of the Archbishop of Canterbury's Reconciliation team, working with the Anglican Communion Fund and Anglican Peace and Justice Network, to report on ways to develop peace-building response and support for individual peace builders in Provinces experiencing acute conflict at ACC2023.

The Call is very important. The APJN has significant links to lay and ordained Anglicans working as human rights advocates and peace builders in the context of acute conflict.

We can provide insights into best practice and find common ground. We can link in initiatives from provinces in the Global North – for example the Transition Pathway Initiative, and activists on the ground. Local concerns can be heard on places of power and patterns of global oppression monitored. We can offer insights into reconciliation process and theology to inspire hope.

However, we do not have the infrastructure to deliver on this Call.

## What is needed?

### 1. The recruitment of a new Convenor for APJN

A new convenor will need to dedicate time to rejuvenating the network and support to run it. Revd Canon Dr Phil Groves does not have the time to dedicate to leading APJN and will step down within three months of ACC 18. He is willing to support the emerging team.

### 2. A dedicated link director at the ACO

Networks flourish when they have director level support. Reconciliation continues to be a key priority for the Anglican Communion and a dedicated member of staff supported by an enthusiastic APJN team from across the Communion will be needed to work with the Archbishop of Canterbury's Reconciliation team and the Anglican Communion Fund.



3. A budget to work with.

Significant money will need to be allocated in order to support individual peace builders in provinces experiencing acute conflict. This would not be in direct and immediate support, but the task of networking, that is building relationships, across the breadth of the Communion requires paid people who are able to visit in order to link campaigns and people.

**Revd Canon Dr Phil Groves – Convenor**

### *Lusophone Network of the Anglican Communion* *Rede Lusófona da Comunhão Anglicana*

Covid's global pandemic meant a lack of travel between the Churches of the Lusophone Network, but more communication through digital platforms. Several WhatsApp groups were created that allowed greater sharing and communication between specific groups such as: Group of Bishops / Group of Youth Coordinators / Group of Those Responsible for Diaconal Work. The Lusophone Network was attentive to the greater needs of the Churches and several meetings were held through Zoom.

The official creation of the new Anglican Province of Mozambique and Angola is the great development that took place in the last year among the Churches of the Lusophone Network. At the invitation of the Archbishop of Canterbury, the coordinator of the Lusophone Network, Bishop Jorge Pina Cabral, was part of the group to monitor the constitution of the new province created by the Anglican Consultative Council.

Bishop Jorge Pina Cabral, in his capacity as Coordinator of the Lusophone Network, participated in the consecration of new Mozambican bishops that took place in the city of Maputo on June 19, 2022. During his stay in the country, the Coordinator of the Lusophone Network made several pastoral visits and established contacts with the Church in Mozambique.

During the Lambeth Conference in August 2022, ties between the members of the different Churches of the Lusophone Network were strengthened. The Lusophone Network promoted a meeting that brought together all Lusophone participants at the Lambeth Conference. It was also the responsibility of Lusophone Network to set up a stand with information material from the various churches.

Before the Lambeth Conference, Zoom meetings were held between the group of Lusophone bishops and other Zoom meetings between the spouses of the bishops of the Lusophone Network.

The day of the Lusophone Network is celebrated on the Sunday of the feast of Christ the King, the last Sunday of the liturgical calendar. A calendar will be launched that will promote prayer among the Churches of the Lusophone Network on each Sunday of the new liturgical year.

A twinning project will also be promoted between the parishes of the different churches that make up the Lusophone Network. With this project, it is intended to create a closer collaboration and knowledge between local communities.

The Lusophone Network has translated material into Portuguese when requested by the various bodies of the Anglican Communion. It has also supported the translation of Green Anglicans material. At the level of communication, a newsletter with information from the various Churches is sent monthly.

Theological collaboration has been carried out mainly through the online course “Immersion in Anglicanism”. The course is organised by the Church of Brazil (Centre for Anglican Studies) and also has teachers from Portugal. This course currently has the participation of students from the four Churches of the Lusophone Network.

### Projects and activities planned from 2023 to 2025

- Creation of a Sunday Prayer calendar for the Portuguese-speaking Network;
- Twinning between parishes of the Lusophone Network;
- Exchange between young people and clergy from the different Churches of the Lusophone Network for Mission projects;
- Annual celebration of the Lusophone Network Day (Sunday of the Feast of Christ the King – end of November);
- Conducting digital training in the area of Ecclesiology for the Bishops of the Lusophone Network;
- Continuation of the participation of the clergy and laity of the different Churches in the Course of Immersion in Anglicanism promoted by the Church of Brazil;
- Animation of the presence of the Lusophone Network on the various digital platforms (Facebook, websites and YouTube) with the sharing of information and existing material;
- Holding in 2025 of the IV Meeting of the Lusophone Network;

- Deepening the understanding of the canonical principles of the Anglican Communion
- Creation of a working group to study the canons of each church;
- Promotion of a training meeting via Zoom once a year on a topic of common interest.

### Coordination of the Lusophone Network

The coordination group is composed by :

- Bishop Jorge Pina Cabral (Portugal)
- Reverend Garcia Kazailawoko (Angola)
- Reverend Antonio Nhaca (Mozambique)
- Bishop Vicente Msosa (Mozambique)
- Bishop-elect Magda Guedes Pereira (Brazil)

**Vila Nova de Gaia, Bishop Jorge Pina Cabral, Network Coordinaton**

## *Francophone Network of the Anglican Communion*

The Rt. Revd. Pierre Welté Whalon, president;  
The Rt. Revd. Masimango Katanda Zacharie, vice-president  
The Ven. David Oliver, treasurer  
The Revd. Marie-Hélène Dolan, secretary

### *Le Livre de la Prière Commune*

The translation is finished. After examining the galley proofs sent to the translation committee, the translation was sent to the Church Publishing Company. The biblical passages of the new translation are taken from *La Bible Nouvelle Français courant*.

The French is now available in pdf format on the website of The Episcopal Church. This represents a decade of perseverance in lobbying, as well as following guidelines decided by the Francophone Network.

### *Lambeth*

The Lambeth Conference held in July 2022 at the University of Kent in the UK had a large number of francophone bishops present. The French resource table was set up by David Oliver; Pierre W. Whalon and Marie-Hélène Dolan manned it and greeted our francophone colleagues and many others, including the Archbishop of Canterbury, asking many questions, showing their support.

The board had the pleasure of inviting the francophone bishops with their spouses to dinner at the Canterbury Lodge. Over fifty people enjoyed a convivial evening together, also debating hopes for the future.

### *The Network's archives*

We are asking if the Abbey of Bec Hellouin could receive and protect our archival resources, as the monks have already accepted some materials before. The board approved the nomination of Emmanuel Lacam as archivist and voted the sum of 1,000 Euros for expenses.

## The need for renewal

Some questions raised during our dinner meeting:

What do our colleagues think of the future of the Network? Why are there not more people getting involved? How can we recruit younger more active people to become leaders?

The present board members have served a number of years, and so it is more and more important to discern who will eventually pursue the leadership and evolution of the Network.

## In the Francophone world

Two crying needs across the world for our francophone churches: formation and communication. We need practical translations. Canon Stephen Spencer of TEAC has become enthusiastic about our efforts to promote and make translations into French of Anglican documents. He agrees with Bishop Masimango Katanda that more immediate and practical needs should take precedence over the translation of Richard Hooker's complete *Laws of Ecclesiastical Polity*. He suggested translating a selection done by a company in Brazil.

Bishop Dibo Elango has invited Pierre W. Whalon to present a seminar for the clergy in Cameroon.

We are also discussing a possible annual meeting for clergy and spouses, perhaps online. Bishop Masimango and others noted the difficulties with reliable internet connectivity.

## The next full meeting

We discussed at length the need for a full reunion in 2023 in Africa, perhaps in Bujumbura.

We have considered a virtual meeting instead of in-person. It would be less costly, but there is still the vexed question of connectivity. Members have very few opportunities to meet in person, which is crucial for a spirit of support and collaboration. To be continued...

**The Revd. Marie-Hélène Dolan, Secretary,**  
**The Rt. Revd. Pierre W. Whalon, President**

## Resolutions

### 4 (e): Young people's engagement in Peace Building

The Anglican Consultative Council:

1. Affirms the role of young people in God's mission of reconciliation as articulated in the fourth Mark of Mission;
2. Encourages the Churches of the Communion to: a. nurture the hopes of young people by creating space for listening and responding to young people's hurts and generational pain, and empowering their full participation in reconciliation initiatives; and b. engage with the reconciliation initiatives developed by the Anglican Communion Youth Network and the Archbishop of Canterbury's Reconciliation Team; and requests that ACC-19 includes a specific occasion to celebrate young people's contribution to reconciliation.

### 4 (f): Response to Cape Coast Castle

The Anglican Consultative Council:

1. Expresses its deep gratitude to all who facilitated this Council's visit to Cape Coast Castle and the hospitality offered by the Diocese of Cape Coast;
2. Laments the widespread historic involvement of the Church in the slave trade and other forms of colonisation around the world from the 17th to the 19th centuries, the impacts of which are still being felt across the Communion;
3. Grieves the abject failure to see the image of God in all human beings represented by involvement in and profiting from slavery, a failure which continues in many places and many ways to this day, making a mockery of the life and teachings of Jesus (Luke 4: 16 – 19);
4. Recognises that visit to Cape Coast Castle and the ensuing reconciliation service serves as an invitation to deeper historical investigation, education and theological reflection across the Communion; and
5. Accordingly, calls on the Churches of the Communion to work with the Anglican Communion Office to build on work already underway in parts of the Communion to devise a programme of work that seeks to address past damage and combat modern manifestations of this evil.

#### 4(g): Translations

The Anglican Consultative Council:

1. Endorses the principle of multilingual translations of Anglican Communion resources;
2. Commends the Anglican Communion Office for its developing work in this area and encourages them to consider additional languages, including Swahili, Arabic and Japanese; and
3. Requests that a review of historical documents is undertaken to ensure that, where appropriate, translated versions are made available to assist greater understanding of the Communion.

#### 4 (h): Women's global voice for unity and justice

The Anglican Consultative Council:

1. Affirms the International Anglican Women's Network as a global voice for promoting unity among women and men, girls and boys;
2. Commends the 15th Lambeth Conference for the many leadership roles that ordained and lay women held in plenaries, seminars, and worship;
3. Sustains its condemnation of gender-based violence and abuse (ACC 15.07) and other ways in which women and girls are denigrated; and
4. Requests the Churches of the Communion to:
  - a. use the International Anglican Women's Network to improve the future of women and girls through leadership development and activism and appoint a provincial link to the International Anglican Women's Network and the Director for Gender Justice by ACC-19;
  - b. work towards the implementation of the resolutions on gender justice (ACC 15:07, ACC 16:02 and 16.03, and ACC 17:02 and 17.03); and
  - c. foster leadership among both women and men to teach understandings of masculinity and femininity that model the Christian belief that all are equally created in the divine image.

#### 4(i): Restoring Unity through Gender Justice

The Anglican Consultative Council:

1. Affirms that gender justice is crucial to bringing about transformation, reconciliation, peace and unity;
2. Recognises the global pandemic of gender-based violence, and specifically domestic abuse, as an affront to God, and a sin;
3. Values and commends the Anglican Communion's work on gender justice since ACC-17, including resources developed to help churches to bring an end to domestic abuse and other forms of gender-based violence and addressing these topics during the 15th Lambeth Conference; and
4. Requests the Churches of the Communion to:
  - a. pursue justice through working to bring an end to gender-based violence and abuse, including work with others to provide trauma-informed response to survivors;
  - b. involve men and boys in embracing and teaching forms of masculinity rooted in Christian values of love and mutual respect and use study materials such as *God's Justice: Theology and Gender Based Violence* in dioceses and churches to help create awareness and transformation; and
  - c. report to ACC-19 on progress made on gender justice.



# Day Five

## Treasure



## DAY FIVE: TREASURE

*To strive to safeguard the integrity of creation, and sustain and renew the life of the earth*

### Mark 4.1-2, 24-36

<sup>1</sup> Again he began to teach beside the lake. Such a very large crowd gathered around him that he got into a boat on the lake and sat there, while the whole crowd was beside the lake on the land. <sup>2</sup>He began to teach them many things in parables... <sup>26</sup> He also said, 'The kingdom of God is as if someone would scatter seed on the ground, <sup>27</sup>and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. <sup>28</sup>The earth produces of itself, first the stalk, then the head, then the full grain in the head. <sup>29</sup>But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.'

<sup>30</sup> He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup>It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup>yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.'

#### *Background Notes*

After the terrifying episode when the Pharisees and the Herodians join forces to try to destroy him, Jesus and the disciples depart on a set of journeys around and across the lake, up mountains and into wild country. They get caught in a frightening storm on the lake and journey far from home. In other words, the company go on journeys, walking out of doors, close to the elements, close to nature.

This is reflected in the way Jesus teaches those who come to listen to him. In chapter 4, the first sustained presentation of his teaching in Mark's gospel, it is striking that Jesus teaches the people by the seashore, getting into a boat to teach

while the people sit on the beach. This is revealing because the shoreline was believed to be a border, a liminal place of encounter, between the forces of nature contained in the deep waters of the lake and the land where people live and cultivate their crops. Jesus is showing that his message addresses both realms: that the kingdom of God is to transform both the earth and the waters of the deep, bringing the grace of salvation to the whole of creation. But how?

In his teaching he uses images mainly from nature, especially from the growth of seeds into plants, to describe the coming of this kingdom. He makes a connection between the organic processes and rhythms of nature and the way God is bringing his reign into the hearts and lives of people. So, from verses 3 to 9 and 13 to 20 we learn that the way seed grows in different kinds of soil describes the different ways in which the coming of the kingdom is received by different people. Then in verses 26 to 32 we read about the seed growing secretly and the tiny mustard seed that grows into a huge shrub. In other words, the way that seeds grow invisibly and 'in secret' describes the way the kingdom grows out of sight in the world. Also, the contrast between the smallness of the mustard seed and the extensiveness of its growth shows how God's reign comes from very small beginnings but grows to be an overarching reality in people's lives.

All this is important because it shows how God's kingdom is coming into the world. Jesus does not use military images of invasion and conquest, or mechanical and instrumental images from workshops or factories, to describe the way the grace and salvation of the kingdom come about, but organic ones and especially from the ways farmers interact with nature. It is the kind of relational processes involved in cultivating seeds that give the key to how human lives and the world can be transformed by God's mission. In other words, in his keynote teaching, Jesus invites his listeners to attune the way they think to the natural world and its seasons and rhythms and learn from that.

As we think about mission today, how can we become more attuned to the natural world and its seasons and rhythms – not to treat it as an object to be manipulated and exploited from a human-centred view of reality (a damaging anthropocentrism), but as a living organism of which we are part and which we are called to respect and treasure? In the words of Pope Francis in *Laudato si'*, how can we gain an ecological conversion? How, in other words, can we live out the fifth Mark of Mission, 'to strive to safeguard the integrity of creation, and sustain and renew the life of the earth'?

## Feedback from table groups

Table 10

*There is ecumenical work that includes the wider community to tackle the protecting of water supplies from mining.*

*In Kenya there is planting of trees to improve biodiversity, with the growing popularity of the Green Anglican movement.*

*All provinces now seem to see climate action as their responsibility, not just a western concern.*

*There is often a sense of a lack of control when faced against multinational corporations in partnership with government.*

*Different provinces are reporting extreme weather: floods, drought, wild fires, death of animal life.*

*Oil fracking is causing particular damage and ignoring indigenous land ownership and rights.*

*Question of setting targets: are we ambitious enough, radical enough, for big scale work being done to achieve these targets? What about the sale or demolition and reconstruction of unsustainable Victorian church buildings and clergy housing?*

*Need greater use of online meetings, reducing energy use, waste, and divesting from energy companies.*

*Is responding to the environmental crisis really a youth led issue? Is it bottom up or top down (government led)? Youth want convenience as much as anyone else! It is sometimes led by older people, sometimes it is younger people. Younger people in indigenous communities are strong on this issue. Children sometimes keep parents accountable on recycling.*

*There is the question of short term vs long term survival. Cutting down trees for firewood is now being regulated more.*

*During Covid people felt a real need for nature and that we are part of nature – relief to be outside. Churches are creating sacred and natural spaces for people to sit and enjoy. There is a need for a spirituality and grounding in nature, experiencing Christ through nature. There are cycles of death and resurrection.*

*Churches cannot change everything, but can learn together and recognise the earth as God's gift. There is an increasing need for churches to be climate advocates in politics and society.*

## Reports

### *Anglican Communion Environmental Network (ACEN)*

*The mission of the ACEN is to support provinces to live out the Fifth Mark of Mission: "To strive to safeguard the integrity of creation, and sustain and renew the life of the earth"*

#### Activity since ACC 17

##### 1. Lambeth Conference

ACEN was very active at Lambeth with the following activities:

Environmental Day at Lambeth Palace – speakers Archbishop Julio Murray (Panama), Elizabeth Wathuti (Kenya) and Bishop Marinez Bassotto (Amazonia)

Launch of Communion Forest – with Anglican Alliance. A wonderful launch ceremony and a website has been developed. [www.communionforest.org/](http://www.communionforest.org/)

Seminar on Environmental action – with round table discussions from 17 “eco-bishops” and an address by Archbishop Julio and interview with young climate activist Mandisa Gumada

##### 2. Launch of Anglican Environmental Network of Africa (Green Anglicans of Africa)

A Conference was held in Lusaka in Oct 2021 where Green Anglicans of Africa was launched. It is encouraging to see the participation of Uganda and Rwanda in this network. We are one Communion Family!

##### 3. COP27 (Egypt) , COP26 (Glasgow)

Archbishop Julio attended both COPs as one of the official ACO reps. ACEN was involved with connecting Anglicans attending from other organisations such as TEC, Climate Yes!, Tearfund, Christian Climate Observers and others.

#### 4. Communion Forest

The vision for the Communion Forest was born from the ACC17 resolution to make Lambeth Conference as environmentally friendly as possible. The initial idea was to have a carbon offset scheme, but this then developed into the Communion Forest as a legacy. We are very grateful for the funds that Lambeth Palace has allocated to this project. The vision is catching fire and many dioceses are linking their tree planting efforts with the Forest Initiative.

#### 5. Season of Creation

ACEN brought a resolution to ACC-15 “to consider the inclusion of a Season of Creation in the liturgical calendar”. It is very encouraging to see how the Season is being embraced across the Communion. ACEN is a key member of the Season of Creation ecumenical steering committee which provides yearly resources. The Season of Creation has also strengthened our ecumenical relations with the Orthodox church and the Roman Catholic Church. For the first time, in 2021 a joint statement was made by the Pope, the Ecumenical Patriarch and the Archbishop of Canterbury for the world day of Prayer for Creation: [www.vatican.va/content/francesco/en/messages/pont-messages/2021/documents/20210901-messaggio-protezionedelcreato.html](http://www.vatican.va/content/francesco/en/messages/pont-messages/2021/documents/20210901-messaggio-protezionedelcreato.html)

#### 6. Fast for Lent

This has become a regular part of our ministry and numbers continue to grow every year!

#### 7. UNEP/UNEA

ACEN has become a key and respected member of the Faith for the Earth network of UNEA. We attended the UNEA in February 2022, and Revd Rachel Mash is a member of the Faith for the Earth plastic pollution task team and was invited to address the conference on the faith vision for UNEP +50.

#### 8. Commonwealth Heads of Government Meeting

Partnering with Tearfund, bishops from Rwanda and Malawi and young Green Anglicans from Uganda, South Africa and Malawi attended the Commonwealth Heads of Government Meeting in an advocacy role.



## 9. Communications

Transformation change does not take place when individuals change , it takes place when networked individuals change. We continue to celebrate the important role of social media in our work.

Facebook: 51817 Twitter: 6540 Instagram: 2344

We are very grateful for the input of Revd Ken Gray in the production of our ACEN digest which is a wonderful celebration of achievements and challenges faced by Provinces.

### Focus until ACC19

#### *Communion Forest*

The focus will be on promoting the Communion Forest globally, gaining technical support partners , funding partners and developing Diocesan twinning relationships.

#### *Strengthening the Network of Provincial reps*

Since the resolution ACC 16:08 we have been trying to strengthen our network of Provincial reps but it is often difficult to get a name from the Provinces. We will be having regular Forum meetings of the reps. We hope that all provinces can send us a contact to join the network.

#### *UN events*

We will work with ACO/UN and the Anglican Alliance to make sure that the Communion is represented at UNFCC , UNEP , UN Biodiversity Conference and others. We will promote the Decade of Eco-system restoration and the UN World day for the Environment.

#### *Anglican Communion Networks*

We are very committed to strengthen our relationship with the other networks, in particular the youth, indigenous and gender network.

#### *Highlight*

The highlight for us was involvement in the Lambeth Conference, in particular the eco-bishops seminar, assisting to organise the Lambeth day and the launch of the Communion Forest. It was wonderful to see dreams become a reality!

**Revd Canon Dr Rachel Mash ACEN Secretary**

## *Anglican Indigenous Network (AIN)*

Tena koutou e nga mema o Te Haahi Mihinare Consultative Council. This is the report of the activities of the AIN from 2020 to 2022

### *Acknowledgements*

Dec. 2022, Bishop Chris Harper was elected the Anglican Church of Canada's new national Indigenous Anglican Archbishop and presiding elder of the Sacred Circle.

Nov. 2022, AIN acknowledges the four years work relationship with Jack Palmer-White. July 2022. Revd. Rachel Taber-Hamilton elected as Vice President of The Episcopal Church (TEC) – House of Deputies.

2021 New Years Honours, Bishop Te Kitohi Pikaahu appointed an Officer of the New Zealand Order of Merit, for services to the Anglican Church and Māori in Aotearoa, New Zealand.

Nov. 2020, Dr Rose Elu awarded the 2021 Queensland Senior Australian of the Year by Premier Annastacia Palaszczuk.

2020 – 2022, acknowledge all those who have passed during this traumatic period of Covid.

2019-2022, acknowledge the work of Archbishop Mark MacDonald and indigenous bishops and communities in crafting the foundational documents of the planned Indigenous Anglican Church.

Sep. 2019, acknowledge the hosts of the last AIN meeting held in Hawaii. The 2021 AIN meeting was cancelled because of Covid. The next AIN meeting is to held in Australia in July 2023.

2022 Lambeth Bishops Conference makes some space for indigenous voice:

- Lambeth was attended by nine delegates and the AIN Chair, Bishop Kito;
- AIN networking meeting with Paul Tester (Latin America CMS Manager), and indigenous bishops from Argentina: +Mateo, +Cristansos, and ++Nick Drayson.
- 'Prophetic Indigenous Voices on the Planetary Crisis' films from Aotearoa and Polynesia + Amazonia screened at the University of Kent;
- Bishop Kito was a speaker in 'Environment: Living with the 5th Mark of Mission;'
- Bishop Kito is a key speaker in the 'Reconciliation' plenary session;



- Lambeth Conference Eucharist Service held in Canterbury Cathedral – Revd Jacynthia Murphy blesses Archbishop Justin, and reads opening prayer in Māori;
- AIN delegates have reconnection lunch with Jack Palmer-White from ACO;
- Indigenous Prophetic Voices webinar working group dinner with Bishop Marc Andrus (TEC – California) and his wife Sheila, and ACEN and AA network members;
- The full 10-person AIN delegation presents a seminar to Bishops at Lambeth;
- AIN seminar and indigenous theological resources shared at Lambeth;
- Revd Neihana, Revd Te Karere and Waioira support the AIN Resource Centre Stand;
- AIN attends the Environment and Sustainable Development London Day event at Lambeth Palace – Revd Jacynthia provides a prayer during the tree planting;
- AIN members receive communion in the carpark at the Aotearoa/NZ Eucharist;
- AIN and Indigenous Bishops meet briefly with Archbishop Justin Welby.

### Some key work by members of the AIN

1. During the period 2020 to 2021, the AIN continued to gather regularly via Zoom throughout the years. However, because of Covid, did not meet as planned in Brisbane, Australia for their 2021 AIN gathering. A lot of the planned work for the AIN internationally was not able to be carried out because of Covid.
2. “The Sacred Circle,” the name of the self-determining Indigenous Anglican Church of Canada, which was enabled by the amendments to Canon XXII passed by General Synod in 2019, has progressed slowly since Archbishop Mark MacDonald was stood down.
3. At TEC General Convention in July 2022, the church’s executive council passed a resolution calling for a commission to investigate TEC’s involvement in indigenous boarding (residential) schools in the late 19th and early 20th centuries. TEC’s General Convention also called for indigenous land acknowledgements to be done at all church gatherings.
4. TEC Winter Talk Gathering, “A Chain Linking Two Traditions,” was held virtually. The Presiding Bishop and the President of the House of Deputies participated, with the Oneida Nation being honoured on their 200th anniversary of affiliation with TEC, along with the premier of the video “Native Voices Speaking to the Church and the World.”

5. TEC's Indigenous Ministries sponsored a team of indigenous people attending the UN Permanent Forum on Indigenous Ministries in New York. Statements drafted and submitted to the Secretariat on the importance of Indigenous languages and the problem of Missing and Murdered Indigenous People in the United States.
6. TEC Office of Indigenous Ministries and Bexley Seabury Seminary in Chicago formed an official partnership that was approved by the church's executive council, establishing a culturally sensitive and affordable theological education programme for indigenous theological students, both lay and ordained, to support and equip congregational leadership within indigenous communities.
7. In July 2022 the AIN submits a report to the Special Rapporteur on Indigenous Peoples and the Right to Freedom of Religion or Belief.
8. AIN Chair and Chair of Te Runanga o Whakawhanaunga i Nga Haahi o Aotearoa (Māori Ecumenical Council) attends the WCC meeting in Germany.
9. Since the November 2020 AIN, ACEN and AA Network collaboration on the Advent webinars, 'Prophetic Indigenous Voices on the Planetary Crisis,' the following work has resulted:
  - a. AIN/ACEN/AA working group proposed to Archbishop Justin Welby the creation of an Anglican Indigenous encyclical;
  - b. AIN/ACEN/AA working group received a response from Archbishop Justin Welby praising the work of the four indigenous webinars and group;
  - c. The webinars and other resources coming out of the webinars were utilised for the COP26 Climate Change meeting in Glasgow, Scotland, in November 2021, and at the 2022 Lambeth Bishops Conference.
  - d. AIN continues the work with TEAC on the development of Anglican Church resources on Ecological Theology & Ethics.
  - e. Bishop Te Kitohi Pikaahu was invited as a representative on the Anglican Communion COP26 Working Group.
  - f. North American representative for the AIN (Princess Daazraii Johnson (Gwich'in) from Fairbanks, Alaska) attended as one of the in-person ACC delegates at COP26 in Glasgow in November 2021, as well as Revd Jacynthia Murphy participating at COP26 via Zoom.
  - g. Dr Rose Elu was the AIN representative to attend COP27 in Egypt in November 2022.
  - h. Revd Dr Paul Reynolds (AIN Secretary) was selected as one of four of the ACC's registered delegates to attend and participate at the UNFCCC meeting in Bonn, Germany (June 2022) – the first time that the ACC has participated in the intersessional meetings in this capacity.

- i. Meet with the Interfaith Liaison Committee (ILC) to the UN Framework Convention on Climate Change, with Henrik Grape, Co-Chair of ILC and World Council of Churches (Sweden), and Ms Sarwat Tasneem, ILC member based in Aotearoa, and Faith Advisor to UNFCCC.
- j. St. John's Theological College in Auckland, Aotearoa/NZ, supporting the work of the AIN, has been proactive in advocating and making space for indigenous theology through a network of researchers, establishing a research website (Te Piri Poho) and an inaugural journal to be released in September 2022 (Anglican Journal of Theology in Aotearoa and Oceania).

## Future work

The AIN will work in a variety of areas including:

- Chair meeting with Indigenous Bishops and representatives around the world;
- Representation at the United Nations and with ACO;
- Continued project collaboration with ACEN and AA where appropriate;
- Standing in solidarity with the Indigenous Archbishop and Bishops of Canada, and the AIN chair will support by attending the next Sacred Circle;
- Being proactive in advocating and making space for indigenous theology and voice internationally and within the Anglican Church;
- Supporting Indigenous mission, scholarship, and postgraduates, by providing access to a journal where Indigenous faith and theological voice is welcomed;
- Gathering for the next AIN meeting in Australia in July 2023.

## Recommendations

1. Recommend that an Indigenous theologian be appointed to the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO).
2. Recommend that the AIN Chair be appointed to the ACC.
3. Recommend funding for the AIN for resourcing work such as translators / translation, for travel for the Chair to meet with Indigenous Bishops and representatives around the world, and for work toward raising Indigenous issues at the United Nations. This will enable the bringing together and better representation of Indigenous voices of the Anglican Communion, which is a key role of the AIN that is unable to be fulfilled currently.
4. Recommend that the Anglican Communion endorse the UN Declaration on the Rights of Indigenous Peoples (akin to the adoption of the Five Marks of Mission).

- a. The importance of an acknowledgement of the UNDRIP by the Archbishop of the Anglican Communion worldwide is a powerful symbolic gesture, very much like the apologies provided by Archbishop Justin Welby and Pope Francis to the Indigenous People of Canada in 2022.
- b. The Anglican Communion then needs to move from a symbolic gesture to action that proactively advocates Indigenous voice, knowledge and wisdom. The above first three recommendations would acknowledge the place and rights of indigenous people and voice within the Communion.
- c. Acknowledgement that what has happened to Indigenous people through colonisation (historic and contemporary) is 'genocide' – Pope Francis used the word on his recent visit to Canada in July 2022, and Archbishop Mark MacDonald used it in a Residential Schools article in 2021.

Kia tau te Rangimarie o te Atua ki a koutou.

God bless, and may the peace of our Lord Jesus Christ be with you all.

**The Right Reverend Te Kītohi Pikaahu (ONZM), Bishop of Te Tai Tokerau, and AIN Chair.**

## *Anglican Communion Office at the United Nations*

The Anglican Communion Office at the United Nations (ACOUN) represents and raises up the voices, experiences and expertise of the Anglican Communion on the global stage. ACOUN is a missional activity, specifically focused on engagement with the secretariat, agencies and member states of the United Nations.

Our engagement with the United Nations is outworking of discipleship, in the context of the Anglican Five Marks of Mission. We are called to take good news into all spheres of life, to respond to human need, challenge unjust structures, pursue peace and reconciliation, and safeguard creation. Working across this missional call, ACOUN takes information from the Provinces of the Communion and feeds it back at the UN intergovernmental level, seeking to further enhance international cooperation to care for God's world, and for all of His children. We seek to focus the attention of nations on the solutions Anglicans and Episcopalians are delivering across the world in partnership with others, especially ecumenical and other faith actors.

Since the last ACC meeting, the ACOUN has undergone many changes, but continues to deliver results. Jack Palmer-White, Permanent Representative to the United Nations, consolidated two separate teams (one in New York, one in

Geneva) to oversee coordinated action to advocate more effectively for and with the global Anglican Communion.

In 2021, the members of the New York team moved on to other career opportunities, and at the end of 2022, Jack Palmer-White also took a new position elsewhere. In July 2022, Revd Glen Ruffle joined as part-time Assistant to the Permanent Representative, with the aim being that Glen will relocate to Geneva where he can provide an in-person presence at the UN. Based in Nairobi, home of the UN Environment Programme, Nicholas Pande works one day a week for the Anglican team focusing exclusively on climate and biodiversity issues. In March 2023 the new Permanent Representative, Martha Jarvis, takes up the role.

Highlights of the work completed since ACC17 include:

### Raising Anglican Voices

1. We have increased recognition of faith at the United Nations, leading efforts to get language on the importance of faith actors in tackling environmental challenges into key UN documentation for the first time;
2. We have been invited into leadership roles within the UN system, including the Steering Group for Faith-Based Organisations within the UN Environment Programme and continuing membership of the UN Multi-Faith Advisory Council;
3. In 2019 we sent eight female delegates to the Commission on the Status of Women (CSW), briefing them on opportunities and advocacy points;
4. We were able to send five delegates to the UN Environment Assembly (UNEA) in 2019, again briefing them beforehand on what to target and speak into;
5. We supported the drafting and editing of various statements related to the UN Environment Assembly, including inclusion of key Anglican language in the global civil society statement, global faith leaders' statement on tackling plastic pollution, and the multi-faith statement delivered in the closing plenary of UNEA;
6. We made advocacy submissions to the Commission on the Elimination of Discrimination Against Women (CEDAW);
7. We have provided delegates and attended online UN events concerning in gender justice, indigenous rights and climate resilience;
8. The Permanent Representative supported the Archbishop of Canterbury in his role briefing the United Nations Security Council on issues of peacebuilding and reconciliation;

9. We secured formal accreditation for the Climate COP process and the COP summits on the Convention on Biological Diversity;
10. Working with the Anglican Alliance, we facilitated an Anglican presence at both COP26 in Scotland and COP27 in Egypt, with strong support from the host-country Church. Whilst The Episcopal Church has long sent a delegation to the climate COPs, these were the first ACC delegations to any UN climate change conferences. We convened a global working group to plan policy priorities and shape a representative delegation. Feedback suggests our presence was powerful, cutting edge, influential and motivational for other attendees. ACOUN and the Anglican Alliance helped brief delegates, arrange logistics and manage the advocacy process. Outcomes noted include:
  - Our report for COP26 pioneered the concept of climate resilience and just financing, and our briefing document for COP27, produced in four languages, was equally praised for its clear, concise and relevant content
  - We believe our presence and advocacy work, particularly with the Anglican Alliance and ACEN, was influential, alongside others, in achieving the loss and damage fund agreement
  - Through the ACC COP26 Working Group, we delivered a series of pre and post-COP26 webinars – attended by over 200 people from all parts of the Anglican Communion
  - Alongside our global Communion leaders, the COP delegations have included youth, women and indigenous representatives, also highlighting those places most impacted by climate change;
11. We have nurtured relationships with the UN Department for Political and Peacebuilding Affairs, resulting in a Memorandum of Understanding with the Archbishop of Canterbury that Anglican mediators would be supported in their roles in conflict situations. This resulted in high-level engagements between Anglicans and senior UN staff in Mozambique and Cameroon;
12. We ensured the Anglican Communion Environmental Network, as well as the Anglican Indigenous Network, were able to feed into and influence key global civil society statements on environmental justice. We brought Anglican-led efforts on environmental protection to the attention of the Executive Director of UN Environment;
13. ACOUN has supported ACC participation in key UN meetings on environmental justice, climate change, biodiversity, nuclear weapons and gender justice. A key Anglican speaker was able to speak at the UNEP@50 event in February 2021;

14. Our work has enabled the ACC to join the new World Health Organization Faith Network. We also developed the Anglican public voice on a global pandemic treaty ahead of the World Health Assembly Special Session, along with the Anglican Alliance.

### Engaging the Provinces

1. The UN team has produced materials to help Provinces take part in the Universal Periodic Reviews of the Office of the High Commission for Human Rights (OHCHR);
2. In 2022 we provided expertise and technical support to enable the Episcopal Anglican Church of Brazil to submit a report as part of the Universal Periodic Review of the human rights record of Brazil;
3. In 2019, we sat on the steering committee of a UN workshop to strengthen collaboration between UN and faith-based organisations in supporting people living with HIV. Our position enabled Refuge Egypt (Diocese of Egypt) to demonstrate their work with refugees and those living with HIV;
4. ACOUN has directly informed the UN Secretary General's work on effective multilateralism, managing the Archbishop of Canterbury's response to the Secretary General and securing favourable relations;
5. We developed and released a video collaboration between the Indigenous Network, ACO Communications Team and ACOUN to highlight indigenous issues of concern;
6. The Permanent Representative spoke to CAPA (Council of Anglican Provinces of Africa) about collaboration with UN environment groups;
7. We have run a number of highly successful social media campaigns during key moments in the UN calendar (93,000 tweet impressions during the two-week period of UN COP26; 12,500 tweet impressions during the two-week period of the UN Commission on the Status of Women);
8. In the Lambeth Conference process, ACOUN supported the drafting of the Call on Environment and Sustainable Development, organised multiple seminars on relevant issues and met with a wide range of bishops and other stakeholders to identify ways that ACOUN could support different parts of the Communion;
9. Our team provided logistical, administrative, strategic and hosting services to the bishops at the Lambeth Conference, as well as co-leading seminars for bishops on the Sustainable Development Goals and Reimagining our World.

Since joining in July 2022, Glen Ruffle has, amongst other work:

- Written the ACO submission for the 51st UN Human Rights Council on the impact of Covid on the rights of young people;
- Delivered a video submission on the same subject at the General Debate on Item 3 at the 17th meeting of the Regular Session of the 51st Human Rights Council on 21st September 2022;
- Written a policy paper for CSW67;
- Provided a submission for the OHCHR on Human Rights and Climate Change in response to resolution 50/9 (09.12.2022).

Nicholas Pande's work since July 2022 has seen him achieve, amongst other things:

- Writing the highly rated ACC policy update for COP27 in Egypt;
- Help prepare, brief and organise delegates for COP27 and support their advocacy work;
- Track developments at the Biodiversity COP15 in Canada.

### Looking ahead

The ACOUN is entering 2023 with a sense of freshness, with new staff seeking to take the work already achieved to a greater level. We will be supporting COP28 in Dubai, attending online CSW67, and hope to have on-the-ground advocacy capacity in Geneva itself.

We are seeking to engage much further with the Provinces of the Anglican Communion and build networks with other supportive and compatible organisations and coalitions so we can add our support to other pieces of advocacy work that align with Anglican priorities.

Having established a Faith Health Network at the World Health Organization, we will be seeking to exploit the opportunities to speak into this new environment, as well as continue our advocacy at the Human Rights Council, with UNHCR for Refugees, with the ongoing COP processes, and with the various other related issues that arise.

**Revd Glen Ruffle, Assistant to the Permanent Representative**



## *Anglican Communion Youth Network (ACYN)*

The ACYN is a gathering platform for young people and youth workers in the Anglican Communion. It functions under the guidelines for approved networks of the Anglican Communion and connects, equips, motivates, and encourages youth movements and structures at all levels as they fulfil their respective mandates.

The mandate to renew the ACYN is grounded in ACC Resolution 16:34 which encouraged provinces to support the renewal of the Youth Network. ACC 16 recognised that there was, at that time, no communion-wide organisation to connect young people and youth workers, and through which to gather and uplift youth voices in the communion. The ACYN has grouped the Anglican Communion member churches into seven regions, namely: Africa 1, Africa 2, Americas, Asia, Europe, Middle East and South Asia, and Pacific.

The ACYN has created five mission committees, one for each Mark of Mission, as its primary mechanism for implementing, mobilising, and coordinating missional youth engagement.

### *Activities 2019-2022*

The ACYN's mandate is to gather, support, and promote the ministries of young people (aged 18-35) and youth workers (of any age) in the Anglican Communion. The ACYN fulfils this mandate by:

- *Praying* together to deepen loving service and friendship in Christ's name.
- *Advising* the Instruments of Communion and enabling young voices to be heard in the Communion's life, work, and decision-making.
- *Celebrating* grassroots mission stories; and through its mission committees, encouraging and equipping young leaders and youth workers for active local engagement.
- *Encouraging* youth connections across distinct locations, cultures, interest, and skills to share information, tools, and resources.
- *Facilitating* the transition of youths and young adults into adult ministry; bridging the existing generational gap between the youth and adults

During the period 2019-2022 the ACYN has undertaken the following initiatives:

- Connecting provinces and consolidating regions and regional representation (an ongoing activity)
- Restructuring and expanding the leadership to include more young people and youth workers from around the communion

- Organising activities with interpretation/translations into regional languages
- Listening to concerns and experiences of young people; and carrying/sharing those stories.
- Sharing and connecting young people to developmental opportunities such as scholarships, competitions, and the Community of St Anselm.
- Collaborating with IAFN, IAWN, COP 26 and 27, Young Anglican Theologians, Young Anglican Musicians, Anglican Alliance, Anglican Communion Office and ACOUN, Lambeth Palace Reconciliation Team, Climate YES, UN Environment Programme, and Five Talents, on shared areas of interest.
- Supporting the Lambeth Conference: running a booth, facilitating seminars, helping with planning, helping with online calls and pre-conference bishop's conversations, facilitating online Bible studies and sessions during the conference, and promoting the Lambeth Stewards Programme
- Creating a finance committee to develop an ACYN finance strategy
- Creating a communications committee, and launching website and social media pages
- Establishing five mission committees (one for each Mark of Mission) that mobilise young people and connect with other entities in the communion
- Advocating for effective and meaningful youth representation and participation
- Formally launching the ACYN using two online events
- Hiring a part time Administration and Governance Office

### Goals and plans for the coming three years until ACC 19 in 2026

- Elections: replace all appointed leaders with elected persons over a three-year period. Each region has three seats, and one seat will be filled in each year.
- Launch a new ACYN logo
- Complete fundraising strategy and engage in targeted fundraising activities
- Expand interventions to grow membership in under-represented regions
- Expand partnerships with networks, commissions, and organisations in the Anglican Communion
- Expand communications through regular strategic postings, and regional messages
- Launch an initiative to specifically engage young adults and youth workers

## Expressing the Five Marks of Mission

### *Mark 1 – Evangelism*

- Initiatives around evangelism in everyday encounters and places of conflict
- Theology: free online seminars, publishing essays, videos, and art
- Musicians: virtual events, create new music, and online musicians' meetups

### *Mark 2: Faith and Leadership Formation*

- Advocacy about effective ways of youth engagement and participation.
- Launch a Difference Course with the Reconciliation Team at Lambeth Palace
- Promote leadership formation initiatives

### *Mark 3: Humanitarian Service*

- Youth training for Disaster Risk Management
- Initiatives to respond to resolution ACC17:15 safeguarding youth livelihoods

### *Mark 4: Advocacy*

- Facilitating joint learning and capacity building for young advocates
- Mapping youth advocacy concerns and best practices in the communion

### *Mark 5: Creation Care*

- Mobilise youth to live out the Fifth Mark of Mission as a testament of their faith.
- Link young Anglican environmental leaders and facilitate cross-learning

## Celebration

We celebrate the growth and recognition of the network in the life of the Communion. We celebrate the support we gave to the Lambeth Conference.

Suggestions:

- ACC renews its commitment to A17:15 Pathways to education and employment for young people;
- The ACYN can be meaningfully engaged and included in selecting youth representatives in the Communion (including ACC pursuant to resolutions ACC – C17:03 and ACC – 16:34);
- The ACC and ACYN can collaborate to conduct research and design responses to the findings in order to enable evidence-based decision making;

- ACC and ACYN can support young people in contexts where youth activity and support are de-prioritised in provincial diocesan budgeting processes and youth desks are closed or left unstaffed;
- ACC can support the youth network to explore options to transition from reliance on provincial subscriptions to a more sustainable model.

## Resolutions

### 5 (a): Sustainable Development Goals

The Anglican Consultative Council:

1. affirms progress made on ACC 17-11 through the significant contribution of the Churches of the Communion and agencies of the Anglican Communion towards achieving the United Nations' Sustainable Development Goals (SDGs), reflecting the Five Marks of Mission;
2. recognises the challenges to achieving the SDGs, in light of the Covid pandemic and global economic and climate crisis, including the increase in gender-based violence, and encourages the Churches of the Communion to engage in further partnerships in delivering the SDGs;
3. encourages the Churches of the Communion to use related Anglican Communion Office and Anglican Alliance resources, including the contextual Bible studies, *Reimagining Our World Together*, on the Five Marks of Mission and the SDGs; and
4. encourages the Churches of the Communion to continue and deepen their engagement with the Anglican Communion Office at the United Nations.

### 5 (b): Moratorium on new Fossil fuel developments

The Anglican Consultative Council:

1. notes that the 'Fossil Fuel Non-Proliferation Treaty' (to stop the increase of fossil fuel projects) offers a practical way to live out the fifth Mark of Mission in response to the climate crisis.
2. supports the Treaty and requests the Secretary General to sign the Treaty on behalf of ACC; and
3. encourages primates and bishops to sign on behalf of the Churches and dioceses of the Communion and advocate their governments to halt new gas and oil exploration.

## 5 (c): The Communion Forest

The Anglican Consultative Council:

1. recognises that the integrity of creation is under threat and at risk of collapse; and there is urgent need to reduce our carbon footprint and protect biodiversity;
2. affirms the potential of the Communion Forest initiative launched as a legacy of the 2022 Lambeth Conference;
3. invites Churches of the Communion to join in this initiative to be ambitious in using their God-given assets; to weave creation care into the spiritual and liturgical life of the Church; and
4. commends the collaboration of the Anglican Alliance and Anglican Communion Environmental Network, and encourages Churches of the Communion to share with them information about their existing and new activities.

## 5 (d): Disaster Resilience and Response

The Anglican Consultative Council:

1. acknowledges the importance of increasing resilience to more frequent and severe disasters;
2. laments that the most vulnerable are disproportionately impacted by disasters, including poor and marginalised communities, the elderly, women and girls, indigenous people, refugees, migrants, and youth;
3. commends the Partners in Resilience and Response as a global Anglican initiative to help Churches build their resilience and capacity for disaster preparedness and response, also offering a means of support to local churches in times of disaster, when their capacity is overwhelmed;
4. affirms the role of the Anglican Alliance, Churches of the Communion and their agencies in facilitating this initiative and encourages Churches to participate in it.

## 5 (e): Responding to the loss and damage caused by climate change

The Anglican Consultative Council:

1. believes that more must be done by those responsible for climate change to support the resilience and recovery of those most vulnerable to its impacts, especially poor and marginalised communities, women, young and elderly people, and indigenous peoples;
2. commends the United Nations' Climate Summit COP27 in November 2022 for establishing a Loss and Damage Fund facility, through which the wealthier and greater historic contributors to climate change will financially support developing countries to recover from climate disasters;
3. encourages the Churches of the Communion to use the Anglican Communion UNFCCC COP26 Policy Paper and the COP27 update to advocate for climate justice; and
4. requests the Anglican Alliance and the Anglican Communion Environmental Network to research and propose potential models and means for this work and to report to the ACC Standing Committee in 2024.

## 5 (f): Youth Engagement in the Life of the Church

The Anglican Consultative Council:

1. receives with joy the report that the Anglican Communion Youth Network has been renewed as mandated in resolution ACC 16:34, and encourages the Churches of the Communion to engage with the Network;
2. celebrates the importance of young people in God's mission and encourages the Churches of the Communion to explore ways of overcoming the gaps between children's, youth and adult ministries, and consider investing in youth and leadership development programmes; and
3. requests the ACYN to research the status of youth development work in the Communion; and requests the Secretary General to explore ways of deepening the involvement of the ACYN in the wider life of the Communion.

## 5 (g): Safeguarding Youth Livelihoods

The Anglican Consultative Council:

1. acknowledges the significant social and economic hardship experienced by many young people around the world;
2. recognises that the housing crisis impacts the next generation the hardest, resulting in youth homelessness and the struggle of young workers to find accommodation in proximity to their work; and
3. encourages the Churches of the Communion, in consultation with Anglican Alliance and the ACYN, to consider creative ways in which they can support and invest in young people through education, vocational skills, employment and safe housing.

## 5 (h): Youth Representation in the Anglican Consultative Council

The Anglican Consultative Council:

1. recalls with joy resolution ACC 16:35 which increased youth representation on the ACC but acknowledges the need for the participation of young people in the selection of their representatives on the Anglican Consultative Council; and
2. requests the ACC Standing Committee, in consultation with relevant bodies, to review the mechanism for appointing additional Youth Members; to consider the possibility of re-appointing them on completion of their term to facilitate continuity; and to make any necessary changes to the Schedule of the ACC Constitution

## DAY SIX:

### *Lambeth Conference Report*

#### God's Church for God's World: The Lambeth Conference in Canterbury

A total of 635 bishops and 464 spouses travelled to the UK in 2022 for the 15th Lambeth Conference in Canterbury. A few were unable to travel, so attended online. It was a special time when bishops and spouses were able to meet, enjoy fellowship, pray and study together. The theme of the conference was 'God's Church for God's World – Walking, listening and witnessing together.'

#### The Lambeth Conference – A journey of three phases

As Convenor of the conference, the Archbishop of Canterbury had always intended a process for continuing the Lambeth Conference conversation after the event. When the 2020 conference was postponed due to Covid, there was more time and space for a series of pre-conference meetings online too. The Lambeth Conference became an event with three important phases.

The three phases of the Lambeth Conference:

Phase 1 – 'listening together' (2022): – Bishops met online for a series of 'Bishops Conversations' and spouses for 'Global Conversations', featuring Bible study and prayer on themes relevant to the conference. Bishops also took part in the online series 'Ministry in a Conflicted World' which focused on peace and reconciliation. These online groups played an important role in helping bishops and spouses prepare and get to know one another before arriving in Canterbury.

Phase 2 – 'walking together' (July-August 2022): The Lambeth Conference met in Canterbury. The conference studied the book of 1 Peter and discussed important themes, including mission and evangelism, safe church, Anglican identity, human dignity, environment and sustainable development, peace and reconciliation, science and faith, discipleship, Christian unity and inter-faith relations. Lambeth Calls were shared in relation to each theme.



Phase 3 – ‘witnessing together’ (2023-2026): This phase is designed to take forward outcomes from the conference and build on the Lambeth Calls.

### The Phase 3 Group Planning Group

A group has been set up to support the work of Phase 3, chaired by Bishop Julio Murray (Bishop of Panama). It has a diverse membership from the Anglican Communion. There is also a resource and staff group, which is listed on the last page. Phase 3 is planned to run for three years, and the group will continue to update the Primates. The group has already met in January and will meet residentially in February.

### The objectives of Phase 3

Continue to build on the relationships between bishops and explore together what it means to be a bishop in the Anglican Communion.

Consider the nature and status of the Lambeth Calls, continue the consideration of the topics they cover, and discern the way to keep communicating them to the churches of the Anglican Communion.

### Lambeth Calls

The Lambeth Calls each had a drafting group. Since the event, feedback from the conference on the Lambeth Calls has been given to each of the respective drafting groups. Many of them have already sent revised texts of their calls. The Phase 3 group in consultation with the Archbishop of Canterbury will decide when and how the Lambeth Calls are sent out to the Churches of the Communion. The plan is also that the topics of the Calls will be further discussed by the Bible Study groups.

### Theological and Ecclesiological Input

Bishop Julio has asked the chair of IASCUFO (Inter Anglican Standing Commission on Unity, Faith and Order), Bishop Graham Tomlin, and the secretary Dr Christopher Wells, to do some theological and ecclesiological work on issues relating to the Lambeth Calls. For example, what status do they have within the Communion and how are they ‘received’ by the constituent Anglican Churches? They have agreed to this request and will give the Phase 3 group advice for their February meeting.

## Bishops' Bible Study Groups: Continuing Conversations

Since the Lambeth Conference, many bishops have expressed how much they valued meeting in their Bible Study groups. This is a strong outcome of the Lambeth Conference. Phase 3 work will focus on encouraging and resourcing these groups. The plan is to have three or four meetings of the Bible Study groups this year. Some Bible Study groups will need interpretation and help with IT and connectivity.

A team of facilitators will work with us to support Phase 3, many of whom worked as Bible Study facilitators at the Lambeth Conference. The Phase 3 Planning Group have met online with many of the facilitators. They were encouraged to discover that many of them have kept in touch with their groups since the conference.

## Resourcing Phase 3

The Lambeth Conference Company has agreed to give some resources to the Phase 3 Group for its work in the coming year. Given that Phase 3 is a core part of the Lambeth Conference and has always been understood as such by the Archbishop of Canterbury, the Lambeth Conference Company is clear that this is an appropriate way forward. Bishop Jo Bailey Wells will take the lead on managing Phase 3, working in close liaison with Bishop Julio Murray and Bishop Anthony Poggo. Kari Loureiro has been appointed as Episcopal Ministry Support Officer to the Anglican Consultative Council.

## The Phase 3 Group

- Bishop Julio Murray (Bishop of Panama) – Chair
- Archbishop Kay Goldsworthy (Archbishop of Perth)
- Bishop Jorge Cabral (Bishop of the Lusitanian Church of Portugal)
- Bishop Danald Jute (Bishop of Kuching)
- Bishop Paul Swarup (Bishop of Delhi)
- Bishop Vicentia Kgabe (Bishop of Lesotho)
- Bishop Anthony Poggo – Secretary to the Group and Secretary General of the Anglican Communion.
- Representative(s) from the Spouses Group (Network)

## Resource and Staff Team

- Bishop Jo Bailey Wells – Bishop for Episcopal Ministry at the Anglican Communion
- Canon Dr Stephen Spencer
- Janet Miles (until June 2023)
- Kari Loureiro
- Phil George (until February 2023)
- Bishop Tim Thornton (Church of England) – Resource Team
- Dr Agnes Abuom (Anglican Church of Kenya) – Resource Team – RIP

## Spouses' Groups: Continuing Conversations

Building on the positive experience for many bishops' spouses at the conference, an interim steering group will begin to work on the planning of a Network for Bishops' Spouses, which was approved by the ACC in December 2022. Caroline Welby is currently in the process of writing to all Primates and their spouses to update them. Going forward, there will be a consultation with the facilitators who worked at the conference for the Spouses' Bible Study groups on how the Spouses' Network could work in their provinces.

## Keep up with news about Phase 3 of the Lambeth Conference

Web site: [www.lambethconference.org](http://www.lambethconference.org)

Facebook: [www.facebook.com/LambethConference](https://www.facebook.com/LambethConference)

X: [www.twitter.com/LambethConf](https://www.twitter.com/LambethConf)

Instagram: [LambethConference](https://www.instagram.com/LambethConference)

## Statements of Support

### 3 (j): Earthquakes in Syria and Türkiye

The Anglican Consultative Council:

1. marks with sorrow the earthquakes that have wrought devastation on Syria and Türkiye, destroying buildings, breaking families and ending lives;
2. calls on the Churches of the Communion to pray for those affected, made homeless in the cold of winter and exposed to new vulnerabilities, many still displaced and traumatised by the experiences of the Syrian civil war;
3. ask the Churches of the Communion to respond to and join in with calls for aid and relief, and to support this assistance as they feel able; and
4. in prayer and advocacy encourage the international community to allow easy access for aid to flow into the country of Syria, regardless of existing restrictions and whomever is in control of the places where there is need.

### 4 (j): Safe Migration

The Anglican Consultative Council:

1. acknowledges the various drivers of global migration and displacement; and condemns the demonising of internally displaced Persons, refugees, asylum seekers, victims of trafficking and economic migrants who are all made in the image and likeness of God;
2. commends the work of the Churches of the Communion to support refugees through sponsorship schemes, and the efforts being made to respond to those in need;
3. calls on the Churches of the Communion to cooperate inter-regionally, inter-provincially and ecumenically to support safe migration, through education and welcome.

### 4 (k): Rising Threats to Christian Presence in the Holy Land

In solidarity with our siblings in Christ in the Holy Land, the Anglican Consultative Council:

1. expresses its grave concern over the recent warning by the Patriarchs and Heads of the Churches in Jerusalem that Christians in the Holy Land “have increasingly faced assaults on their Free Exercise of Religion” (Christmas Message, 2022);

2. conveys to the Churches in Jerusalem both its members' sorrow and outrage over fringe Jewish extremist attacks against Christian sacred places, institutions, and members of the faithful themselves since the start of 2023;
3. professes its lament that Christian youth are increasingly leaving the Holy Land for more hospitable countries that offer greater opportunities;
4. stands in solidarity with these indigenous Christian youth and their families; and
5. calls upon the Churches of the Communion to advocate before the relevant governing authorities for the protection of the Christian presence in the Holy Land, and the maintenance of the religious status quo, encouraging them to promote an environment of safety, mutual respect, and religious tolerance between the three Abrahamic faiths that each hold Jerusalem and its associated lands sacred.

#### 4 (I): Public statement of support for the relaunching of the peace process in the Holy Land

The Anglican Consultative Council:

1. expresses its deep regret over the moribund state of the stalled peace process between Israel and Palestine, thereby extending Israel's military occupation over three million Palestinians in the West Bank into its 56th year, and the blockade of the two million Palestinian residents of Gaza into its 16th;
2. decries the increasing cycle of violence that has erupted between the two parties because of this serious lack of diplomatic engagement, thereby leading to hundreds of indiscriminate deaths, injuries, and imprisonments each year;
3. calls upon the Churches of the Communion to continue to "pray for the peace of Jerusalem" (Psalm 122:6) and all the peoples of the Holy Land; and
4. appeals to these same Churches to advocate before the concerned parties, either directly or through their representative political leaders, for both the de-escalation of hostilities and the relaunching of a peace process based upon well-established principles of justice enshrined in international law – one leading to a fair and equitable Two-State Solution – so that a just and lasting peace might finally be established throughout the Holy Land.

#### 4 (m): The effect of colonisation on Indigenous peoples

The Anglican Consultative Council:

1. affirms its commitment to the rights of Indigenous peoples around the world in accordance with the United Nations Declaration of the Rights of Indigenous Peoples;
2. expresses deep regret for the negative consequences of colonisation that stripped Indigenous peoples of their agency, identity, languages, cultures and governance; demeaned their spiritual heritages; prohibited ceremonies and stole their land;
3. commits to pray with Indigenous peoples as they discern how to walk together with the whole Church in new ways that reflect Indigenous values and spiritual commitments;
4. commits to pray for non-Indigenous people across the Communion as they learn to recognise the full story of colonisation and the continuing consequences; and
5. commits to pray with Indigenous and non-Indigenous people as we learn together how the devastating effects of intergenerational trauma have shaped our relationships and affirms the liberating power of the Gospel as needed to bring freedom and fullness of life for all God's people and creation.

#### 4 (n): Support of the People of Nicaragua and the Bishops of the IARCA

The Anglican Consultative Council:

1. endorses the Statement of the bishops of Iglesia Anglicana de la Region Central de America (IARCA) in solidarity with the people of Nicaragua, the Roman Catholic Church, political prisoners, and the Diocese of Nicaragua;
2. calls all the Churches of the Communion to join in prayer for our brothers and sisters in Nicaragua, that they may live in peace and justice with respect for their dignity, and guarantees for their human rights;
3. expresses our support to the bishops of IARCA in their pastoral and prophetic efforts to raise a voice as a sign of hope for the people of Nicaragua.

## 5 (i): Statement of support for East African Countries affected by drought

The Anglican Consultative Council:

1. stands in solidarity with our brothers and Sisters within the East and Horn of Africa regions who are affected by the current droughts being experienced in the regions;
2. prays for the people whose lives and livelihoods are at risk of being wiped out; for the many children who are facing malnutrition and are unable to attend their education, for those who have lost their loved ones because of hunger; for those for whom the burden of drought adds to already present challenges such as insecurity, war and diseases; and for pastoralists whose livestock was wiped out by drought and are hopeless and traumatised; and
3. call partners to extend humanitarian assistance to those affected, and countries to demonstrate the urgency needed in responding to the climate crisis.

## 5 (j): Statement of Support for the Indigenous Peoples of Brazil, especially the Yanomami tribe

The Anglican Consultative Council:

1. decries the state of starvation, disease and near death in which the indigenous Yanomami forest dwellers of Brazil find themselves, especially women and children and decries the multiple deaths that are linked to water pollution caused by mining and logging in the densely forested area;
2. stands in outrage alongside the people of faith and goodwill of Brazil for the utter lack of provision of basic health care and food security to the Yanomami and other indigenous peoples, especially during the pandemic;
3. strongly condemns the genocidal violence to which the Yanomami people were submitted and violence of any kind and against any indigenous community; and
4. stands in solidarity with the Church in Brazil as it advocates with the new government of Brazil to continue and expand the emergency actions that it began in recent weeks, with emphasis on restoring the health of the Yanomami people and all indigenous peoples and defending their constitutional rights, in accordance with the Christian commandment of love of neighbour.



# ACC-18 Delegates







# List of Current Delegates

## Officers

Role	Name	Membership Expiry
President	The Most Revd and Right Honourable Justin Welby	Until retirement
Chair	Canon Maggie Swinson	End of ACC-20
Vice Chair	The Most Revd Dr Hosam Naoum	End of ACC-20

## Primates' Standing Committee

Role	Name	Membership Expiry
Regional Primate – Americas	The Most Revd Linda Nicholls <i>(Alternate: The Most Revd Tito Zavala)</i>	Until replaced
Regional Primate – Africa	The Most Revd Jackson Ole Sapit <i>(Alternate: The Most Revd Albert Chama)</i>	Until replaced
Regional Primate – Middle East and South Asia	The Most Revd Azad Marshall <i>(Alternate: The Most Revd Michael Lewis)</i>	Until replaced
Regional Primate – Oceania and East Asia	The Most Revd Philip Richardson <i>(Alternate: The Most Revd Leonard Dawea)</i>	Until replaced
Regional Primate – Europe	The Most Revd John McDowell <i>(Alternate: The Most Revd Mark Strange)</i>	Until replaced

### ACC Standing Committee

Role	Name	Membership Expiry
Standing Committee Member	The Revd Inamar Correa de Souza	End of ACC-19
Standing Committee Member	The Right Revd Mugenyi William Bahemuka	End of ACC-20
Standing Committee Member	Canon Andrew Khoo Chin Hock	End of ACC-20
Standing Committee Member	Ms Aishi Sama Drong	End of ACC-20
Standing Committee Member	The Revd Tsz Leung Billy Ip	End of ACC-19
Standing Committee Member	The Venerable Wendy Scott	End of ACC-19
Standing Committee Member	Mrs Joyce Haji Liundi	End of ACC-19

## Provincial Representatives

### The Episcopal / Anglican Province of Alexandria

Ordained – Alexandria	The Reverend Jeremiah Paul	End of ACC-20
Laity – Alexandria	Dr Shady Anise	End of ACC-20

### The Anglican Church in Aotearoa, New Zealand and Polynesia

Ordained – ANZP	The Venerable Wendy Scott	End of ACC-19
Laity – ANZP	Mr Fe'iloakitau Kaho Tevi	End of ACC-19

### The Anglican Church of Australia

Episcopal – Australia	The Most Reverend Kay Goldsworthy	End of ACC-19
Cleric – Australia	The Venerable Arthur Copeman	End of ACC-18
Laity – Australia	Justice Debra Mullins	End of ACC-20

### The Church of Bangladesh

Ordained – Bangladesh	The Right Reverend Shourabh Pholia	End of ACC-19
Laity – Bangladesh	Miss Aishi Drong	End of ACC-20

### Igreja Episcopal Anglicana do Brasil

Ordained – Brazil	The Reverend Inamar de Souza	End of ACC-19
Laity – Brazil	Professor Anna Luiza Araújo Ramos Martins de Oliveira	End of ACC-20

### The Anglican Church of Burundi

Ordained – Burundi	The Right Reverend Pontien Ribakare	End of ACC-20
Laity – Burundi	Mrs Francine Munezero	End of ACC-20



### **The Anglican Church of Canada**

Episcopal – Canada	The Right Reverend Ryscylla Shaw	End of ACC-20
Cleric – Canada	The Reverend Marnie Peterson	End of ACC-20
Laity – Canada	Dr Anita Gittens	End of ACC-20

### **The Church of the Province of Central Africa**

Ordained – Central Africa	The Right Reverend William Mchombo	End of ACC-19
Laity – Central Africa	Mrs Charity Mseka	End of ACC-20

### **Iglesia Anglicana de la Region Central de America**

Ordained – Central America	The Reverend Ramon Ovalle	End of ACC-20
Laity – Central America	Mr Jeroham Melendez	End of ACC-18

### **Province de L'Eglise Anglicane Du Congo**

Ordained – Congo	The Right Revd Mugenyi William Bahemuka	End of ACC-20
Laity – Congo	Mr Roger Dirokpa	End of ACC-20

### **Iglesia Anglicana de Chile**

Ordained – Chile	The Right Reverend Samuel Morrison	End of ACC-19
Laity – Chile	Mr Carlos Romero	End of ACC-19

### **The Church of England**

Episcopal – England	The Right Reverend Graham Usher	End of ACC-20
Cleric – England	The Reverend Dr Andrew Atherstone	End of ACC-19

Laity – England	Mrs Jane Evans	End of ACC-20
Additional Member – England	Canon Maggie Swinson	End of ACC-20 ( <i>see note 1</i> )
<b>Hong Kong Sheng Kung Hui</b>		
Ordained – Hong Kong	The Reverend Tsz Leung Billy Ip	End of ACC-19
Laity – Hong Kong	Ms Isabella Luk	End of ACC-20
<b>The Church of the Province of the Indian Ocean</b>		
Ordained – Indian Ocean	The Reverend Berthier Lainirina	End of ACC-20
Laity – Indian Ocean	Ms Jacqueline Gertrude	End of ACC-20
<b>The Church of Ireland</b>		
Ordained – Ireland	The Very Reverend Susan Green	End of ACC-20
Laity – Ireland	Mr Glen Moore	End of ACC-20
<b>The Nippon Sei Ko Kai (The Anglican Communion in Japan)</b>		
Ordained – Japan	The Right Reverend David Eisho Uehara	End of ACC-18
Laity – Japan	Ms Kaoru Yoshitani	End of ACC-19
<b>The Episcopal Church in Jerusalem &amp; The Middle East</b>		
Ordained – Middle East	The Most Revd Dr Hosam Naoum	End of ACC-19 ( <i>See note 2</i> )
Laity – Middle East	Mr Joel Kelling	End of ACC-19
<b>The Anglican Church of Kenya</b>		
Episcopal – Kenya	The Right Reverend Joel Waweru	End of ACC-18
Cleric – Kenya	The Reverend Canon Geoffrey Mungai	End of ACC-20
Laity – Kenya	Mr Ambrose O Weda	End of ACC-20

### **The Anglican Church of Korea**

Ordained – Korea	The Reverend Cyprian Dong-Kyun Oh	End of ACC-19
Laity – Korea	Professor Hanna Kim	Alternate

### **The Anglican Church of Melanesia**

Ordained – Melanesia	The Right Reverend Benedict Loe	End of ACC-20
Laity – Melanesia	Mrs Ethel George	End of ACC-20

### **La Iglesia Anglicana de Mexico**

Ordained – Mexico	The Reverend Victor Carrillo	End of ACC-20
Laity – Mexico	Mrs Marisela Lathrop	End of ACC-20

### **Igreja Anglicana de Mocambique e Angola**

Ordained – IAMA	The Reverend Mansita Sangi	End of ACC-20
Laity – IAMA	Ms Ana Chichava	End of ACC-20

### **The Church of the Province of Myanmar (Burma)**

Ordained – Myanmar	The Reverend Dr Paul Myint Htet Htin Ya	End of ACC-19
Laity – Myanmar	Ms Sar Kabaw Htoo	End of ACC-19

### **The Church of Nigeria (Anglican Communion)**

Episcopal – Nigeria	<i>Vacant</i>	End of ACC-
Cleric – Nigeria	<i>Vacant</i>	End of ACC-
Laity – Nigeria	<i>Vacant</i>	End of ACC-

### **The Church of North India (United)**

Episcopal – North India	The Most Reverend Dr B K Nayak	End of ACC-20
Cleric – North India	The Reverend Dr Monodeep Daniel	End of ACC-20

Laity – North India	Mr Subrata Gorai	End of ACC-20
<b>The Church of Pakistan (United)</b>		
Ordained – Pakistan	The Right Reverend Kaleem John	End of ACC-18
Laity – Pakistan	Mr Iqbal Khurram	End of ACC-20
<b>The Anglican Church of Papua New Guinea</b>		
Ordained – PNG	The Right Revd Reginald Makele	End of ACC-20
Laity – PNG	Mr Dennis Kabekake	End of ACC-20
<b>The Episcopal Church in the Philippines</b>		
Ordained – Philippines	The Reverend Joan Beleo-Laus	End of ACC-20
Laity – Philippines	Dr Getrude B Dominguez	End of ACC-20
<b>Eglise Anglicane du Rwanda</b>		
Episcopal – Rwanda	<i>Vacant</i>	End of ACC-
Cleric – Rwanda	<i>Vacant</i>	End of ACC-
Laity – Rwanda	<i>Vacant</i>	End of ACC-
<b>The Scottish Episcopal Church</b>		
Ordained – Scotland	The Reverend Lee Johnston	End of ACC-20
Laity – Scotland	Canon Alistair Dinnie	End of ACC-18
<b>Church of the Province of South East Asia</b>		
Ordained – South East Asia	The Reverend Canon Andrew Shie	End of ACC-20
Laity – South East Asia	Canon Andrew Khoo	End of ACC-20
<b>The Church of South India (United)</b>		
Episcopal – South India	The Right Reverend Reuben Mark	End of ACC-20



Cleric – South India	The Reverend Christopher Dharmaraj	End of ACC-20
Laity – South India	Mr Fernandas Chandrahasan	End of ACC-20
<b>The Anglican Church of Southern Africa</b>		
Episcopal – Southern Africa	The Right Reverend Stephen Diseko	End of ACC-20
Cleric – Southern Africa	The Reverend Natalie Simons-Arendse	End of ACC-20
Laity – Southern Africa	Mr Senzo Mbhele	End of ACC-20
<b>The Anglican Church of South America</b>		
Ordained – South America	The Right Reverend Daniel Genovesi	End of ACC-20
Laity – South America	Mr Jaoquin Philpotts	End of ACC-20
<b>Province of the Episcopal Church of South Sudan</b>		
Episcopal – South Sudan	The Right Reverend Elizabeth Awut	End of ACC-20
Cleric – South Sudan	The Reverend Joseph Zebedayo Bilal	End of ACC-20
Laity – South Sudan	The Hon Ann Lino Wour Abyei	End of ACC-20
<b>Province of the Episcopal Church of Sudan</b>		
Ordained – Sudan	The Most Reverend Ezekiel Kumir Kondo	End of ACC-19
Laity – Sudan	Mr Kilani Rahama Kabashi	End of ACC-19
<b>The Anglican Church of Tanzania</b>		
Episcopal – Tanzania	The Most Reverend Maimbo William Mndolwa	End of ACC-20

Cleric – Tanzania	The Reverend Canon Bethuel Joel Mlula	End of ACC-20
Laity – Tanzania	Mrs Joyce Haji Liundi	End of ACC-19
<b>The Church of the Province of Uganda</b>		
Episcopal – Uganda	<i>Vacant</i>	End of ACC-
Cleric – Uganda	<i>Vacant</i>	End of ACC-
Laity – Uganda	<i>Vacant</i>	End of ACC-
<b>The Episcopal Church</b>		
Episcopal – TEC	The Right Reverend Eugene Sutton	End of ACC-20
Cleric – TEC	The Reverend Canon Ranjit Koshy Mathews	End of ACC-20
Laity – TEC	Canon Annette Buchanan	Alternate
<b>The Church in Wales</b>		
Ordained – Wales	The Right Reverend Mary Stallard	End of ACC-19
Laity – Wales	Miss Brianna Rouse	Alternate
<b>The Church of the Province of West Africa</b>		
Ordained – West Africa	The Right Reverend James Sellee	End of ACC-20
Laity – West Africa	Mr Kwame Asiedu-Basoah	End of ACC-18

### Additional Members appointed by the Standing Committee

Role	Name	Membership Expiry
1st Additional Member	Mrs Christina Winnischofer	End of ACC-18
2nd Additional Member	Mrs Elenor Lawrence	End of ACC-18
3rd Additional Member	Mr David Ritchie	End of ACC-18
4th Additional Member	Mr Arun Gamalathge	End of ACC-18
5th Additional Member	Mrs Anne Hywood	End of ACC-18
6th Additional Member	The Reverend Canon Anthony Eiwuley	End of ACC-18

### Youth Representatives

Role	Name	Membership Expiry As below or upon reaching 36th birthday
Youth (Africa)	Ms Basetsana Makena	End of ACC-18
Youth (Africa)	<i>Vacant</i>	
Youth (Americas)	Ms Cintia Chaile	End of ACC-19
Youth (Americas)	Ms Ruby Artolos	End of ACC-18
Youth (Middle East and South Asia)	Ms Cathrina Biswas	End of ACC-18
Youth (Middle East and South Asia)	<i>Vacant</i>	
Youth (Oceania and East Asia)	The Reverend Hedin Kunoo	End of ACC-18
Youth (Oceania and East Asia)	The Reverend Canon Isaac Beach	End of ACC-18
Youth (Europe)	Ms Amie Byers	End of ACC-18
Youth (Europe)	<i>Vacant</i>	

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