

ACC-16 Lusaka

8-19 April 2016

Intentional Discipleship in a World of Differences



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The Mission Department

A Report to ACC-16

The Mission Department continues to enable *exchange* of information and *promote*

- Collaboration, learning and sharing of experience and good practice to enrich local and global mission among Anglicans/Episcopalians.
- Mutual interdependent relationships – the reality that every part of the Communion has as much to give as to receive from others.ⁱ
- Evangelism and holistic church growth and discipleship of all the baptised in the context of the Five Marks of Mission.
- Gathering and disseminating resources through social media, other publications, promoting regional interchange
- Participating in Communion events

Gathering and disseminating resources through social media, other publications, promoting regional interchange, and participating in Communion events are some of the ways the above is achieved.

This report presents a few highlights of the work associated with the Mission Department and which flow from the above aims.

Companion Links

Companion links continue to be an important bedrock for the Communion's relationships and expression bonds of affection. Credible relationships of mutual interdependence are promoted, and appraisals of existing relationships are encouraged to reflect that quality. The Mission Department supports both existing links and those planning to form new links.

Youth and Children Ministry

The ACC-15 asked 'to investigate further ways of stimulating Provinces towards more effective, culturally-relevant ministry amongst children and young people, and to prioritise the sharing of learning and resources among Provinces'.ⁱⁱ

So far a database of leaders for Youth and Children ministry from many Anglican Communion provinces has been compiled. This has helped in communicating and sharing relevant information. Cross-regional invitation and participation in regional events of youth and children ministry is encouraged.

A Youth and Children Ministry Award, intended to promote effective discipleship among children and young people, has been developed. This is aimed at stimulating and encouraging innovation among youth and children by both providing (financially) support for an emerging and promising cutting edge discipleship initiative, and by promoting a show-case of existing cutting edge initiative, both of which have the potential for local and wider impact. The first of this Award is to be presented at the ACC-16 in Lusaka, and those who are in the hosting region of the ACC are eligible to apply.

Ultimately, the Award is to enable the sharing of good practice and experience, for wide reach through publicity and profiling of ministry by and among children and young people in the Communion.

Diaspora and the Anglican Communion

This is a sample study that is to explore the Anglican experience of engaging with diaspora communities, particularly the Christian diaspora. This is one small but an important element within the context of the ever growing scenario of people movement world over. The study is being done in London, Melbourne and Toronto. Due to lack of capacity in the Mission Department the work is not completed yet.

Anglican Witness

After the concerns expressed by the Lambeth Conference in 2008, ACC-14 requested the Secretary General **to set up an Evangelism and Church Growth Initiative** (now known as Anglican Witness: Evangelism and Church Growth Initiative of the Anglican Communion) to spearhead research, thinking and action within the Communion. The word *Initiative* was adopted to emphasize our hope of being leaven for Evangelism and Church Growth.

A Core Group was formed by the Secretary General, comprising of one representative from each of the regions of the Communion plus subject experts.ⁱⁱⁱ The Rt Revd Patrick Yu, Bishop Suffragan of Toronto, was appointed Chair until he stepped down in June 2015 and was succeeded by Bishop Ng Moon Hing of West Malaysia, who in February 2016 was installed as Archbishop and Primate of the Church of the Province of South East Asia.

The Core Group met in London, England in 2010, in Kuala Lumpur, South East Asia, in 2011, in Limuru Kenya, in 2012, in London, England in 2013, and in Niagara, Canada in 2015.

In all these meetings the Core Group aimed at engaging with the local mission experience of the hosting province by participating in parish life and specific mission events.

For example, in South East Asia, the Core Group participated in the Provincial Gathering in Penang, and in local parishes.

Meanwhile, in Kenya, missional engagement involved a joint day conference with the clergy of the Diocese of All Saints Cathedral, weekend parish participation, and a visit to the 'informal settlement' of Kabeira in the centre of Nairobi, where Army and the Diocese have holistic church planting work. At the time of the conference, about 500 people were directly engaged with the Core Group.

That has been the pattern of the Core Group's missional engagements in the last six years.

Along with face-to-face meetings, a number of virtual meetings were held despite the challenge of technological imbalance within the group and the challenge of time zones.

Over this period various developments have taken place, including online newsletter (Witness6.7 which ended in 2014), Anglican Witness website, Anglican Witness Twitter, Anglican Witness Facebook group, with over 2000 subscribers, who share experience, prayer and good practice stories.

Not all that the Core Group was set out to do in 2010 have been achieved, due to a combination of factors including heavy work demand on members, and limited staff support.

In 2012, the ACC-15 the mandate was renewed and expanded to include emphasis on Children and Youth, and the Revd Robert Sihubwa, from Zambia, was invited by the Secretary General to join the Core Group. Sadly, in the same year, Mrs Judy Douglas, from Australia who represented the work of Church Army and combined that with advocacy for youth and children ministry, dropped out.

At the 2013 Core Group meeting, and having listened to many Anglican/Episcopalian leaders, it became apparent to those gathered that Evangelism should go hand in hand with emphasis on discipleship. At that meeting a recommendation was formulated to go the ACC or/and Lambeth Conference as a way of drawing this to the attention of the Communion, and perhaps sow the seed for a period of concentration on discipleship. This idea has since been embraced by the Standing Committee.

Intentional Discipleship and Disciple-Making in the Anglican Communion

At their May 2014 meeting, the Standing Committee supported the proposal from the Anglican Witness Core Group and endorsed 'that the Mission Department focus on discipleship for a period covering ACCs 16–18, and requests the Director for Mission to work this into a proposal for next Standing Committee'.^{iv}

In September 2015, a document entitled, ***Intentional Discipleship and Disciple-Making – a background paper for ACC-16***, articulating a theological rationale for discipleship, was presented to the Standing Committee. The paper was warmly received, and the Archbishop of Canterbury described it as the 'best document I have read on the subject'.

Supporting the proposal in the paper on intentional discipleship, the Archbishop of Canterbury made reference to the effects of the lack of real emphasis on discipleship, such as the decline in Church attendance and community impact experienced in the Church of England in the last few decades. The same Standing Committee agreed to adopt as a theme for ACC-16, ***Intentional Discipleship in a World of Differences***.

The paper has just been published into a book, ***Intentional Discipleship and Disciple-Making – an Anglican Guide to Christian Life and Formation***, and is to be available to all ACC members at the meeting in Lusaka. The book articulates a theological rationale for discipleship and is expected to stimulate further reflection and thinking about discipleship and disciple-making as the Church's primary mandate given by Jesus Christ. A summary paper accompanies this report along with the link to the pdf file of the book [here](#). It is recommended that the theological document be ready in full to appreciate what is contained in the summary paper.

Meanwhile, body of web-based resources including stories of good practice from around the Anglican Communion and beyond is being put together, aimed at helping Anglicans/Episcopalians learn from one another. (www.aco.org/mission/anglican-witness.aspx).

Parishes, dioceses and mission agencies are invited to share their own resources and experience with the wider Communion through the work done at the ACO or indeed through companion links.

Needless to say Anglicans/Episcopalians all over the world are witnessing to Christ's reconciling love in all sorts of ways, as a sign of their discipleship. As would be expected there is a rich diversity in the understanding and practice of discipleship and disciple-making within the contemporary life of the Communion. In some context there is a strong *intentionality* about this ministry whereas in others the Church needs to be called back to its roots as a community of disciples who make disciples.

Many Anglican/Episcopalian leaders, lay and ordained, have also pointed out that much more could be done if there was an intentional focus on nurturing and equipping, both new and existing members, to deepen their life-long discipleship and Christian witness.

Discipleship cuts across every facet of life and is therefore central to everything that we do as churches including any programmatic work and Christian living in general.

Recommendation to the ACC-16

That in light of the experience in the Communion and the Gospel and theological imperative the ACC-16 calls upon the Anglican Communion (corporately and in individual provinces, dioceses and parishes) to adopt a clear focus on teaching ministry of *Intentional* Discipleship and Disciple-making for a period – *a Season of Intentional Discipleship* - from ACC-16 to ACC-19 in 2025 (nine years).

And further that at the Communion level, in Provinces, Dioceses and Parishes, resources be set aside to equip and enable Families, Children, Young People, Laity, Clergy and Bishops to be effective in personal and discipleship, in encouraging the discipleship of others and in making new disciples of Jesus Christ.

With thanks

The Revd Canon John Kafwanka

Director for Mission

(23.03.2016)

ⁱ ACC-2 in Dublin:

the universality of and the oneness of God's mission... [entails] that this mission must be shared in each and every place with fellow Christians from each and every part of the world with their distinctive insights and contribution

ⁱⁱ **Resolution 15.23: Mission Department**

1. receives the report of the Mission Department;
2. notes the work of the Evangelism and Church Growth Initiative over the past three years and acknowledges the achievements made, including the emphasis on encouraging and enabling mutual sharing and learning, through the Witness 6.7 newsletter, the Anglican Witness *Facebook* page and core group meetings that include an engagement within the local mission context;
3. welcomes the resolution of the Standing Committee to change the name of the Evangelism and Church Growth Initiative (ECGI) and changes it to 'Anglican Witness: Evangelism and Church Growth Initiative of the Anglican Communion';
4. recommends to the Anglican Provinces that their own evangelism and church growth could be enriched through participation in Anglican Witness: Evangelism and Church Growth Initiative of the Anglican Communion, its resources and its collaborative style of working based on mutual learning and sharing.
5. requests the Anglican Witness: Evangelism and Church Growth Initiative of the Anglican Communion (ECGI) to investigate further ways of stimulating Provinces towards more effective, culturally-relevant ministry amongst children and young people, and to prioritise the sharing of learning and resources among Provinces.
6. appreciates the amount of time given at this ACC to the work of mission.

ⁱⁱⁱ The following are the Core Group members: The Rt Revd Patrick Yu (Canada), The Revd Canon Rosemary Mbogo (Kenya), The Revd Trevor Pearce (Southern Africa), The Revd Canon Seth Ndayirukiye (Burundi), Canon Linda Jones (England), Mr Titus Kumapayi (Church of Nigeria Missionary Society), The Rt Revd William Godfrey (Southern America), The Revd Robert

Sihubwa (Church of the Province of Central Africa), The Most Revd Ng Moon Hing (South East Asia), The Revd George Elo (Anglican Church in Melanesia), The Rt Revd Irfan Jamil (Church of Pakistan), and The Revd Canon Mark Oxbrow (Faith2Share)

^{iv} **Resolution 9: Focus on discipleship** The Standing Committee resolves to endorse that the Mission department focus on discipleship for a period covering ACCs 16–18, and requests the Director for Mission to work this into a proposal for next Standing Committee. Moved by Professor Burity; seconded by Archbishop Kwong. Agreed.
The Report of the Standing Committee May 2014 states: *Discipleship had been a major theme and would be a significant topic for ACC-16, giving members material and reflections to take home to their provinces.*

Intentional Discipleship and Disciple-Making – an Anglican Guide for Christian Life and Formation

Summary Paper

The best decision anyone can ever make, at any point in life, in any circumstances, whoever they are, wherever they are, is to become a disciple of Jesus Christ – Archbishop Justin Welby

The first invitation which Jesus offered to those who showed an interest in his life and teaching was to follow (to be a disciple), and that was quite literally what they did on the roads and through the villages of ancient Palestine. But it was not just a physical following. It also involved a μετάνοια (a radical turning around) of life-style, worldview and spiritual orientation, a total transformation of the self so that Paul is led to claim, 'Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here' (1 Cor 5.17). Discipleship encompasses this total God-ward transformation which takes place when individuals and communities intentionally, sacrificially and consistently live every aspect of their daily life in commitment to following Jesus Christ.

Our daily walk as disciples of Jesus Christ and the impact on the environment and community we are present in, and our inherent desire to see others join us in this Way of Truth and Life can be, and has been, described in many different ways using such terms as *theosis*, sanctification, spiritual transformation and discipleship, but in each case it requires, in response to the outpouring of the life of God, an intention, a choosing of life rather than death, a deliberate rejection of one life-style in favour of another. Discipleship is a deliberate prioritising of these actions individually and as a Christian community.

To be a disciple is to follow, and the nature of that discipleship is defined by the One we follow. To be a disciple-maker is to have been transformed as we follow Him who calls us so that we share in the calling and lifelong transformation of others. '*Follow me and I will make you fishers of [people]*' (Mt 4.19).

Discipleship and the whole life of the whole people of God

Discipleship can never be about a single aspect or a part of our life, our behaviour within the Christian community, or our religious expression. It is by definition about the whole of the life of a Christian and Christian community, and this means the whole people of God, young and old, lay and clergy and in everything they do and say on a daily experience. God's will is that as adults become disciples, so do children, youth and young people become disciples of Jesus and disciple-makers, as also those who are differently-abled both physically and mentally, and others.

Meanwhile, intentionally following Jesus Christ will place demands upon individuals, our family relationships, the way we handle money, our attitude towards employment and leisure activities, our exploitation of the environment, our political choices and the whole of our life. *Intentional* discipleship is radically transformative of the whole of life. It is the totality of our living in God, through the power of the Holy Spirit following the ways of Jesus – and that demands internal coherence.

Therefore, there is also incoherence in our discipleship if intentional disciple-making does not follow. This may be a shared process within the local Body of Christ but where new life is missing the presence of living discipleship may be in doubt.

Finally, making disciples is not the goal of mission. Discipleship and disciple-making are the natural outcome or/and expression of mission, and the sole goal of discipleship and mission is to honour and glorify God - experienced as God's reign and manifests in the lives and actions of the disciples.¹ Making disciples is part of the journey, 'The Way', towards that eternal goal.

Biblical, Patristic and historical theology and praxis of Discipleship

The study of Scriptures, the life of the early Church, and the witness of different Christian traditions over two thousand years show that intentional discipleship and the regular practice of making disciples is central to our understanding of salvation, mission and ecclesiology. The book, *Intentional Discipleship and Disciple-making – an Anglican Guide to Christian life and formation*, provides a comprehensive survey of this theology and historical practice, contributed by a number of Anglican/Episcopalian leaders and theologians.

Anglican understanding and practice of Discipleship and Disciple-making

Anglican spirituality, liturgy, hermeneutics and ecclesiology all point to a deep commitment to intentional discipleship and disciple-making. At the very birth of what was to become the Anglican Communion, the 1701 charter granted to SPG (now Us) placed upon the new society two obligations (a) to 'minister to' believers (to disciple) and (b) to 'evangelise non-Christian people' (make disciples). As is demonstrated by the book, the Instruments of the Communion, the Lambeth Conferences and Anglican Consultative Council in particular, have regularly returned to this issue and stressed its importance.

In 1948, for example, in Resolution 37, the Lambeth Conference issued this very clear call:

The Conference urges all Church people to look upon their membership of Christ in Church as the central fact in their lives. They should regard themselves as individually sharing responsibility for the corporate life and witness of the Church of the Church in places where they live. They should discharge this responsibility and give a distinctive witness

- by the regularity of their attendance at public worship and especially at the Holy Communion;
- by the practice of private prayer, Bible reading, and self-discipline;
- by bringing the teaching and example of Christ into their everyday lives;
- by the boldness of their spoken witness to their faith in Christ;
- by personal service to Church and community;
- by the offering of money, according to their means, for the support of the work of the Church, at home and overseas;
- thus there will be in every locality a living centre of Christian faith, witness, and fellowship.

Current practice of Discipleship and Disciple-making within the Communion

Within the contemporary life of the Communion we find a rich diversity in the understanding and practice of discipleship and disciple-making. In some context there is a strong *intentionality* about this ministry whereas in others the Church needs to be called back to its roots as a community of disciples who make disciples. Part B of the book provides a stimulating overview of this diversity of ministry. The book provides case studies from different geographical regions, followed by a consideration of the role of children and young people, and the significance of the Bible, worship, sacraments, and Eucharistic community for discipleship. This is followed by brief descriptions of some resources which have been found helpful in some parts of the Communion as they have become more *intentional* in their approach to discipleship and disciple-making.

Why we need a Communion-wide focus on Discipleship and Disciple-Making

While 'making disciples' is Christ's mandate given to his followers and those after them, in recent decades, in the Anglican Communion and in some other traditions, there has been very little *intentional* emphasis on recognising, equipping, mentoring, forming, teaching, and maturing those who believe in Jesus (all the baptised) to be lifelong disciples whose faith is to have impact in or influence every sphere of their daily life.ⁱⁱ

Even where Christianity is still popular in terms of numbers, the effectiveness of its members is often minimal, and can also be described as nominal and minority. In other areas there is a growing danger that faith becomes a private matter, a personal moral exercise, rather than a whole-life-shaping discipleship in devotion and obedience to Christ.

Anglicans/Episcopalians all over the world are witnessing to Christ's reconciling love in all sorts of ways and circumstances, a sign of commitment to discipleship. However, many leaders in the Anglican Communion will also recognise that we could do better if we became more *intentional* in allocating resources and focused on nurturing and equipping, not only new believers but existing ones too, to deepen their discipleship and Christian witness. Many leaders are seeing discipleship as central to real growth and the potential to transforming society with the Gospel of Christ.

The real question is not whether or not something is already being done but rather what value a coordinated Communion-wide movement, that is *intentional*, would add to what is happening rather than do things in isolation.

There is thus, an urgent need for a Communion-wide *Season of Intentional Discipleship* – a period of emphasis on *intentional* Discipleship - *intentional* resourcing and equipping of all the baptised members to live out their faith with their gifts and skills in everyday life as Christ's ambassadors.

There is need to mobilise and share resources, to collaborate and learn from each other's experience and good practice, to build up the Body of Christ in its witness to Christ's reconciling love today and tomorrow.

It is important to appreciate that putting emphasis on *Intentional* Discipleship will have implications for the whole life of the Church, including its structures, liturgy, prayer and worship, for selection and training of ordination candidates, for leadership, and deployment of clergy. All these will have to be aligned in accord with the *intentional* Discipleship vision.

Recommendation to the ACC-16

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And further that at the Communion level, in Provinces, Dioceses and Parishes, resources be set aside to equip and enable Families, Children, Young People, Laity, Clergy and Bishops to be effective in personal and discipleship, in encouraging the discipleship of others and in making new disciples of Jesus Christ.

ⁱ 'My Father is glorified by this, that you bear much fruit and become my disciples' (John 15.8)

ⁱⁱ The command to "make disciples of all nations" (Mt 28.19f) must go hand in hand with emphasis on how disciples ought to live their life. "You shall love the Lord your God with all your heart, and with all your soul, and will all your mind... And a second is like it: You shall love your neighbour as you love yourself" (Mt 22.37-39; Mk 12.28-34; Lk 10.25-28). "You are the Light of the world. A city built on a hill cannot be hid" (Mt 5.14). "You are the salt of the earth" (Mt 5.13a).

Director for Women in Church & Society: Report to ACC-16

Introduction

Having a Director for Women in Church & Society at the Anglican Communion Offices reflects a degree of commitment in the Anglican Communion to ensure that our churches truly do become a living witness to our belief that women and men are equally made in the image of God.

We have a long way to go. The empowerment of women and men to live and work in just relationship requires nothing less than a transformation of individuals and a transformation of cultures and communities. It means revisiting Scripture and interpreting it through the eyes of girls who are valued by their families and communities as less than boys; through the eyes of women whose voices and contributions and needs have been marginalised, and the billion women who have experienced sexual or gender-based violence. This is all our work and is integral to faithful discipleship.

The main elements of the role of Director for Women in Church & Society derive their mandate from resolutions passed by the Anglican Consultative Council in recent years and from the reflections document that emerged from the 2008 Lambeth Conference. They include working with women and men in the Anglican Communion to promote the full inclusion of women's gifts, voices and concerns in the structures and decision-making processes of the Anglican Communion, its member churches, and other bodies; encouraging awareness, theological reflection and responses to issues of gender justice within the Communion and beyond; participating in wider conversations and activities, for example with the World Council of Churches, thematic ecumenical or inter faith collations, and UN and governmental bodies, with respect to gender justice; and relating to the International Anglican Women's Network (IAWN) and other Networks where gender perspectives are integral to their priorities and work.

At ACC-13 in 2005 a resolution was passed - resolution 13.31 - requesting all member churches to work towards the realisation of the Millennium Development Goal for equal representation of women in their own structures of governance, and in other bodies to which they nominate or appoint. We are far from seeing that full inclusion. A small number of Anglican Provinces have undertaken gender audits which reveal a significant under-representation of women in their leadership/decision-making structures. There is little to suggest that these Provinces differ greatly from many others. This under-representation of women continues through to the international level. This leaves a predominantly male leadership with a particular responsibility for standing in solidarity with women and, with them, acting on the good news that in Christ Jesus there is no discrimination.

Just as the Churches of the Anglican Communion are lagging behind the good intentions of ACC resolution 13.31, so in our broader communities, changes to gendered social norms have lagged behind changes to national legislation and the signing on to international protocols and conventions – which means that progress on violence against women and girls and women's political and economic participation has been slow and uneven.¹ From a global perspective, progress has been made in improving the status of women and girls, but significant and distressing injustice and challenges remain.

¹ cf World Bank, 2014 - Voice and Agency : [Empowering Women and Girls for Shared Prosperity](#)

The Sustainable Development Goals (SDGs) have now succeeded the Millennium Development goals. The fifth SDG is to 'achieve gender equality and empower all women and girls'. As we serve in a world that needs us as the hands, the feet, the eyes of Christ, we must continue to scrutinise our own cultures and practices even as we seek to transform our broader communities.

Women and Men working for gender justice

An initial focus of my work following ACC-15 concerned Anglican responses to gender based violence and some particular activities in this area are described later in this report. There is much evidence to show that the key causes of violence against women are unequal power relations between men and women; adherence to rigid gender stereotypes, and broader cultures of violence. So a focus of my own work has turned to supporting Anglican efforts to promote the broader issue of gender justice. Gender justice is about just, respectful relationship between women and men, girls and boys.

"To reflect before God on gender ... is to think about what it means that we are male and female. It is to ask what it would mean to experience our being gendered as gift rather than danger, a source of life and hope rather than oppression or fear, as something to be received gratefully from God, rather than experienced as a source of strife." *Susan Durbar*

The 'Communion Women' section of the new Anglican Communion website is collecting 'Tools for Transformation' for this work.²

Side by Side Faith Movement for Gender Justice

In March 2015, I participated in a symposium facilitated by Christian Aid which led to the instigation of an international 'Side by Side' Faith Movement for Gender Justice. Seventeen Churches, Christian networks and mission & development agencies participated in the symposium and are now taking the Movement forward. Other Churches and Christian-based organisations are expressing interest and it's hoped that the Movement will steadily gain traction around the world. I co-chair an Inception Group for the Movement which is shaping the way forward. Anglicans have already contributed and benefitted from this Movement and the potential for the future is enormous.

A priority of the Side by Side Movement is to build the capacity of church leaders to tackle gender inequality. Regional workshops have taken place in Brazil for Latin America and the Caribbean and in Nairobi for East Africa, in which an encouraging number of Anglican church leaders participated. A further workshop will take place in Harare early in the New Year for Southern Africa and more are planned. The workshops provide space for clergy and lay leaders to discuss and understand gender issues and equip them to seek a coordinated approach in their region and take a lead in acting on gender justice at every level from the household to global. Alongside the regional workshops, theological and other resources are being gathered and learning is shared through various means.

The 16 Days of Activism against Gender-based Violence

The annual 16 Days begin on 25 November and end on 10 December. Each year more Anglican churches are taking part creatively in this with awareness raising, teaching and preaching in special services, and using drama in public spaces to educate. A growing number of Anglican bishops around the Communion have used the 16 Days as an opportune moment to advocate with their governments about adequate legislation and its implementation, or about the provision of support

² <http://www.anglicancommunion.org/community/communion-women.aspx>

for victims and survivors of violence. As a contribution to Anglican resources for the 16 Days, I have produced an on-line information resource '[Anglicans and the 16 Days](#)' and compiled a video '[Anglican Men Speak Out](#)' featuring senior Anglican men around the Communion speaking out in solidarity with women on the theme of violence against women and girls.

For the [16 Days in 2015](#) I worked with my counterparts in the Lutheran World Federation, the World Communion of Reformed Churches, the World Council of Churches, World YWCA, Islamic Relief Worldwide and others to promote a focus on girls in education. Girls are at risk of violence in schools and during their journeys to and from school. Girls who are unable to access education are more likely to be trafficked, prostituted, forced into early marriage and become pregnant before their bodies are sufficiently mature for safe delivery of their babies.

We Will Speak Out coalition against sexual violence

Since its inception in early 2013 I have represented the Anglican Communion in the international [We Will Speak Out coalition](#) of churches and mission agencies working against sexual violence. In June 2014 I was one of a small group given the task of ensuring the presence and participation of faith leaders at the Global Summit on Ending Sexual Violence in conflict which was hosted by the UK government in London. Among the faith leaders who came to the event were a young woman from the Church of Ceylon and four Anglican Primates, three from the Great Lakes region of Africa where sexual violence is endemic as a legacy of years of conflict. The faith presence during the Summit served to embed the importance of governments working with faith groups in order to achieve social transformation.

The Global Summit was followed, in February 2015, with an [international inter faith consultation](#) in London for the purpose of mobilising faith communities in ending sexual violence. Among the 35 participants in the consultation were nine Anglican women and men in leadership ministries from Burundi, the Democratic Republic of Congo, South Africa, South Sudan, Swaziland, Sri Lanka, Brazil and England.

A number of Anglican Churches are partnering We Will Speak Out coalition mission & development agencies and have organised training sessions for church leaders; workshops for men; support for the provision of safe space, and legal assistance, and income-generating opportunities for survivors of sexual violence.

UN Commission on the Status of Women (CSW)

Each year since ACC-15 I have worked alongside Rachel Chardon at the Anglican Communion Office at the UN, volunteer consultant Beth Adamson, and volunteer IAWN convener Ann Skamp in accompanying the Anglican delegations to the annual sessions of the UN Commission on the Status of Women. On each occasion the Anglican delegates have participated in an intense programme of UN and parallel NGO events and as a result have increased their own knowledge and capacity to advocate at international and local level. Back home, these women need space where church leaders will listen to them and then walk alongside them as they continue their work.

Supporting the Anglican Communion Networks

My work with the International Anglican Women's Network (IAWN) included the organising of a [regional consultation for South Asia](#) which took place in Hyderabad in India in October 2015.

The women shared their good news stories and the many challenges and obstacles to women's participation and leadership - in the church and in their communities. They discussed strategies for transformation with a particular focus on girls and education, on tackling gender-based violence which is a huge issue in South Asia, and on working with men and boys.

A significant outcome of the consultation is a '[Message to our Church Leaders and the Anglican Consultative Council](#)' which the participants have shared in their own Churches and which IAWN will bring to ACC-16.

I have continued to support the [International Anglican Family Network](#) (IAFN) as it continues to explore and promote the God-given potential of the family as a source of thriving relationships, identity, belonging, discipleship and reconciliation.

I have also supported the [Anglican Communion Environmental Network](#) (ACEN), not least in ensuring that a gender perspective is incorporated into its activities. Evidence shows that women are disproportionately affected by climate change, largely because they make up the majority of the world's economically poor, do most of the agricultural work in some parts of the world and often bear more responsibility for household food security and for harvesting water and fuel for day to day survival. Post-disaster, women are usually at higher risk of being placed in unsafe, overcrowded shelters due to lack of assets. In the context of cyclones, floods, and other disasters that require mobility, cultural constraints on women's movements may hinder their timely escape, access to shelter or access to health care (in some areas of India, Indonesia and Sri Lanka more than 80 per cent of those killed by the 2004 tsunami were women).

To conclude

Much of my work consists of conversation, for the most part by email and using virtual conferencing, and sometimes in face to face meetings. Conversation means a constant exchange and building up of information, news and resource around the concerns, experience and ministries of women. Many issues rise to the surface: the need for women to be listened to and heard in our Churches, not least at the international level; in some parts of the Communion, the need for training for clergy wives, and in all areas, the need for participation and resources; the urgency of safeguarding in our churches and educational institutions; and specific injustices damaging the lives of women and girls in our communities. Addressing discrimination and abuse based on gender belongs at the core of Anglican mission and ministry and requires attention and positive action across our beloved Communion.

Continuing Indaba - Reconciliation

Indaba is a process of honest conversation that seeks to build community, energize mission, and provide a context in which conflict can be resolved.

ACC – 14 launched *Continuing Indaba* as a project to develop Mutual Listening in the Anglican Communion

ACC – 15 received the project report and called for the principles to be offered to all across the Communion.

*“Continuing Indaba is a relational dynamic through which the Anglican Communion learns to be in dialogue”
Bishop David Chillingworth – Primus of Scotland*

Continuing Indaba is a distinctive Anglican contribution to conflict transformation.

- **Biblical** – *Consciously founded on Scripture.*

The great act of reconciliation of Christ on the cross is the basis of all reconciliation. The journey of Jesus and his companions on the way to the cross and many other stories of conflict transformation form the basis of *Continuing Indaba*.

- **Contextual** – *Defined by non-western traditions.*

Over 100 theologians – mainly from Africa, and Asia, shaped the understanding of *Continuing Indaba*. They worked in communities to and interpreted the Bible from their cultural perspectives.

- **Effective** – *A proven tool for mission*

In places where *Continuing Indaba* process has been applied, relationships have been intensified, genuine conversation occurred, and mission has been energised.

From Project to Process

Continuing Indaba is a process available to anyone to use.

Process Guides are available on a dedicated website and can be accessed through the Reconciliation pages of the Anglican Communion website.

The change has happened over the last 3 years and the first part of the story relates to how those who participated in the Pilot Programme applied it in their own dioceses.

1. Mbeere - Kenya

The Diocese of Mbeere travelled with partners from South Africa and Ghana on the pilot phase CI.

Bishop Moses participated in the Theological Consultation where theologians saw the potential for *Indaba* to ethnic conflicts. He engaged clan elders in an *Indaba* resulting in the transformation of a conflict dating back to 1964.

They rescinded oaths of division in tribal ceremonies and then gathered at the Foot of the Cross in an act of mutual repentance and forgiveness (pictured above).

Two years later the elders told Phil Groves about the transformation. Ongoing application of *Indaba* in towns and villages resulted in economic advances and Church growth.



Bishop Eraste from Burundi and Bishop Emmanuel from Rwanda heard of the story and have visited to learn from the Kenyan team.

2. New York

The Episcopal Diocese of New York (EDNY) participated in the pilot phase with dioceses from England and North India. The team was lay led with support from clergy.

Andrew Dietsche became the new Bishop of EDNY and immediately called on the church to be confident in proclaiming the gospel and announced a 'Diocesan Indaba'.

The EDNY includes some of the wealthy parishes in Manhattan, as well as economically depressed rural areas to the north and in the socially deprived neighbourhoods marked by new immigration, poor housing and unemployment.



The Parishes did not know one another. They could not engage in common mission because they were strangers.

Phil Groves worked with others from the core team and the local team. Together they drew on the learning in the pilot phase to plan and deliver a remarkable Indaba.

**When the process was over they were friends:
partners in the gospel.**

The Indaba has enabled tough choices to be made over funding and priorities on the basis of mutuality. In particular it has deepened the resolve to break down walls of division and a renewed commitment to challenging racism.

3. Hong Kong

Christians from Hong Kong participated in an Indaba journey with partners from Jamaica and Toronto. They had interpreted Indaba in terms of Harmony – understanding scripture from a Chinese perspective.

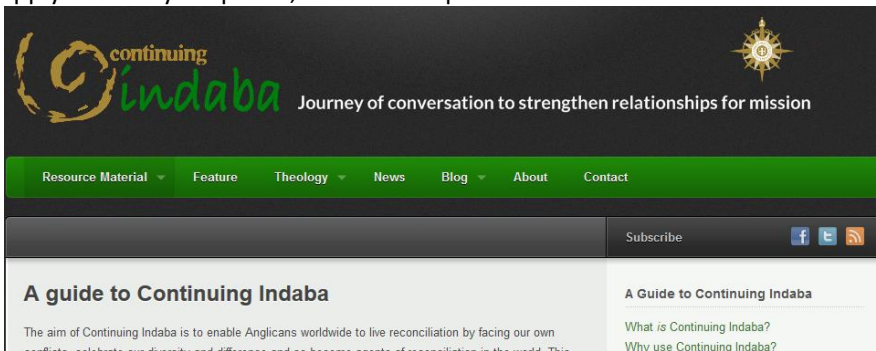
Harmony within Hong Kong was challenged in 2014 with the emergence of the ‘Umbrella Movement’ calling for greater democracy. It caught the imagination of young people, with elders being fearful of the response.

In the church tensions arose between young and old and clergy trusted by both groups were commissioned to bring reconciliation and restore harmony. They used *Continuing Indaba* process to enable all to be heard and conflict to be understood and aired.

The aim is to bring wisdom and energy together and inspire passion for the gospel of liberation.

Continuing Indaba is an effective tool for reconciliation

The *Continuing Indaba* Process Guides are **clear, informative and practical** you can download them for yourself and apply them in your parish, diocese and province.



www.continuingindaba.org/resources

Continuing Indaba across the Communion

The Kenyan experience of handing on *Continuing Indaba* to partners in Burundi and Rwanda is being replicated and Continuing Indaba plays a role in the life of many provinces.

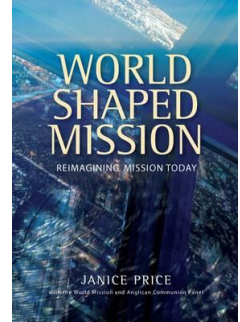
Anglican Church of Australia applied Indaba principles at the General Synod. Marylyn Redlich (a facilitator for the Continuing Indaba pilot programme) and Garth Blake adapted and developed process to enable the synod members to engage with one another and with serious subjects in a productive non-confrontational manner.

This occurred through a daily small group process that included bible study and engagement with particular issues.

Church of England has adopted *Continuing Indaba* as an essential element of its strategy for global partnership. Phil Groves wrote the theological paper underpinning the 'Shared Conversation' process.

Igreja Episcopal Anglicana do Brasil adopted *Continuing Indaba* to engage in listening to the experience of gay and lesbian people in response to Lambeth 1998 I.10.

Church of North India Moderator – Bp Samataroy led their Continuing Indaba hub and used the process to heal a rift between 'tribal' peoples and 'dalit' in a diocese in conflict. This resulted in an evangelistic event.



The processes are being used in many Provinces

When the process materials of *Continuing Indaba* are applied they result in difficult journeys, with honest conversation that often result in new energy for mission.

Anglican Women's Empowerment



These women met in 2013 facilitated by Alice Mogwe and Janet Marshall of our core team. Though painful sharing they returned to their own communities across the USA and from different nations in Africa with renewed commitment to gender justice.

Claudeline Mukanirwa is enabling victims of gender violence to find a voice in DR Congo. Her work is supported in prayer by other women and partnerships not reliant on funding have emerged.

Black Clergy Indaba - TEC

The 2013 Black Clergy Conference in TEC was run as an 'Indaba'. One lay participant wrote this:

I was convinced that this would just be another "Church Conference" with the same old information I had already heard, but I was in for a real surprise. The networking opportunities, the information and stories that were exchanged, and the wealth of knowledge that were passed along were immense. Specifically, we were fed with the information that we need to revitalize our church. We learned that adaptation and change are essential to the Life of the church, and that a church-wide openness to change is what it will take to transform and continue to live.

She and the parish team have gone on to run Indaba in their own parish and transform their ministry and mission.

Living Reconciliation

To let people know that there is a tool available for them to use in their parish, diocese and province that can transform conflict Phil Groves and Angharad Parry Jones wrote Living Reconciliation.

The Archbishop of Canterbury wrote the Introduction.

A copy is available to all ACC delegates.

It has an accompanying website with an 8 week Bible Study.

Archbishop Justin Welby: ***'An extremely good book'***

Winnie Varghese: ***'Feels like the deep breath of the Spirit finding an instrument within our Communion.'***

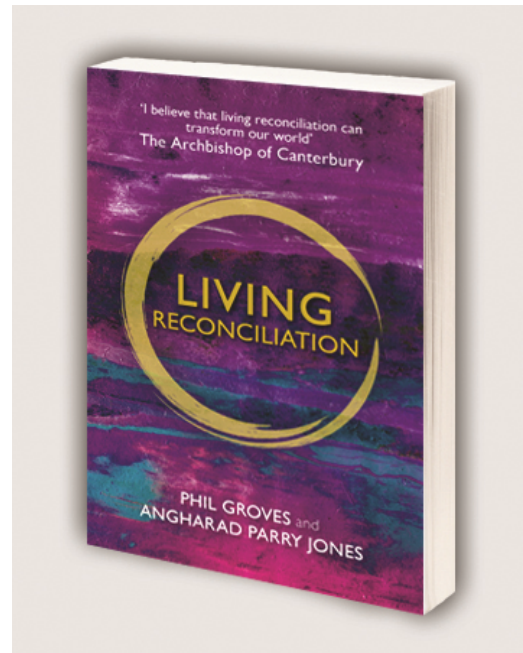
Colin Patterson - Bridge Builders: ***'I felt both challenged and inspired to be an agent of reconciliation.'***

Bishop Paul Bayes: ***'Please buy, use and share this resource. You and your community need it. We all need it, if we are to make the journey of reconciliation our own.'***

Archbishop Desmond Tutu: ***'I commend this book to you, my fellow workers in the kingdom, as a tool and encouragement in living your life of reconciliation.'***

Monica Lawrence says Living Reconciliation:

- Shows how God calls us to live in a renewed relationship with him, looking outwards with him in love to others
- acknowledges vulnerability, offers hope, and a way to live
- is active mission that involves us in conversation and listening with an open mind
- helps us to bring about change in ourselves that enables us to move forward.



Living Reconciliation and Continuing Indaba

Jeanne Samuel – a peace activist in Sri Lanka – read Living Reconciliation. Like the Archbishop of Canterbury, she found it removed her excuses for not engaging in reconciliation. Like Monica she found it began with her.

The church is the place where both Tamil and Sinhalese are together and she has a vision for the beginning of healing in a post war conflict. But in the church there is also conflict between those who want new forms of worship and traditionalists. We have to begin with ourselves **and** face the big issues – including the ongoing gender based violence toward Tamil women in the North East of the country.

We are beginning to design a programme to help using the Continuing Indaba tool in order to inspire many to live reconciliation.

We will focus on using Continuing Indaba resources in three areas:

- Partnering with Provinces to strengthen relationships in local churches around the Anglican Communion, enhancing capacity to transform conflicts involving deeply-held differences
- Encouraging engagement between the provinces of the Anglican Communion to encourage new approaches to renewing relationships and our commitment to shared life and witness
- Exploring and communicating how Anglicans understand and practice reconciliation so we can better help transform conflict and end violence between communities and among peoples where we find it around the world.

The Anglican Communion Office at the United Nations/ New York

The Anglican Communion Office at the United Nations (ACOUN) is based in New York and facilitates its interface with the United Nations on behalf of the Anglican Communion. The Anglican Consultative Council (ACC) has Category II (Special) status with the United Nations Economic and Social Council (ECOSOC), which permits consultation with the UN Secretariat on matters of mutual concern, attendance at ECOSOC meetings, and the submission of oral and written interventions relevant to ECOSOC's work. The Communion also has an accredited representative in Geneva, supported by a small team of Anglicans who have a background in international issues.

In March 2015, ACOUN gathered a delegation of 18 Anglican women from across the Anglican Communion to attend the 59th two-week session of the United Nations Commission on the Status of Women (UNCSW). The Priority Theme was *Progress Made in the Implementation of the Beijing Declaration and Platform for Action*, twenty years after its adoption. This review of the Beijing Declaration involved current challenges that affect its implementation as well as opportunities for achieving gender equality and the empowerment of women in the post-2015 development agenda.

In preparation for the CSW59 session, our office worked with the ecumenical community and liaised with the Anglican Communion Office in London throughout the year. We also collaborated with The Episcopal Church, helping them to negotiate and coordinate with the UN. Before the session our office engaged in fundraising for the delegates, logistical arrangements for the group, and arrangements for obtaining UN ground passes. Several debriefing sessions on the events of the day also took place.

The UN Permanent Forum on Indigenous Issues meets for ten days each year in May. In 2015 representatives of the ACOUN office attended and wrote a report on the subject matter covered. The Revd Canon Dr Jeff Gollhofer is the Anglican Communion Office's Program Director for the Environment and Sustainable Communities. With his background as a cultural anthropologist, he frequently consults with indigenous peoples in the context of his work.

Furthermore, in September 2015, member states and civil society groups gathered at the United Nations for a high-level meeting on migration and refugee movements. Notable speakers included Secretary General Ban Ki Moon, the Prime Minister of Turkey, and the Foreign Ministers of Mexico, Indonesia, and Germany. ACO representatives found this meeting particularly relevant given the increasing number of Syrian refugees displaced from their homes.

Canon Gollhofer initiated the 2015 Conference of Anglican Bishops for Climate Justice in Cape Town, South Africa, and served on the Anglican Communion Environmental Network (ACEN) Planning Group. ACEN hosted the event under the leadership of Archbishop Thabo Makgoba. This Conference brought together 17 bishops from across the Anglican Communion who are well informed of and involved in the climate crisis. The purpose of the event was to begin a strategic planning process for the Anglican Communion in response to the climate crisis.

The official statement from the Eco-bishops' Conference, *The World is Our Host*, is available on the ACEN website. Among other events, Canon Gollhofer also participated in the 2015 World Water Week in Stockholm, which brought together policymakers and activists who are engaged in water issues. This year's World Water Week focused on the UN's new Sustainable Development Goals and the inextricable link that exists between world water access and the goals.

An overview of our Volunteer Program in 2015

In 2015 we had three volunteer staff working with us on a permanent, but part-time basis. These volunteers bring a high level of expertise and skill to the ministry of the Office. In addition, Ms Hannah Hussamy worked as a paid part-time support staff member in connection to the Commission on the Status of Women, the environmental program, and all other program areas, including assisting our volunteers and interns. Although the completion of our program work is not dependent on summer interns, they make a significant contribution to the overall ministry of the Office, in regards to programmatic issues as well as daily contributions towards accomplishing demanding administrative duties.

Among our volunteers, Beth Adamson is Chair of the Working Group on Girls of the UN Commission on the Status of Women (CSW). She assists Rachel Chardon, General Program and Administrative Officer, in the work of our Office, which involves planning and preparations for CSW. Catherine Skopic is the former Chair of the Environmental Committee of the Episcopal Diocese of New York. She has regularly attended the Commission on Sustainable Development for the Office, as well as numerous other environmental and human rights related events. Catherine represented the Office at the 2012 Conference on Sustainable Development (Rio+20) in Rio de Janeiro and the 2015 UN Conference on Climate Change in Paris.

Anglican Communion Representation at The United Nations in Geneva

Introduction and Anglican Communion context

Following the review undertaken by Bishop Michael Doe in 2012, which pointed to the strategic opportunities offered by Communion representation to the UN institutions in Geneva, I began this new role in January 2014.

In the first two years in post I have worked to understand the landscape of international institutions and the organisational structures of the UN, focussing on identifying existing work in the provinces, establishing priorities, identifying strategic alliances and building relationships. I have visited UN Institutions in Paris (UNESCO) and Rome (WFP) as well as in Geneva. In this work I have been greatly aided by colleagues at the ACO, in particular the Revd Terrie Robinson and the staff of the Anglican Alliance, with whom I work closely on all these areas.

New York

Communion representation at the UN also includes an office in New York, hosted at the TEC building at 815 2nd Avenue: this office is staffed by a full time General Programme and Administrative Officer, Rachel Chardon, and by a specialist, the Revd Jeff Gollhofer, who works on environmental issues on behalf of the Communion one day per week. There is, at present, no Representative of the Communion to the UN in New York. In addition, TEC have recently been designated as an organisation with Consultative Status at the UN by ECOSOC, and I have a good working relationship with Lynnaia Main and her colleagues, who undertake this representation.

Representation in Geneva 2014-2016

The period since the beginning of 2014 has sadly been characterised by an increasing number of protracted humanitarian emergencies. Together with colleagues I have been working to enable better relationships and more effective communication between the provinces and dioceses of the Communion and their UN partners, especially as they respond with loving and self-offering service to these terrible situations of human suffering. This work is focussed not only on the role of the Communion in humanitarian response, but also on questions of security, including food security, refugees and migrants, peace building, human rights and health emergencies – including Ebola and HIV. An important aspect of this work has been developing institutional understanding ('literacy') : 'faith literacy for the UN' and 'UN literacy' for our own communities.

With almost 30 UN institutions in Geneva, work has to be prioritised. After listening carefully, both to the existing work within the Communion, in provinces and in the Communion Networks, and to our partners in this work, I suggested to the Standing Committee meeting in May 2014 that the following priorities for 2014–16:

Priorities 2014–16

Welcoming the Stranger: Affirmations for Faith Leaders

This is a series of commitments based on a dialogue between the UNHCR and Faith Leaders, and rooted in the scriptures and traditions of the world's nine major faiths, in which the Anglican Communion participated and which were signed by the Archbishop of Canterbury at the WCC Assembly in Busan). The *Affirmations* set out our commitment to receive each person who arrives among us as a brother or sister made in the image and likeness of God.

Birth Registration

Many provinces are active in work to promote birth registration and the International Anglican Family Network has also been working to share stories and good practice. This area is an example of where the Communion can work effectively at grassroots, national, regional and global levels.

Both these priorities also have a powerful relationship with concern for **Statelessness**, and this has also emerged as a strong theme for work around the Communion over the past two years. We have been working in collaboration with the UNHCR on their campaign **I BELONG**

These priority areas were identified as being issues which touch the lives of every part of the Communion and with which many Anglicans and Episcopalians could engage in practical ways.

In Geneva, at the UN High Commissioners for Refugees (UNHCR) and for Human Rights (UNHCHR) I have engaged with UN colleagues around specific countries and issues of particular significance within the Communion. I have participated in consultations and meetings and also contributed to hearings at the Human Rights Council, for example on Freedom of Religion and Belief, Trafficking and SGBV. I participate in the UNAIDS Programme Commissioning Board, in meetings with the World Health Organisation, for example on Ebola, and have built relationships with staff at the International Labour organisation. I have worked with a number of national Missions on specific country issues.

Among the other Faith-based Organisations in Geneva I have built alliances with Lutheran World Federation and Lutheran World Service and The Apostolic Nunciature in Geneva, Caritas Internationalis, the Catholic HIV and AIDS Network, Islamic Relief and the Al Khoei Foundation, HIAS and at the WCC / Ecumenical ACT Alliance.

I have also worked to find opportunities to bring other Anglican voices to the table and widen the participation and representation of the Communion at UN meetings, both in Geneva and in the regions.

So in summary, how is this representation undertaken at the UN?

- Presence
- Making connections and building partnerships and alliances
- Advocacy and bringing Anglican voices to the table
- Faith literacy and Anglican profile in the UN institutions
- UN literacy and awareness across the Communion
- Representation is not only to UN institutions, but also to other multilateral institutions in Geneva, including ICRC and WCC.

Global Context

In 2016 what is the international context for our work with UN Institutions?

Much of the traditional paradigm for international relations is breaking down and the present multilateral institutions are finding it difficult to adapt to these changes. Conflict itself is evolving.

- The UN system was designed and constructed for building and moderating relationships and responding to conflicts between nations and states. Almost all the world's present conflicts involve non-state actors.
- In this context, former institutional approaches to conflict analysis and to conflict transformation are becoming less useful and appropriate.
- In other areas too, former frameworks for humanitarian response are now seen as too inflexible to respond to the present context.
- All this takes place within an unprecedented number of people who are being forcibly displaced: in 2011, 6000 people per day were forcibly displaced by conflict. By 2014 the figure had risen to 46,000 per day. The emergencies which are moving people are also now more protracted and this is exhausting the UN humanitarian architecture, the donor states and the local religious communities. It is clear that we are now in a new era, where multiple, long-term 'crises' are the new normal.
- UN partner organisations are now more willing than ever before to work with faith-based organisations, religious leaders and local religious communities. Anglicans have been at the forefront of enabling this change and providing the policy framework which has made increased partnership possible.
- In 2016, there are now 60 million refugees and displaced people and 86% of them are in the developing world.

This is the context within which the churches of the Communion are responding with outstanding, faithful and kenotic service, often in circumstances where they themselves are also suffering the consequences of the humanitarian emergency or the conflict.

Opportunities for the future

The appointment of Special Representatives for particular issues

One way forward in fulfilling the aim of bringing the witness of the Communion to the table, raising the profile of particular issues and enabling more effective working with UN institutions in provinces would be the appointment of a small number of high-level Special Representatives for certain areas of work. These would be people from within the Communion who already have a high degree of expertise in an area and who could both represent the Communion/ the Archbishop of Canterbury at some of the meetings of the relevant UN institutions and also raise the profile of that issue and help to build capacity around it in the Communion.

Examples could include:

- Refugees, IDPs and Migrants, Statelessness
- Children and young people, including Birth Registration
- HIV / AIDS / other health issues
- Gender and Sexual and Gender Based Violence

Regional seminars

Seminars for Bishops and other leaders for capacity building in relationships with governments, NGO partners and UN Organisations (including some opportunities to work with Roman Catholic and Lutheran colleagues). Together with other religious communities we are increasingly being understood as credible, durable and sustainable and, most importantly, locally committed partners by the UN organisations and there is a frequently expressed need within the Communion for capacity building and training for our churches, so that we can take up the many opportunities for partnership in service which are now being offered by the international humanitarian organisations.

Enabling wider participation

Wider participation for representatives from around the Communion at UN meetings and consultations, both in Geneva and regionally, so that the voices of the Communion are heard at the table, as they are so often powerful voices of witness, advocacy and experience.

Development of web-based material

Especially around encouraging participation by more provinces in the **UN Human Rights Council Universal Periodic Review** process, where there are opportunities for the churches of the Communion to make significant contributions, in partnership with other faith communities and with wider civil society.

Further opportunities for networking

and representation at regional and global meetings for those provinces working on **HIV/ AIDS** and other health issues.

Future Resourcing

From 2016, support will now be available from the Anglican Communion UN Endowment Fund to meet staff costs for the representation in Geneva. The Lutheran World Federation has kindly provided a desk in their Geneva headquarters for the use of the Representative.

In 2015, £15,000 was provided by the Anglican Communion Fund to support activities and travel etc associated with representation to the UN in Geneva. For 2016 this figure was raised to £25,000.

The opportunities for development of this work, outlined above, still require funding for:

- administrative support for the work of representation to the Geneva institutions
- funding for travel and activities for each of the proposed Special Representatives
- funding for regional seminars and other capacity building activities

In the face of a series of protracted humanitarian crises and continuing global instability, the Communion has the opportunity to make more effective our service of the world's most vulnerable, in partnership with UN organisations and with other faith communities with whom we offer 'A reasonable voice of faith'.

The Revd Canon Dr Flora Winfield

2 March 2016

Anglican Alliance: Five Years on and Next Steps

ACC Members are requested to: discuss and receive the Anglican Alliance report and advise on priorities for the next triennium.

I. Overview: A Kingdom Vision

The Anglican Alliance brings together the Churches and agencies of the Anglican Communion to work collectively towards a world free of poverty, suffering, conflict and injustice – a world where all live in just and sustainable relationships with each other and with God’s creation.

The Anglican Alliance’s vision is grounded in, and shaped by, our common understanding of God’s holistic mission and special concern for the poor. We are called to participate in God’s mission. As a global Communion, this is distinctively expressed in the Anglican Marks of Mission. Participants in the Alliance serve together across the Communion to witness to Christ’s love for all, to respond to human need by loving service, to transform the unjust structures of society, to promote peace and reconciliation, and to safeguard creation.

From the perspective of the Anglican Alliance, the Communion is a family characterised by a profound interdependence and a shared discipleship. Committed to ‘whole-life-shaping discipleship’, this entails the ‘international equipping of the baptized members to live out their faith with their gifts and skills in everyday life as Christ’s ambassadors’, ‘living as citizens of the Kingdom in this world.’ (*Intentional Discipleship and Disciple-Making*, pp. 84–86) To be an intentional disciple is to commit to becoming an apprentice to Jesus: to strive to live a life that takes on the approach that he embodied and of which he spoke.

We belong to a Communion in which each of us has differing gifts – as well as needs. In such a world we can both receive and give, woven together in hope and creativity through God’s love. The Anglican Alliance sees this generous vision of shared mission and mutual interdependence lived out on a day-to-day basis throughout the Communion.

Whenever a place is affected by natural disaster or conflict, the local church responds immediately and courageously to humanitarian need, while others across the globe reach out to understand how best to offer support in prayer and action. As one church member in Burundi said recently, facing the current national crisis: ‘We know that we are not alone; we are with brothers and sisters around the Communion praying for us.’

The Alliance connects and strengthens the capacity of Anglican churches and agencies in the areas of development, relief and advocacy, sharing skills and working collectively to bear witness to the Gospel’s transformational power.

II. Our Journey so Far

The Anglican Alliance is an initiative of the Archbishop of Canterbury and the Anglican Communion. The concept was first articulated by the bishops from across the Communion at the 2008 Lambeth Conference, with a recommendation to establish a new mechanism for Anglicans to work together in a concerted and coordinated way for development, relief and advocacy.

ACC-14 in Jamaica confirmed the vision, and, following a two year global consultation, the Anglican Alliance was launched in early 2011. The emerging role of the Alliance was confirmed at the ACC's gathering in November 2012 (ACC-15).

In 2013 the Alliance was established as a charitable company, under the ACC, with a Board and an Advisory Council drawn from across the Communion. Its Co-Executive Directors and small secretariat are based at the Anglican Communion Office in London. The Alliance has six Regional Facilitators based in Africa (at CAPA), East Asia, South Asia, the Pacific, Latin America and the Caribbean. These Facilitators are supported by regional steering groups.

Highlights of the first five years:

2011

Anglican Alliance secretariat established with first Director, Sally Keeble.
Relief response: Japan earthquake and tsunami, Horn of Africa food crisis, Colombia conflict.
Regional consultations establish thematic priorities.

2012

Regional facilitators recruited in Latin America, Africa, Asia and the Pacific.
Global consultation on economic development.
Relief response: Malawi flooding, Philippines flooding, Uganda refugees from DRC, Korea flooding.
Advocacy initiative on rights of garment workers in Bangladesh.

2013

Anglican Alliance Board of Trustees established under Chair, Archbishop Albert Chama.
Relief response: Philippines typhoon, Bangladesh floods, South Sudan flooding and conflict, Uganda flooding, Bangladesh factory collapse, DRC conflict, Pakistan flooding.
Launch of Agents of Change distance learning programme for community development skills.

2014

New Co-Executive Directors, Rachel Carnegie and Andy Bowerman, appointed.
Global Advisory Council meets.
Relief response: South Sudan conflict, refugees in Ethiopia, West Africa Ebola, DR Congo, Iraq, Gaza hospital, Brazil flooding, Pakistan violence, assisting refugees with disabilities.
Global consultations on response to modern slavery and on conflict prevention.
Oceans of Justice advocacy campaign on climate justice for the Pacific at G20 summit in Australia.

2015

Global Advisory Council meets to steer strategy.
Regional consultations in Africa, South Asia, Pacific and Europe.
Workshop co-convened with CAPA for 100 facilitators of Church and Community Mobilisation (CCM).
Relief response: Melanesia cyclone, Nepal earthquake, Burundi conflict and refugees in Rwanda, Tanzania and DRC, Pakistan bombing, Tanzania drought, flooding in Malawi, Madagascar and Mozambique, Syrian refugees in Europe, Brazil flooding, Bahamas and

Dominica hurricane.

Regional facilitators for Caribbean and East Asia appointed.

2016

Presented on Sustainable Development Goals at Primates' Gathering.

Great Lakes workshop on disability and CCM held in Rwanda.

Relief response: Major on-going crises, Fiji cyclone.

Anti-human trafficking regional workshops to be held in Africa, South Asia and Latin America.

III. Our Three Pillars

The Anglican Alliance has three pillars of work:

- **Development** identifying examples of good practice and sharing expertise for holistic mission and asset-based development.
- **Relief** 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, including skills and advocacy for peace and reconciliation.
- **Advocacy** connecting and resourcing Anglican leadership along with affected communities to speak out on advocacy issues, such as climate justice.

Based on regional consultations, the Alliance has three global priorities for 2014–2016:

- **Promoting equality** supporting the empowerment of women and youth, including sustainable livelihoods and gender justice.
- **Responding to the most vulnerable** working to end human trafficking/ modern slavery, raise the rights of migrants and refugees and to support people affected by disasters and conflict.
- **Building a just and sustainable world** advocating for climate justice, sharing strategies to mitigate and adapt to the impact of climate change and to secure food supplies.

Development: The Anglican Alliance identifies good models of social development work in the Communion, sharing learning and skills and building capacity. Distance learning schemes, such as the Agents of Change programme, offer opportunities for professional development. This work is underpinned by theological resources and contextual Bible studies. The Anglican Alliance is not a funding agency and does not run development projects. Here's an example of how the Anglican Alliance works:

*Mariam*comes from a poor family from Dhaka, Bangladesh. In 2012, Mariam was tricked into travelling overseas, where she was forced into sex work. Only after 18 months was she able to get a message home. The Church in Bangladesh then worked with a human rights group and the embassy to rescue Mariam. 'The Church has helped me find my life again', says Mariam, who is now part of a local church initiative educating communities on the risks of human trafficking.*

In November 2014, Mariam's programme worker joined other Anglicans from around the Communion working on issues of human trafficking. Convened by the Anglican Alliance, this group met in Rome, joined by other ecumenical partners. It discussed how we can work together with others for an effective, holistic response within and between countries. The meeting finished with a webinar, with over 200 participants.

The issue of modern slavery was identified by regional consultations as a global priority for the Anglican Alliance. It is high on the Communion agenda, including the Networks. The Archbishop of Canterbury has signed a declaration along with the Pope and other global faith leaders to end modern slavery.

*The Anglican Alliance continues to share information and build networks on responding to human trafficking. Working ecumenically, the Alliance has produced a resource for local churches to study and act on the issue. In 2016, the Anglican Alliance is supporting a series of regional consultations to help churches and church agencies connect and strengthen their work on ending human trafficking. *Not her real name.*

Relief: The Anglican Alliance supports and strengthens the humanitarian work of local churches and other partners to achieve greater coordination in the relief response across the Anglican Communion. While highlighting the needs in smaller-scale, local crises, the work also focuses on providing a coordinating platform to support the church response to the more complex humanitarian contexts, driven by conflict, natural disaster or climate change. As part of the Body of Christ, the Communion comes together supporting those members in need through prayer and practical support. The Anglican Alliance also promotes partnerships for churches with the wider humanitarian sector, including the ACT Alliance, and other faith-based, secular and UN agencies.

Advocacy: The Anglican Alliance seeks to ensure that the Anglican voice is heard, speaking out for and with the poor and oppressed, and promoting advocacy that is effective in improving their lives. The Alliance helps to coordinate Communion-wide advocacy initiatives at global level, while building capacity for church-based advocacy at regional, national and local levels. In its first five years the Alliance has demonstrated the value of working globally on specific objectives, including climate justice and the Post-2015 Sustainable Development Framework. The Alliance gathers other elements of the Communion, including Provinces and Networks, as well as wider ecumenical coalitions. It also collaborates closely with the Anglican Representative to the United Nations.

IV. Conclusion

It is inspiring, humbling and continually encouraging for us in the Anglican Alliance to see the Communion in action, speaking of and living out its Christian witness and what it means to be connected by bonds of affection and concern for the poor and vulnerable. This holistic mission of the Churches responds in a simple but profound way to God's concern for all and his longing to see his Kingdom come on earth, as in heaven. These shared actions in the world are living signs of discipleship and of *koinonia* – the New Testament vision of mutual sharing and caring, of fellowship, of being in relationship for the common good of the people of God – a visible expression of what it means to be Church.

Bible in the Life of the Church [BILC]

This paper offers the background to this work and will be helpful to read before Session 1 on Tuesday April 19th

The story so far

BILC began its life following Resolution 14.06 passed at ACC-14. Its aim was to explore how across the Anglican Communion we engaged with Scripture and to encourage, through its educational resources, a deeper engagement. The work undertaken following ACC-14 was brought back to ACC-15 in a report entitled Deep Engagement; Fresh Discovery. There was a further Resolution 15.09 requesting that the work continue for a further period of time. BILC was asked especially to expand the educational resources to include insights and useful approaches to encouraging a deeper engagement with Scripture from right across the Communion.

What happened since ACC-15

As the work developed following ACC-15 it concentrated on three areas:

1. To make the work of the project properly and widely known across the Communion.
2. To collect, develop and distribute resources that will encourage and equip church leaders to help congregations transform their understanding of how the Bible is used and aid that practice.
3. To help identify and explore the basis for a global Anglican hermeneutic.

The culmination of this work will be published later this year. It will bring together in both printed and electronic form on the web over 100 different resources that seek to encourage that deeper engagement and offer ways into helping us do that. Some examples of the kind of materials that will be published are:

- What it means to 'engage' with the Bible: we use many words to describe what we do when we read the Bible together – study, listen, reflect and explore. But what does it mean to *engage*?
- What challenges do we face as we encourage a deeper engagement with Scripture? throughout the life of BILC this question has been asked at workshops and seminars across the Anglican Communion e.g. Kenya, Tanzania, England, America, Canada, Hong Kong and the Philippines. While the contexts have differed many of the answers were similar. Are there educational resources that can meet these challenges?
- Engaging with the Bible through drama and image: reading the Bible or hearing it being read is not the most helpful method of exploring Scripture for some people. How might we encounter it in a different way? These resources point to ways of doing that through drama, image and imagination.

- How to start if our knowledge of the Bible is poor: how do you encourage people to engage with Scripture when they might feel awkward because of their lack of knowledge?
- Looking at the Bible with others from across the Anglican Communion: as a family of churches all involved in the Mission of God in different contexts we have much to learn from one another and share with one another. These resources offer both a reason for doing this, ways in which it might happen together with a number of Bible Study outlines.
- What influences the way we read the Bible?: whenever we open and Bible and read any passage we do it through a number of lenses that influence how we understand what it is saying to us. These resources help us to identify these influences so we are more aware of their effect upon us.
- Understanding what the Anglican Communion has said about the Bible: through its official documents, resolutions and reports the Anglican Communion has said a great deal over many years about its understanding of the place of the Bible in its life.

What to look forward to

Later this year these resources – and a great deal more – will be available in both printed form and on-line. They will offer a kind of tool-box of resources to draw on for different situations and contexts. They are all aimed at enabling us to “do the Bible better”.

They are all from the Communion for the Communion in order that what we say about the Bible – it has a central place in our life together – might actually be true in practice.

Use them, tell others about them and think of adding to the tool-box with ideas that have worked for you.

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