

HELPING FAMILIES – A VITAL PART OF THE CHURCH’S MISSION

EDITORIAL

The International Anglican Family Network is a well established network of the Anglican Communion which has been in existence for over 20 years. Through its newsletters, which from 1996 to 2007 have been published as an integral part of *Anglican World*, it links together many thousands of Anglican Christians working in family ministries across the world. Each newsletter focuses on a particular theme, many of them linked with the Millennium Development Goals (for full list of publications see our website www.iafn.net). The articles are contributed by a wide range of people – clerical and lay, men and women – from many different Provinces. They tell not only of particular challenges facing families but of practical projects and work being done by Churches and Christians to meet these challenges. This exchange of stories within the Communion helps to

increase understanding between different Provinces and the developed and the developing world. Such communication is much needed. The Report of a recent Conference held in South Africa on *Towards Effective Anglican Mission* noted “As frequently reiterated during the course of the Conference, many congregations within the Anglican Communion are doing work around the Millennium Development Goals; however, this work is largely unknown to the rest of the body. Accordingly, the Communion must strive to improve its communication in an effort to disseminate best practices and share expertise and resources. (Hellen Wangusa, Anglican Observer at the UN, *TEAM Report* p11)

The suspension of the publication of *Anglican World* due to financial reasons, poses new challenges for the Family Network. The Management Committee are determined to continue with the production of regular printed newsletters

so that they will be available to those members of the Communion who do not have access to e-communication. Efforts are being made to obtain the funding necessary to enable IAFN’s work to continue in 2009 and beyond, and build up a targeted mailing list of those working in family ministries who want to receive the newsletters and contribute to them. Enclosed in this issue is a questionnaire asking how the Network can best further the Church’s work with families and increase understanding and communication within the family of the Anglican Communion. **Please take the time to fill it in and return it to:**

**Network Co ordinator
IAFN office
C/o St Andrew’s House
16, Tavistock Crescent
Westbourne Park
London W11 1AP
ENGLAND
Email: mail@iafn.net**

This newsletter, specially produced for the Lambeth Conference, highlights the following themes:

Family Violence and Breakdown (Theme of Conference held in Nairobi in 2003 and attended by 32 delegates from 17 different African countries).

Globalisation and Changes in Family Life (Theme of conference held in Seoul, in co-operation with the Anglican Church of Korea in October 2007, and attended by 19 delegates from nine countries in Asia).

HIV/AIDS – its Impact on Children – drawing on articles published in the January 2008 newsletter.

Modern Forms of Slavery – drawing on articles published in the Trinity 2007 newsletter.

Faith in the Family – drawing on articles published in the Advent 2000 newsletter.

Inter faith Marriages and Family Life – drawing on articles published in the Easter 2005 newsletter.

FAMILY BREAKDOWN AND VIOLENCE

In 2003, a generous grant from a trust enabled the Family Network to hold a consultation in Nairobi on the theme of *Violence and the Family*. 32 delegates from 17 different African countries attended representing a wide range of professions: the ordained ministry, Mothers' Union trainers and workers, teaching, social work nursing and counselling. This topic was chosen because it has been a recurring theme in many of the IAFN newsletters. Over the seven days of the consultation delegates considered three aspects of violence and the family:

- Violence between couples
- Violence against children
- Violence from the wider world.

A newsletter, drawing on the discussions and recommendations of the consultation – with the addition of articles from other parts of the Communion – was published at Michaelmas 2003.

VIOLENCE BETWEEN COUPLES

Marriages are under pressure everywhere. Some of the causes of violence between couples are common to most cultures – alcoholism, drug abuse, extra-marital affairs, poor communication, women's growing economic independence, poverty, violent upbringing. Others are specific to Africa – bride price, cultural practices, the shame of infertility, female genital mutilation. The delegates also identified some causes specific to the Christian Church. Pre-marital counselling often focuses on the woman's role in the marriage so that the man does not understand his responsibilities.

Misuse of the Bible to support male domination is also a problem. One delegate commented that men read Ephesians 5.22 "Wives, submit to your husbands as to the Lord" but overlook the previous verse "Submit to one another out of reverence to Christ."

EXTRACTS FROM ARTICLES IN THE NEWSLETTER

Uganda. Domestic violence is a major public health problem. It is classified under common assault, which requires the victim to prove grievous injury. But domestic violence can be psychological and so using physical means to prove it misses the point. Culture and tradition have relegated domestic violence to the

private domain – it is considered not only normal but also a private matter. One of the causes is poverty – both for the strain on the couple and for entrapping the woman in the violent home because of limited social and economic opportunities.

Another cause is the strife for equality. Cultural attitudes regard women not as male counterparts, but as subordinates who must obey their husbands. Any attempt by women to assert themselves is seen as a threat to the existing power relations and must be suppressed through physical violence or psychological means.

Papua New Guinea. In the Melanesian context, family includes father's relatives, mother's relatives and the extended family of clans and tribes. Violence within the family may be caused or provoked by TV programmes, poor employment conditions – like the father being employed but no housing provided so he lives with other family relatives, unemployment, illiteracy, poor living conditions. The PNG national Government has passed a law that wife-beating is a crime and should be dealt with by the law. A report by the Family Violence and Action Committee to address family violence and child abuse in

PNG needs to be given high priority.

UK. Domestic violence is very common in UK, accounting for nearly a quarter of recorded crimes. Statistics have shown that women are physically abused between 30 and 35 times before they report it and, on average, two women are killed a week by a partner or ex-partner.

WHAT IS THE CHURCH DOING? Some examples from the Newsletter

Fathers' Fellowship – Nigeria. The establishment of a *Fathers' Fellowship* in Nigeria, instituted by Church Leaders, has contributed to challenging such domestic violence. Working with *The Mothers' Union* groups, *Fathers' Fellowship* members are contributing to the spiritual and physical health of the family with the message of non-violence in the family of God.

Festive Sharing Days – Uganda. A tradition has been developed in some churches of celebrating Mary's Day with a Mothers' Union service, followed by the women taking their husbands out for lunch followed by discussion on issues such as ingredients of a good marriage, how to handle finances etc. On St Peter's Day the tradition is for the men to take their wives out followed by discussion and the presentation of gifts. This kind of sharing helps bring the couples closer together and to strengthen marital ties.

TAKAO Micro Credit project – Malawi. The name *Thandizani Amayi Kuti Adzithandize Okha* means "help the women to help themselves". Initially, the project started with five women sewing babies' and children's clothing. Then each member made a small monthly contribution of money and this was lent out to help other women start small projects such as selling vegetables. The women also met for Bible study and health issues. With the help of Church Leaders, they were introduced to some donors and the group grew to some 250 members. The project has enabled some

women to pay school fees for their children and assist their husband in running the affairs of the family and improving all their welfare.

Centre for Abused Women and Battered Children – Papua New Guinea. The first such Centre has been set up at the initiative of the *Port Moresby City Mission* to provide a temporary home for children and women.

Good News Family Care – UK. A Christian charity was established by a group of Christians who wanted to show God's love in action and to provide a safety net for families experiencing difficulties. Many of the women who stay at the Centre are victims of domestic violence. An abused woman usually experiences difficulties in extracting herself from her situation. Her coping strategies may include drinking or drug taking. The woman rarely wants to break up the relationship – particularly where there are children involved – she wants the man to change. She has to come to terms with the fact that she is the one who must act. The Centre aims to provide an appropriate level of support in a caring, non-judgemental atmosphere. Through the struggles and hardships of daily life, some people have come to faith, others have moved on, but our prayer is that God's love will bring new hope, joy and peace into hurting lives.

Help for families where violence flourishes – South America. The Diocese of Pelotas, confronted daily by problems of violence in its social work with the poor, has adopted a holistic approach. While violence can occur at all levels of society, it is often the result of problems such as poverty and lack of self-esteem. Church programmes offer help with classes to improve income-generating skills; a psychologist works on child raising, assertiveness and other personal issues; a social worker explains their rights and refers the women, if necessary, to other sources of help.

WHAT MORE SHOULD THE CHURCHES DO? – Recommendations of the Nairobi Consultation

- Endeavour to break the silence on issues such as violence between couples (including rape within marriage). These should be addressed in all aspects of Church life including sermons and synod resolutions.
- The ministry of the Church with regard to Christian marriage and family life should begin with pre-marital counselling for those preparing to get married and marriage enrichment seminars for those already married. The issues to be addressed at both should include mutual agreement between partners on family budgeting, family planning and the making of wills etc.
- As Christians, we derive our norms of family life from the teachings of the Bible. However, there is a great need for a more appropriate reading and interpretation of the Bible, especially with regard to the roles of husband and wife within the home, the Church and the wider community. There is also need to challenge those cultural practices, such as bride price, that dehumanise members of the family.
- Theological education is significant in preparing both men and women for various ministries in the Church. Therefore, it should not be exclusively for the ordained ministry but open to lay people – including clergy wives should they wish it. The theological curriculum should accommodate gender sensitivity and the issue of violence both in the family and the wider society.
- The importance of both research and dissemination of information on family violence and human rights cannot be over emphasised if the Church is to achieve real change. Opinion leaders, both in civic society and in the Church, should be involved in this process so as to empower men and women to take greater control of their lives.
- The issue of family violence is a concern for both men and women. It is therefore essential that programmes addressing violence include both sexes.
- The prophetic role of the Church should include advocacy and lobbying of government and NGOs, and the participation in existing organisations to improve legal and social systems which serve to control and reduce family violence. This may include the creation of new groups, eg a couples' group or a gender desk, within the Church, which can adequately sensitise people on social issues of great concern to Christians.

GLOBALISATION AND CHANGES IN FAMILY LIFE

EXTRACTS FROM ARTICLES IN THE NEWSLETTER (Based on papers given by delegates at the Consultation)

Migrant workers – separated families

One consequence of the power of economic globalisation has been the growth in the number of migrant workers – both men and women – who travel away from their homes to seek work and a better life. This can have a major impact on families as the children are frequently left behind in the care of one parent or relatives. Even for the wealthier countries, the migrant worker has to adjust to new surroundings, if not a different culture, and the pain of separation from family and loved ones can be acute. Marriages frequently break down under the strain of separation. Moreover, in many countries, such migrant workers are vulnerable to exploitation.

Case of a migrant family. Luisa (not her real name) was born among a peasant family in the Philippines. Her parents farmed their inherited plot of land. But cheap imports from other parts of the world and the rising cost of fertiliser made this way of life no longer viable. Luisa's father went to the city to look for a new job, her brother went to Saudi Arabia to work in the construction industry and Luisa ended up working as a foreign domestic worker in Hong Kong. The family which used to live together had become a family of migrants.

Singapore. With no hinterland in this small island, many companies are investing abroad and there is increasing demand for Singaporeans to work abroad. If the whole family moves following the demands of the man's job, it can be a huge upheaval and culture shock particularly for the wives and children. If the family stays behind, the responsibility of parenting children will solely rest on the spouse – usually the wife. Despite the fact that Singapore women are now receiving higher education and getting well paid jobs, the expectation is still that it is the men who will go abroad to work. The stress on the wives is compounded if they also have full time jobs and are also looking after aged parents. The frequent absence of the father means that there is less bonding with the children – a heavy price despite the increased material benefits which may result from his working abroad.

International marriage and bride trading

The Philippines. Bride trading – the recruitment of brides through a third party – is a flourishing trade. It is estimated there are about 300,000 - 500,000 Filipinas who left the Philippines as mail-order brides of foreign nationals over the past ten years. With the advent

of technology, contracting marriage through the Internet has never been so easy. Websites offer catalogues of hundreds of Filipina prospective brides, some of them as young as 14, for a fee ranging from about US\$2-US\$60. Most of these websites are in the United States. The US Immigration and Naturalisation Service, in a recent report, estimated that the number of marriages between Filipinas and American men through Internet services has doubled in the past decade and now totals 6,000 annually. Many women regard marriage as a much better situation than working as a domestic servant. But marriages based on payment and where there is little knowledge of the partner and his culture, mean many of these brides are vulnerable to abuse. The article reports that stories and reports of terror are widespread. Bride trading is also linked to trafficking and used as a "legal" way to import women who are then delivered to a brothel while the "husband" receives a cash payment. It can provide another entry to modern day slavery (see section on Modern Day Slavery).

Korea. Women migrants by marriage have little protection under the law and many suffer from domestic abuse. While measures are being set up by the Government to protect international marriages where the male is Korean, there is no such help for Korean women marrying foreign men. One of the reasons for the increased number of international marriages in Korea is the unbalanced sex ratio which means that more men are having difficulty in finding wives at their economic and cultural level. Some then seek wives from poorer countries and can come to treat their immigrant partners not as an equal, but as someone with few rights. Over 35% of calls through the hotline to the *Women Migrants*

Human Resources Centre are reportedly about domestic violence.

Hong Kong. The number of cross-border marriages between Hong Kong and mainland China are increasing rapidly and in 2005 there were 29,800 such marriages. The majority of the wives were from the mainland. For some, the husband works in Hong Kong and visits his wife periodically; for others the wife settles in Hong Kong, whether she is a native Hong Konger or not, and the husband continues to work on the mainland. So for many, the result is that children are virtually cared for by one parent with the other working away. Whatever the possibilities of communication by telephone and email, relationships between two people with different cultural backgrounds and maintained through periodic visits have proved to be vulnerable. The incidents of family violence in Hong Kong are rising.

Increasing gap between rich and poor

Australia. There is growing evidence that that the distribution of wealth has become increasingly uneven, with extended levels of poverty for some groups and communities combined with very high income growth for others. More children live in either two-income families or families where no adult is in paid employment. This creates family problems for both the "over" and the "under" employed. As in many other countries, there are alarming rates of domestic violence and an increase in the number of cases of child abuse and neglect.

Argentina. Vanessa's story. She was born in a Wichi Indian family in a small village in the dry tropical forests of northern Argentina and her early years were happy. But life changed abruptly when she was six with the arrival of

bulldozers to clear the forest. The trees were replaced by a barren ocean of soy beans, patrolled by giant machines and bombarded from the air by crop dusters. Her parents could no longer live from the plants, honey and animals that had fed them before. Even worse, the little girl developed cancer of the eye which had to be removed. Efforts by her father and local people to stop the bulldozers were unavailing. Instead, the police arrested the protestors and took out a court order preventing them from going within 50 yards of the de-forested area. This means the father has to break the law to travel to and from his village while the power of agribusiness to maximise profits is unchecked.

WHAT IS THE CHURCH DOING? Some examples from the Newsletter

Migrant workers

Organisations such as the *Asia Pacific Mission for Migrants* work to empower migrant workers to protect themselves from abuse and exploitation, for experience has proved that welfare services can offer just short-term solutions. *APMM* provides counselling and assistance to form self-help groups.

Other Centres and Church organisations such as the *Hong Kong Sheng Kung Hui Welfare Council* provide a range of services such as inter-country counselling services to cross-border couples, and shelters to provide protection for women who are abused by their husbands. In **Korea**, *Shalom House*, on the same site as the Anglican Church, offers support, advice and advocacy to migrants. On special Health Days, doctors and nurses belonging to the Anglican Church of Korea, give free medical checks to those who need them.

Bride trade. The Church in the **Philippines**, through its *Migrant Workers Ministry*, raises concerns about the bride trade and trafficking with communities and parishes.

Help for the poorer members of the community

Australia. *Anglicare Australia* acts as the network to bring together Anglican agencies working both at parish level and on large scale programmes. They deliver services to combat the onset of disadvantage, strengthen family resilience and relationships as well as advocating fairer public policy. For example:

- *Kids are first* – helps separated and often angry parents discover better ways of relating to their children and to each other.
- *The Annexe* – an outreach in a run-down shopping centre provides a breakfast club and after-school activities for children but also a friendly place for parents to meet and learn new skills such as IT, budget cooking etc.

Argentina. For the past 45 years, the Anglican Church in N. Argentina,

together with the *South American Mission Society* has worked alongside the indigenous Wichi and Chorote communities in their struggle to gain legal recognition of their rights over the land where they have lived from before the 16th century. Recently, a *SAMS* mission partner has learned to pilot a light aircraft so aerial photographs can show the extent of the deforestation.

WHAT MORE SHOULD THE CHURCHES DO? – Recommendations of the Seoul Consultation

Migrant workers

- Anglican Provinces and dioceses should establish a programme or ministry for migrants if not already in existence or strengthen those which are already established. This should include:
 - ◆ Tapping into the services and co-operation of non-government organisations working on the issues and concerns of migrants.
 - ◆ Conducting regular training and education work among clergy and lay people on migration history, issues and other relevant information
- An active Communion-wide Network for Refugees and Migrants, building on long-established work being done in parts of the Communion, would help to create links between existing organisations and enable good practice and experience to be shared, for example between the country of origin and the host country. This could

benefit both the migrant workers and their families left behind.

- If more emphasis was placed on managing this migration through generating economic growth in the countries of origin, more economic migrants might be encouraged to stay at home and so avoid the pressures on separated families.

Bride trading

- The Anglican Church should encourage the international community to find ways to restrict the practice of “bride purchasing” and to ensure appropriate controls are enacted to restrict the trade of marriage brokers who seek to exploit intercultural marriage for financial gain.
- Churches should also actively extend support to brides arriving in recipient countries.
- The Anglican Church, with other communions, should advocate for all countries to abide by the *UN Convention on the Elimination of Discrimination against Women* as a cornerstone of the fight against bride trading.

Help for the poor

- Globalisation is here to stay, but its effects on the poorer members of many communities need to be documented and understood so that mitigating action can be taken.

It is estimated that some 15 million children have already lost one or more parents to the HIV/AIDS pandemic. Of those orphaned by AIDS, more than 80 are in sub-Saharan Africa. But the numbers are still growing in many parts of the Communion. As a recent study on the *Anglican Response to HIV/AIDS* – which focused on parts of Africa – pointed out, the experts on the impact of HIV/AIDS are the children, women and men who find themselves living with HIV or affected by AIDS and who do so with great dignity and courage. But the battle against ignorance, poverty and stigma – all of which help to spread the infection and the misery – is a challenge which can be taken up by many more Anglicans and church congregations.

EXTRACTS FROM ARTICLES IN THE NEWSLETTER

(published January 2008)

South Africa. *Pamela's story.* She was five years old and too weak to walk so was carried everywhere on her mother's back. Her mother had been ill for months and spent much of the family's meagre income on seeking cures from witch doctors. Eventually, afraid she would die before her child, she came to the *Raphael Centre*, Grahamstown. Here she was helped with a better diet and then became one of the first people in the area to be treated with Anti Retroviral Drugs. This was successful, and eventually Pamela too was able to be given ARV treatment. She is now thriving in school, obtaining the education which will greatly increase her life chances.

Zimbabwe. *Chipo's story.* Her father died first and she was left to care for her sick mother for about six months before she also died. She could not have managed but was sometimes helped by her widowed neighbour who occasionally looked after her sick mother and two siblings – one aged five and the other two – when she was at school. Chipo herself looks sick and ill and now lives with 11 other children, all of them orphans.

India. *Rupa's story.* She was only 13 when she was married. Widowed at 14, she is now 15 years old and living with HIV. She was blamed for the death of her husband and her siblings were thrown out of school because of the stigma. Rupa never received any education and has no skills for employment. Still a child, she lives on the streets, begging for food. She is sexually abused by older men and is now pregnant. She does not even know that her child, with proper care, could be prevented from contracting the virus. When she went to the nearby hospital, she was asked to leave because she is a "bad girl".

Scotland. Many of the people who contracted the virus in the 1980s, through intra-venous drug use, also contracted Hepatitis C and so are ill with liver disease. This means long periods of ill health and hospitalisation and therefore separation from their children. Poverty, deprivation, social exclusion and harassment are commonplace. The majority of children carry the burden of secrecy about HIV in the family. Many

develop inappropriate roles within the family to try to compensate for parental illness.

WHAT IS THE CHURCH DOING? Some examples from the Newsletter

Trying to increase awareness Church of Bangladesh *Social Development Programme* holds community discussions, video shows and drama presentations to make people aware of HIV transmission, prevention and treatment. Bangladesh is a high risk country, with an increasing infection rate due to unsafe sex practice in a growing sex industry, and returning migrant workers who have acquired the virus while working abroad. There is widespread ignorance about the disease and the official statistics which show only 874 people from a population of 150 million have tested positive for HIV must underestimate the true scale of the problem.

Trinidad and Tobago. The Church works with other agencies on initiatives such as *CHAMP (Collaborative HIV/AIDS Management Programme for Families)* – a programme works with parents and teenagers together to strengthen family life, educate about HIV/AIDS and encourage the young people to make wise choices.

Papua New Guinea. The Church runs programmes such as the *Peer Education Training* – a two-week training course on HIV/AIDS for volunteers, who are given material by the Church such as books and posters to enable them to go back to their rural communities and teach about the transmission of the virus and the need for behaviour change.

THIS
CHURCH IS
HIV/AIDS
FRIENDLY

USA. *Trinity Episcopal Church Washington* – a predominantly African American congregation – sponsored a citywide summit for religious leaders to organise the engagement of the faith community in combating the high level of infections and has subsequently set up an outreach service programme to promote prevention and treatment of HIV/AIDS among district residents, primarily targeting those most at risk ie 25-40-year-olds. But the young are not forgotten and special programmes have been developed for them giving them training as peer educators. They distributed over 500 flyers alerting residents near the church with information about HIV and its high prevalence in the area and their efforts were celebrated at a special church service.

Working to overcome stigma

Kenya. Archbishop Nzimbi was publicly tested for HIV. *The Jikaze Support Group* helped a 40-year-old mother to overcome her self stigma – “the greatest enemy”.

Support for affected children and families

Zimbabwe. Church organisations such as *The Mothers’ Union* struggle to raise

funds for orphanages. (For example it is estimated that Manicaland, one of the country’s 10 provinces, has 200,000 orphaned children). MU members provide blankets, books and comfort in an effort to make the children’s lives more bearable. They also try to identify parents who wish to foster, adopt, or provide short breaks for the children.

South Africa. *St Anne’s Homes* started when a group of people from the Anglican Church worked together to obtain a house for any woman or girl in need. Now an NGO under the patronage of the Archbishop of Cape Town, they provide several shelters which enable mothers and children to stay together despite the mother’s illness and have expanded their HIV/AIDS programme.

Tanzania. *St Albans* parishioners support 70 children aged from three to 15 years – all of whom have lost one or both parents.

Scotland. *Positive Help* – a project originally established through the Scottish Episcopal Church – works to train and use volunteers to befriend children affected by HIV and to give practical support to their families. *Waverley Care*, a

project which has a strong emphasis on the spiritual care of those needing their help, notes that the needs of affected children are often overlooked. With the support of a chaplain, children are given the chance to talk about parental HIV openly and are helped to meet with other young people in similar circumstances.

WHAT MORE SHOULD THE CHURCHES DO? Suggestions made in the Newsletter

- **Increase understanding** – children are sometimes isolated, with parents telling their children not to play with a child they assume to be living with HIV as they fear infection. (**Papua New Guinea**)
- **Learn about the work already being done** by churches and church organisations and work together. (**Report on Anglican Response to HIV/AIDS prepared by Anglican UN Office, Geneva**)
- **Support existing projects** – lack of capacity means it is a struggle to meet the needs of temporarily ill HIV-infected mothers and their children (**S. Africa**). The ever growing number of orphans means more resources are needed to help them. (**Zimbabwe**)
- **Be encouraged** to mobilise more congregations and parishes to follow models of good practice in furthering education about the transmission of the virus and supporting those already infected or affected – parents and children. (**Report on Anglican Response to HIV/AIDS prepared by Anglican UN Office, Geneva**)

In 2007, the 200th anniversary of Britain abolishing the Slave Trade has helped to focus attention on modern forms of slavery which still flourish in many countries. The Family Network newsletter *Slavery and the Family: Past and Present* (Trinity 2007) tells some of the stories.

India. *Archana* was engaged to be married at 16 but this was broken off because of disputes over her dowry. Her brother then took her to Pune, promising their parents he would look for a good match. But one night, he and his friends – fuelled with alcohol – raped her. She escaped, only to end up working as a prostitute in the red-light district. She hates what she does but she is enslaved by her situation and by men. The author of the article, who works to help such women, wrote that many of her contacts in the red-light area have been sold on the pretext of employment. With interest demanded at 20% per month, they can never get out of the debt of the money paid for their purchase – existing as slaves to prostitution and debt.

Ghana. *Philip* was nine years old when his parents sent him to live with his older sister and her husband in a fishing village. He had been promised a place in school and a chance to better his life. Instead, he was forced to work for eight years, first as a houseboy and then as a fisherman. If he returned without a catch he was beaten and refused food for the rest of the day. When nets were torn, he was forced to dive deep to mend them. Several of his friends died trying to remove nets from the seabed. His parents eventually heard stories about the plight of Ghana's child fishermen and went to visit him. Horrified at what they saw, they managed to secure his release and, aged 17, he finally started his primary education.

WHAT IS THE CHURCH DOING? Some examples from the Newsletter

Programmes such as the Church of **Bangladesh's** Social Development Programme's *Women and Child Trafficking Project* work to raise awareness of the dangers and so reduce the number of young women who willingly cross the border with an "aunt" or "uncle" thinking they are on the way to a better life, only to find they are forced into prostitution. At the same time, the project helps abused women who manage to escape only to find themselves alienated from their communities and viewed as immoral and despicable.

In **Haiti**, *Christian Aid* works to end the abuses of *restavec* – the long standing tradition of rural families sending their children to live with more prosperous families in cities so they can get an education. In return, they are expected to help with household chores. But the poverty of the rural areas has meant some desperate families simply cannot afford to look after their children and so send them off, as young as five, to any homes which will take them. Hundreds of such children are exploited and made to work 18-hour days selling goods in street markets or looking after other children almost the same age as themselves.

UK. It is thought that over 4,000 women are trafficked for prostituted sex into UK each year. Each year thousands of business men and holiday makers go abroad to purchase sex. Organisations such as *CHASTE* (*Churches Alert to Sex Trafficking in Europe*) have worked to highlight the issues through the churches organising a *Not for Sale Sunday* campaign to alert congregations to what is happening and the need for action.

WHAT MORE SHOULD THE CHURCHES DO? Suggestions made in the Newsletter

- **Increase awareness of the problem.** The size and extent of the problem of prostitution and forced labour – it is estimated that today at least 12 million men, women and children are in slavery – means churches must do more to increase awareness of what is happening. It affects many developed countries as well as the developing world. The trafficking of children for labour is often a hidden form of slavery in countries such as UK. Many African children enter UK as unaccompanied. Initially they are often placed in care by the social services, but then go missing, following pre-arranged plans to contact their trafficker. Others come accompanied by "relatives" – really traffickers who have lured them from their own countries with false promises of a better future (**ECPAT – End Child Prostitution and Trafficking**)
- **Work for prevention.** A main cause of modern forms of slavery is poverty and desperation. (**India**) We need to intercept the vulnerable before they are caught. (**Ghana**)
- **Advocate for more resources.** Organisations like *CHASTE* and many others argue that we need to address issues of prevention, tackle demand and encourage local initiatives to help victims of exploitation. Larger budgets are needed for enforcement of the laws, more laws are needed and more resources to help survivors.

When the newsletter on the theme of *Faith in the Family* was published in 2000, articles told of changes such as the widening gaps between poverty and affluence, the spread and speed of global communications and increasing secularism. (For a further discussion of these themes see the section on the **Impact of Globalisation on Families.**) Such changes all affect families and their faith. In many parts of the Anglican Communion, faith used to be nurtured in the family and in society. Articles report that going to Church and reading the Bible were what many people did. In some cultures, fathers were pivotal in the transmission of faith to their families. Now new strategies are needed to nourish faith.

EXTRACTS FROM ARTICLES IN THE NEWSLETTER

Botswana – problems of young people. In many homes, young members

of the family are leaving the traditional church and joining other churches which they say are lively and charismatic. This leads to differences in the family faith. Some churches lure young people from other churches with promises of finding them shelter and food. With unemployment high among our youth, who can refuse such an offer? As parents, we should teach our children that faith cannot be bought with gifts and our faith in God should be strong so as to set a good example to our children. We should pray together as parents. Let us conduct our own Bible studies at home with our children.

Cameroon – problems of pastors' children. I was born and grew up in a Christian family. Every morning, before any other activity and every evening the family got together for prayer. During my childhood, many people would pick on children from Christian families, especially the pastors and other church workers,

and criticise the misbehaviour of these ministers' children. "The reason for these children's bad behaviour," they said "is that the pastors and their wives are very busy attending to other people in the Church and have very little time for their own families." A lot is expected from pastors' children, and yet they are no different.

Nigeria. When Christianity came to Africa, conversion of the head of the family often meant the conversion of all. In our cultural setting, faith in the family most of the time is personal. Many fathers want to make their family members believe in their own faith. However, many are liberal about forcing their family members into a different faith. The southwest part of Nigeria has many people belonging to different faiths, yet they can be members of the same family.

Globally, the Christian faith faces the challenge of our material and degenerated society, a decadent society with selfishness and injustice, where the emphasis is on material possessions rather than on heavenly things. And the socio-economic trend, coupled with poverty, threatens positive sharing of the faith within and outside the family. Parents have little or no time to share and transfer their faith to the younger generation. Christianity cannot be transferred in isolation, and faith not shared is no faith. Families now rely more on the Church (which is battling for survival in a disorganised society) for their spiritual growth.

Sierra Leone. In Sierra Leone, abject poverty, apart from the trickling down of modernism, is drifting many young people away from the Church. We are all trying to make ends meet, to the extent that we let God out of our hustling and bustling. We work every day. When it is time for evening services, it is the time we would be packeting water or ginger beer, or making cakes to be sold the next day. As for the children, there is no time to rest too. No time for evening church programmes as we overwork them fetching water for us, or selling kerosene by the pint in the neighbourhood.

Uganda. Baptism is a very common practice in Uganda. All Christian families make efforts to baptise their children. Other families mark it by organising parties. Some go for the baptism service and that marks the end of their involvement. In Kitgum Diocese, the priests insist that proper instructions take place before baptism. In the majority of homes, the fathers mostly leave the instruction for the mothers to attend.

Australia. On the whole, Australian Anglicans have not been used to talking about their faith, but now realise that if this faith is to be passed on to future generations, they must be prepared to talk about their beliefs and invite others to join them in worship. As well as taking our faith for granted, in the past many Australians have also relied on schools and church organisations to teach the basics of Christianity. This no longer happens to the extent it used to, nor does society as a whole celebrate the major Christian festivals in conjunction with the Church. Parents are realising that the responsibility of teaching and practising the faith is theirs.

WHAT ARE THE CHURCHES DOING? Some examples from the Newsletter

Nigeria. The growth of children's ministries has enhanced family worship.

In many dioceses, there are men's fellowships in almost all the parishes. They organise prayers, fasting and Bible studies for their members and by so doing are also stirring their families' faith.

Women of the Anglican faith, through *The Mothers' Union*, hold group prayer meetings weekly and come together once a month for congregational meetings where common problems are ironed out. Bible studies and visitations are held, where individual homes are visited for prayers.

Tanzania. The Church and *The Mothers' Union* deal with family issues through meetings, seminars and workshops. There are small-scale development projects that operate at family level to raise the standard of living. Leaders visit families with problems and give them support through prayers, consultation and sometimes practical help. The Church occasionally makes an official statement to strengthen and support family life.

Uganda. The Province of the Church of Uganda is doing a lot to strengthen the growth of faith within families through their different organs like mission and evangelism, education and youth work, *Mothers' Union* planning, development and rehabilitation. MU holds seminars for girls, house fellowships and many other activities.

The Mothers' Union, Australia has produced *Little Liturgies* – a set of colourful, inexpensive, user-friendly cards, each containing a simple liturgy to be used during a celebratory meal for birthdays, baptisms, wedding anniversaries, and a visit to grandparents as well as Easter and Christmas. These assist young families in bringing an awareness of Jesus into significant events of family life, providing opportunities to talk about the faith and to encourage thanks for growth, family and our Christian heritage.

UK. A group of people working in the Diocese of Ely created a *Book of Essential Prayers and Activities for Faith at Home* with simple prayers and lots of ideas for activities – not just at Christmas and Easter but also the summer months when adults are often trying to make more time for their children while they are on holiday. One example: *St Martin's Day*. To celebrate the Saint who is particularly remembered for sharing his coat with a beggar, the suggestion is the family should sort through old clothes and find someone to give them to. This leads to the words of Jesus recounted in Matthew 25: "I was hungry and you fed me...naked and you clothed me..."

USA. There is much good news when it comes to faith in the family. Parents are taking a significantly larger role in the lives of their children than their parents did in theirs – particularly the dads. Many families are trying to make time to be together as a family – have a meal together without the television, look at the way they are living their lives – and consider some

corrections. For example, one family decided that in Lent they would simply do without purchases of items they did not need. Even the youngest child took this quite seriously, sighing perhaps, but agreeing that he did not really need that toy in the store.

Paraguay. For many years the experience of the Church in Paraguay was – and in some cases continues to be – that evangelism is centred on the individual and not on all the family. So after careful examination of this, we have gone back to focusing our thrust on the home and the family. The emphasis is on respect and treating each other as equals. Without doubt, those who benefit most are the children. As they see their parents giving time to reading the Bible and praying, they are motivated and encouraged.

WHAT MORE SHOULD THE CHURCHES DO? Suggestions made in the Newsletter

- Not sideline the youth in the Church, but involve them in decision making and give them some responsibilities. **(Botswana)**
- Evolve strategies of combating the indifferent attitude of husbands and men to church activities. Our faith – though simple – demands maximum co-operation from both families and the Church. **(Nigeria)**
- Encourage the establishment of counselling centres; continue tirelessly to preach against undesirable practices that affect family life; and equip lay people so that they play an active role in bringing salvation to families. **(Tanzania)**
- Do more to help, support and encourage parents to talk about their faith with their children. **(Australia)**

INTER FAITH MARRIAGE AND FAMILY LIFE

Inter faith issues are difficult and theological problems become practical issues in the case of inter faith marriage and family life. This newsletter tells of the real problems of couples and families who try to cross religious divisions. Frequently, these divisions are made more difficult to negotiate because they also involve cultural difficulties. There are also success stories. Some marriages manage to achieve harmony and enable respect and tolerance for different beliefs. Children manage to embrace divergence and cross barriers which are stumbling blocks to adults. Many articles tell of how when young people meet together in small groups in a supportive environment, positive understanding and fellowship emerge across religious divisions.

EXTRACTS FROM ARTICLES IN THE NEWSLETTER

South Korea. In the past, Christianity has adopted an exclusive approach to neighbouring religions. For example: A doctor married a Christian woman, with the bride's parents making the condition that he had to go to Church. At

first he did, but then refused and religious conflicts deepened between the couple who eventually divorced. A man who grew up in a Buddhist background married a Buddhist wife. When he got sick with cancer he worked as a volunteer

in an Anglican social welfare centre. He decided to become an Anglican priest and – through dialogue – persuaded his parents, wife and sons to convert.

Indonesia. Even though Islamic law prohibits inter faith marriages, many Muslim women have married non-Muslim men and vice versa. In order for their children to obtain birth certificates, many of them had to convert to the religion of their spouses. There are two characteristics of inter faith marriages: religious conversion and religious co-existence. A consequence of both parties remaining firm to their respective religions and still staying married is that theological boundaries are getting thinner.

South Africa. A challenge is that women are expected to leave their church or faith and go to the man's church or faith. It is always a pity that when a couple is still courting such issues are taken lightly. Inter faith marriages need intense pre-marital counselling, because in most cases such marriages do not work.

England. Secular freedom makes inter faith marriage possible and acceptable; it does not eliminate the crucial issue of religious identity for the couple. Where one partner has a clearly articulated faith, rules grounded in religion may efface those of the "less certain" partner. In Islam, children of a Muslim father are Muslim, and exposure to a parent's Christian culture may be unacceptable. Yet, even in families where only one faith is practised, if there is a lack of recognition of "the other identity" the partner can end up feeling marginal and estranged. But, despite the difficulties, many couples report a sense of being spiritually enriched by the interior

dialogue between their partner's faith and their own. Could these relationships, where they are successful and tolerant, be seen as a valuable bridge between faith communities?

WHAT IS THE CHURCH DOING? Some examples from the Newsletter

Southern Africa. The Mothers' Union is working together with an organisation called *Family and Marriage in South Africa (FAMSA)* to train trainers in parenting, marriage counselling, and divorce counselling.

England. A new website www.interfaithmarriage.org.uk has been set up. This shares information, insight, and resources and provides a virtual meeting place for couples. The Church of England has also worked on guidelines for inter faith couples.

Scotland. *CAIRS – The Church Agency for Inter Faith Relations in Scotland* – has been discussing mission from the perspective of the Holy Spirit. This focus can help highlight what unites religions such as Hinduism and Christianity – engaging in a positive way to create genuinely multi-faith communities.

YOUNG PEOPLE AND INTER FAITH – Some examples from the Newsletter

Jerusalem. Our boys are members of the YMCA swim team where there are children from many backgrounds, Palestinian and Israeli. The YMCA leaders have communicated to the children and their parents that religious and national arguments must be left outside. Occasionally, the children use expressions such as “terrorist” or

“occupier”. The coaches immediately interfere and reinforce the policy that such sentiments are not allowed. As parents, we learn that when children make a prejudiced remark and it is not dealt with immediately, this is taken as approval for that remark. *Neve Shalom – Wahat al-Salam* is a small village where 40 families, half Israeli Jews and half Israeli Arab Muslims and Christians live side by side voluntarily as neighbours. Many peace building activities take place, including studying texts from the three religious traditions. At the School for Peace, students in the last year of their High School come together for a three-day residential course. They find they have common interests – for example clothes and music. But there are also much more difficult issues to face – military service, checkpoints, refugees and settlers. Of course, education is not a quick fix, but here the children do start to hate a little less and love a little more.

Sri Lanka. Following the devastation of the tsunami, the Diocese organised clean-up groups of 12-16 youths. As inter faith groups, they started their work with a moment of silence. One member commented that the experience was rewarding not only for the work done, but also for what it taught them about working together. The group members came from different cultures and faiths, but “we were one team working as one”.

England. With the attacks of 9/11 and other terrorist atrocities causing distrust to escalate between communities, the *Inter cultural Leadership School* was set up in Bradford following a conference organised by the Archdeacon, the Inter faith Adviser and some Muslim friends. Young professionals – potential community leaders – are selected from

Muslim, Christian and “secular” backgrounds and given the opportunity to spend four days together considering theological and other issues. It is a joy to see fear and suspicion melting and friendships grow across religious and cultural divisions.

WHAT MORE SHOULD THE CHURCHES DO?

As the newsletter clearly shows, there is need for Church Leaders to engage further with issues of inter faith marriage and parenting. There need to be more initiatives like the projects described above.

A FAMILY LIFE PRAYER FOR LAMBETH

O GOD OUR HEAVENLY FATHER, we thank you for family celebrations and reunions of all kinds, and for the opportunity for encounter, bonding, accepting difference, encouragement, laughter and new vision which they bring;

Bless this Lambeth Conference of the Bishops of your Church, with their Spouses,

that their appreciation of family life may be enriched, and their concern for family life both throughout the Communion and within their dioceses may be deepened;

Through Jesus Christ, child of the Holy family, and your Son, our Lord.

Amen Revd John Bradford

**THE NEXT
FAMILY NETWORK
NEWSLETTER
is to be on the theme of
INVESTING IN
CHILDHOOD**

IAFN International Anglican Family Network

IAFN ADDRESS

C/o Anglican Communion Office,
St Andrew's House,
16 Tavistock Crescent,
Westbourne Park,
London W11 1AP, ENGLAND
email: mail@iafn.net
Tel: +44 (0)7948 332697

Visit the Family Network website: www.iafn.net

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