

## INTRODUCTION

The work of the Global Relations Department and Partners in Mission Coordinating Committee (PIMCC) is to enable and strengthen relationships between the Anglican Church of Canada and Provinces and Dioceses of the Anglican Communion. **Vision 2019 Priority 7** is a primary reference point for developing departmental priorities and activities:

*Be leaders in the Anglican Communion and in ecumenical actions.*

*Foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships.*

*Adopt the Marks of Mission of the Anglican Communion as a primary framework for ministry development in service to God's mission, and commend them as a framework to those we serve and support in provinces, dioceses, and local ministries.*

Every **Vision 2019 Practice** informs Global Relations' ways of working and developing ministry infrastructure. In the 2016-2019 triennium for example, new councils and committees were initiated, and more deeply integrated program platforms of General Synod, Diocesan and PWRDF entities emerged in support of local-global partnerships, especially in Africa, Cuba, and the Middle East. Effective, strategic communication was identified as an emerging challenge and will become a primary area of focus in the departmental work plan in the coming triennium.

## RELATIONSHIPS WITHIN THE ANGLICAN COMMUNION

Relationships with Church partners in the Anglican Communion have grown in breadth and depth during the 2013-2016 triennium. Specifically, relationships with the Communion in Africa, Cuba and Jerusalem have become more varied, active, positive and personal. Relationships with the Communion in Asia and Oceania will be new focus points for Global Relations work 2016-2019. Partnership commitments with Africa, Cuba, Jerusalem and the church national in Canada will continue apace as over the past three years.

A priority in the 2013-2016 triennium has been relationship-building between leaders of the Anglican Communion in Canada and Africa, with emphasis on opportunities for personal encounter, mutual learning and renewed leadership in healing and reconciliation. An important aspect of this work has been the Consultation of Anglican Bishops in Dialogue (<http://www.anglican.ca/gr/bishopsconsultation>), involving Bishops, Archbishops and Primates from Burundi, Canada, Ghana, Kenya, Southern Sudan, Swaziland, Tanzania, Uganda, USA and Zambia. The number of participating African bishops has grown annually through three (3) consultations this triennium, in Coventry, England (2014), Richmond, Virginia (2015) and Accra, Ghana (2016). At the conclusion of each Consultation, participants offered a collective Testimony to the Communion for reflection and discussion on healing and reconciliation. Participants became increasingly active in local dialogue encounters and represented a robust expression of the Communion's global Indaba movement ie. a process of honest conversation that seeks to build community, energize mission, and provide a context in which conflict can be transformed (<http://www.anglicancommunion.org/mission/reconciliation.aspx>)

A second important commitment this triennium to relations with the Communion in Africa has been the renewal of partnership with the Council of Anglican Provinces of Africa (CAPA). Through a process of face-to-face meetings, regular correspondence, and support from the Diocese of Edmonton, substantial funding was delivered to CAPA's Leadership Development program in West Africa, to the Province of West Africa in Guinea, Liberia, and Sierra Leone serving communities affected by the Ebola virus.

Leaders of covenant companionships between Canadian and African dioceses in Burundi, Ghana, Tanzania, Uganda, and Southern Sudan gathered together in May 2015 in Dar es Salaam, Tanzania, for thanksgiving, story telling, planning and recommendations to the Communion's Companion Diocese Relationship initiative. Of the 15 current Diocesan Companionships in Canada, 8 involve relationships with African dioceses. All are committed in different ways toward stronger fellowship in Christ and greater awareness raising and learning about the other's ministry joys and challenges. In this way, covenant companionships lead, diversify, and unite African and Canadian Anglicans in God's mission locally and globally. The report and recommendations of the gathering will inform the ongoing development of companion diocese relations in Canada and in the Communion.

<http://www.anglicanjournal.com/articles/companion-relationships-tell-a-different-story>;

<http://www.anglican.ca/wp-content/uploads/Companion-Diocese-Relationship-Consultation-Tanzania-May-2015-Final-Report-2.pdf>

Global Relations' Africa staff person participated as an observer at the recent Anglican Consultative Council meeting (ACC16) held April 8-22, 2016, in Lusaka, Zambia, to be a resource to Anglican Church of Canada delegates as appropriate, and to connect with African and other Communion leaders in continuing endaba toward healing and reconciliation in Communion relations.

An Africa Relations web hub was developed to communicate this work to the wider church and Communion. Stories and announcements were included in national church media including The Journal, [www.anglican.ca](http://www.anglican.ca), Facebook and Twitter. Core funding and material hospitality for African Relations events this triennium were derived from grants and non-monetary support from All Churches Trust, Fellowship of the Maple Leaf, Ministry Investment Fund, African, Canadian and US dioceses and/or parishes, as well as the Global Relations program budget. Consultation with national PWRDF staff was effective where matters of mutual concern were involved, such as calls to the church for prayers in response to partners' appeals.

Africa Relations will remain a priority in the coming triennium. Proposed initiatives include hosting the VIII Consultation of Anglican Bishops in Dialogue, a national visit by CAPA leaders to Canada, and support to new and emerging covenant companionships between Canadian and African dioceses. Global Relations staff will continue to deeply monitor relationships and developments in the Communion in Africa to advise the Primate and others in such matters.

Important, historic partnership with the Iglesia Episcopal de Cuba (IEC) continued to grow over the triennium in the areas of theological education and faculty development, youth and young adult leadership, evangelism, stipend support to clergy, temple repair and refurbishment, and website re-design and launch. Highlights included the growth of capacity in the restoration of Episcopal Church buildings and properties throughout Cuba, leading to the renewal of local congregations, parishes and ministries. *Teens for Christ* summer camp was held annually with increased financial support through Gifts for Mission. Additional core funding to IEC scholarships for distance theological education met the growing need for bursaries as numbers of students grew annually. Dra. Clara Luz Ajo, Professor of the Episcopal Church in Cuba at the national Seminario Evangelico Teologia in Matanzas, supported by the

Anglican Church of Canada, was the composer of the music for the 2016 Women's World Day of Prayer, March 4<sup>th</sup>.

Partnership between the Iglesia Episcopal de Cuba, General Synod, the Diocese of Niagara and The Primate's World Relief and Development Fund resulted in several joint projects involving local and national leadership together. One such initiative was the first international Justice Camp, *Bien Común: Promesa del Reino de Dios/Common Good: Promise of the Reign of God*, May, 2016 (<http://justicecamp.ca>). A total of 25 Cubans and 25 Canadians lived together in Matanzas and Havana, Cuba, for a week of learning and solidarity on issues of food security, social engagement, and economic justice. News and stories from Camp were reported through national church media. A short video depicting camp themes and experiences was presented to General Synod plenary.

A second joint initiative supported a four month parish internship in the IEC for a seminarian from the Diocese of Niagara.

The Global Relations office continued to support relationship between The Episcopal Church and Iglesia Episcopal de Cuba. Their current relationship is expected to change as both Churches discuss options for closer, more formal partnership in mission. Such changes will have a bearing upon the support now offered to The Episcopal Church by the Global Relations office ie. assisting with the transfer of historic Trust Funds to Cuba.

Such changes will also impact the nature of relationship between the General Synod and IEC. The Metropolitan Council of Cuba has begun to discuss this and other matters relating to the likely return of the IEC to Province IX of The Episcopal Church.

The Cuba Relations web hub <http://www.anglican.ca/relationships/programs/global-relations/cuba> kept readers informed of developments in the life and witness of the IEC over the past three years. Core funding and material hospitality for Cuba Relations mission priorities this triennium were derived from grants and non-monetary support from the Iglesia Episcopal de Cuba, Anglican Foundation, Gifts for Mission/Resources for Mission, Ministry Investment Fund, Diocese of Niagara, and Episcopal US donors, as well as the Global Relations program budget.

Partnership with the Episcopal Diocese of Jerusalem developed in meaningful ways in the 2013-2016 triennium through several key initiatives including the growth of the Companions of Jerusalem, a national voluntary community of Anglicans with 'a heart for the Diocese of Jerusalem and for peace with justice in the Holy Land'. The Advisory Council of the Companions committed to stronger membership growth and participation, clear communications, and the development of resources toward authentic pilgrimage. Funds (\$30,000+) were raised for supplies and equipment for the diocesan Penman Medical Clinic, Zababdeh, West Bank (<http://www.anglican.ca/relationships/programs/global-relations/jerusalem/companions>).

Other significant factors in the development of partnership with the Diocese of Jerusalem included the ministry of The Revd. Canon John Organ (Ottawa), Chaplain to the Bishop of Jerusalem, 2012-2015 (<http://www.anglicanjournal.com/articles/jerusalem-ministry-transforms-ottawa-priest>), the launch of the annual celebration of Jerusalem Sunday in 2014 (<http://www.anglicanjournal.com/departments/special-report/jerusalem>; <http://www.anglican.ca/gr/provinces/jerusalem/sunday/>), co-sponsorship and core funding to the conference *Seeking the Peace of Jerusalem: Overcoming Christian Zionism in the Quest for Justice*,

Vancouver, April 2015 (<http://cep.anglican.ca/christian-zionism-a-heresy-says-anglican-priest>) and collaboration in the re-release of the 1989 *From Darkness to Dawn: Rethinking Christian Attitudes toward Jews and Judaism in the Light of the Holocaust*, in advance of the annual commemoration of the Holocaust, or Shoah, April 15<sup>th</sup> (<http://www.anglican.ca/news/holocaust-document-reaffirms-fight-against-anti-semitism/30010718>).

Each of these initiatives, and more, addressed the contents of General Synod 2013 Resolutions A171 and A172, to, respectively, establish an annual celebration of the life and ministry of the Episcopal Diocese of Jerusalem, and to continue to work in solidarity for peace with justice in Palestine and Israel. Award-winning educational resources were produced by Anglican Video and The Journal in support of the establishment and promotion of Jerusalem Sunday. Numbers of participating parishes increased modestly from 2014 to 2016, with positive feedback on additional liturgical resources. Of special note was the 2015 Prayer for Jerusalem and the Holy Land written together for Anglican and Lutheran congregations in Canada.

Collaboration with the Diocese of Ottawa, in covenant companionship with the Diocese of Jerusalem, resulted in a number of meaningful meetings with representatives of Middle East work in the Department of Foreign Affairs, Trade and Development, with the Centre for Israel and Jewish Affairs, Embassy of Israel in Canada, and Office of the Palestinian Authority in Canada. These meetings were instructional and informed contributions to solidarity with ecumenical and civil society partners seeking to raise awareness and promote an end to the conflict between Israel and Palestine. The Anglican Church of Canada continued to study economic advocacy measures, such as divestment, boycott and sanctions, without commitment to action in these measures at this time.

The Jerusalem Relations web hub, The Anglican Journal and national church website kept readers informed of news of the Diocese of Jerusalem and Middle East region (<http://www.anglican.ca/relationships/programs/global-relations/jerusalem>). Core funding, capacity and material hospitality for Jerusalem Relations work this triennium were derived from the Episcopal Diocese of Jerusalem, Companions of Jerusalem, Gifts for Mission and Jerusalem Sunday, Ministry Investment Fund, the Diocese of Ottawa, conference fees, as well as the core Global Relations program budget.

Relations with the Communion in Asia and in Oceania/South Pacific were maintained during the triennium through correspondence with the Anglican Church of Melanesia and participation in the Asia Pacific Forum. Several notable highlights included participation as an invited partner in the seating of the new Primate of the Anglican Church of Melanesia, Solomon Islands and Vanuatu, April, 2016. The establishment of a Joint Ministry Agreement between the Anglican Churches of Canada and Melanesia (ACOM) was also important in enabling the transfer of funds in support of the Christian Care Centre, Guadalcanal Island, and the John Coleridge Pattison (Anglican) University. The Christian Care Centre is an important ACOM mission priority providing short term shelter to women and children affected by gender-based violence. The Centre also works proactively in raising awareness about gender justice.

Relations with the Communion in Asia and Oceania will be areas of significant focus in the coming triennium in partnership with Canadian dioceses, institutions, ecumenical organizations and civil society agencies such as Pacific Peoples Partnership based in Victoria, BC.

## RELATIONSHIPS WITHIN CANADA

The General Synod's work of developing and sustaining partnerships within the wider Anglican Communion thrives in collaboration with leaders, dioceses, institutions and groups of the Anglican Church of Canada and with local ecumenical agencies and networks. Over the 2013-2016 triennium, such collaboration has resulted in significant events such as those noted above ie. *Canada-Africa Companion Diocese Relationship Consultation* in Dar es Salaam, Tanzania, May 2015, *Bien Común: Promesa del Reino de Dios/Common Good: Promise of the Reign of God Justice Camp*, Cuba, May 2016, and *Jerusalem Sunday* in 2014, 2015, and 2016.

Other substantial results included a full review of the Companion Diocese Relationship program with recommendations for encouraging and supporting such companionships in the next triennium. Much was learned about the joys, purpose, activities, and challenges of companionships, for consideration by dioceses seeking new and renewed relationships with dioceses in Canada and the wider Communion. The results of the review were sent to the Anglican Communion Office for inclusion in the Communion study of companionships by the Director of Mission. To date, 15 of 30 dioceses in Canada have committed to covenant companionship with dioceses in Belize, Brazil, Burundi, Canada, Cuba, England, Ghana, Jerusalem, Scotland, Southern Sudan, Tanzania, and Uganda. Three additional Canadian dioceses are exploring new companionships in Asia and Central America.

The Canadian Churches Forum for Global Ministries (CCF) ([www.ccforum.ca](http://www.ccforum.ca)) continued to be an important ecumenical partner in meeting the interests and needs of Canadian Anglicans seeking educational opportunities for learning about ministry in intercultural contexts in Canada and globally. A grant was sent annually to the CCF for core support to program administration. A total of 29 Anglicans participated in the Forum's two educational programs offered annually during the triennium ie, Deepening Understanding for Intercultural Ministry and Learning for International Faith Engagement, from 11 dioceses (Brandon, British Columbia, Central Newfoundland, Edmonton, Huron, Niagara, Nova Scotia and Prince Edward Island, Ottawa, Rupert's Land, Saskatoon, Toronto).

Bursaries were offered to all Anglican participants to cover course fees in full. Local Anglican leaders were involved in hosting programs in Ottawa, Saskatoon and Winnipeg. Participants varied in age, region and ministry context, including lay and ordained people working in Indigenous community ministries, prison and hospital chaplaincies, within inner city neighbourhoods, and as volunteer leaders of parish trips and exchanges. Participants found the courses greatly helped to 'open their eyes' to the pervasiveness and influence of culture upon one's approaches to and participation in ministry with others. Specific planning skills were learned and affirmed.

The CCF was instrumental in supporting the orientation, debriefing and re-entry of a theological student intern (Niagara) who served in the Iglesia Episcopal de Cuba in 2015, and in facilitating the planning of orientation and debriefing activities for the international justice camp. In 2014, The Rev. Dr. Sonia Hinds (Toronto) and The Rev. Claire Goodrich Dyer (Toronto) completed terms of service on the CCF Board. Mrs. Anne Patterson (Ontario) joined the Board in 2015.

Interest in opportunities for short-term (3 to 6 months), voluntary service with global church partners continued to be expressed by church members. A research proposal to consider a sustainable national structure in support of such opportunities, in full communion with the Evangelical Lutheran Church in Canada, was developed and approved for action in 2017.

## REFLECTION ON PRIORITIES AND PRACTICES OF VISION 2019

The Partners in Mission Coordinating Committee (PIMCC) respectfully acknowledges the successful completion of the majority of work planned within the spirit of Vision 2019 Priority 7 for the 2013-2016 triennium. Further, PIMCC has committed its energy and skill to new ways of working with others within the world-wide Anglican Communion, and in Full Communion with the Evangelical Lutheran Church in Canada, and with ecumenical and civil society partners. PIMCC affirms the decision of General Synod 2013 through Resolution A060 Partners in Mission/Ecojustice Committees to separate the amalgamated Partners in Mission and Ecojustice Committee into two committees, as before 2007. PIMCC affirms the Committee's Terms of Reference adopted by the Council of General Synod, May 2013.

Notwithstanding the quantity and quality of work accomplished by the Coordinating Committee, Global Relations staff and volunteers throughout this triennium, PIMCC respectfully recommends three (3) changes to ways of working in the next triennium.

First, we recommend a minimum of two (2) face-to-face meetings for Coordinating Committees over a triennium. Admittedly, the budget allocated to committee meetings will increase, yet gains in effective and efficient leadership will be realized. We believe incarnational meetings provide greater and better opportunities for committee members to meet and grow together as a team, to network and accomplish their mandate. It is easier to work over the telephone once people have met in person on several occasions.

Second, we recommend the first meeting of the new Coordinating Committee not take place within the first meeting of the new Council of General Synod. The November 2013 joint meeting was confusing as the numbers of people moving in and out of committee and Council sessions changed daily.

Thirdly, we recommend the search for a new online conference platform. The Adobe Connect learning tutorials in November 2013 were very helpful but Adobe Connect proved to be a cumbersome and unreliable way of meeting. PIMCC used the technology for 2 of its 5 meetings with limited success.

Respectfully submitted:

The Rt. Rev. Peter Fenty (Toronto), Chair  
 Canon Kimberly Beard (Toronto), December 2015-June 2016)  
 The Rev. Robert Camara (Montreal)  
 The Rt. Rev. John Chapman (Ottawa), COGS member  
 The Rev. Canon Christopher Parsons (BC), July 2013-October 2015)  
 Mrs. Anne Patterson (Ontario)  
 Mrs. Jennifer Pring (Kootenay)

## REPORTS FROM COMMUNION NETWORKS

The work of several Networks of the Anglican Communion is presented below. Reports have been prepared by Canadian members.

### **Anglican Communion Environment Network (ACEN) Prepared by Canon Ken Gray, ACEN Secretary**

The Anglican Communion Environmental network continued to connect lay and clergy leaders in parishes, dioceses and provinces with each other. We worked with global Anglican bodies such as the Anglican Alliance, the Anglican United Nations Office and with other communion networks as well as ecumenically and in concert with interfaith partners. We facilitated conversation and connection rather than host programmes.

During 2015 our work was to encourage reception and action in response to The World is our Host, a statement by seventeen Anglican Bishops gathered near Cape Town, South Africa in late February 2015. Building on the bishops' sense of urgency we were particularly involved with divestment initiatives globally, especially in the Church of England, the Episcopal Church and dioceses including New York.

We were inspired by the papal encyclical *Laudato si'* in which the Pope likewise speaks to the urgency of the issue, the connection between poverty and ecological devastation and the unjust distribution of wealth which directly causes famine, food insecurity, communal dislocation, widespread disease and unhealthy outcomes, extreme weather events, rising water levels, the destruction of environment especially in Arctic regions and so forth.

I must say, sadly, that the Anglican Church of Canada lags far behind other provinces such as the Episcopal Church, the Churches in Australia and New Zealand, the Church of England, the Church of Ireland and the Church in Southern Africa in responding tangibly to the realities of climate change and in adjusting our practices, teachings and level of community engagement. Either we disbelieve the findings of science and political commentary, or we accept it and dare to be nothing trusting others to take the prophetic lead. Neither in my view are acceptable practices.

I do hope that our General Synod will act decisively this summer in moving our church and nation towards a low-carbon economy, urgently, significantly and visibly. I continue to represent the Province of Canada in the ACEN as well as maintain significant roles within the Anglican Church of Canada and Diocese of British Columbia. I will seek to maintain this work despite my new position as Dean and Rector of St. Paul's Cathedral in Kamloops.

### **Anglican Indigenous Network (AIN) Prepared by the Rev. Dr. Virginia Doctor, Indigenous Ministries**

Communique from the Anglican Indigenous Network (AIN) of Anglican Consultative Council

The AIN met at Stony Point Center in New York from April 14<sup>th</sup> -17<sup>th</sup>, 2015. We began by being welcomed by Janine Tinsley-Roe and her uncle, LeRoy Carle, a tribal elder, on behalf of the Shinnecock-Sewanaka tribe of this area. Our meeting began in earnest on the 15<sup>th</sup>, as we heard reports from each delegation on the work being done in their areas, responding to the concerns of their people. In our discussions

that followed we saw the larger overarching trends present in each of our areas of struggle – that we are not engaging as individual Indigenous groups but rather as a global people.

From the United States, we heard the resolutions that went into the Blue Book report to be acted on at General Convention this June, 2015. The first of these resolutions was about at-risk teens, with specific examples of high teen pregnancy and suicides. These issues widely resonated with all delegations present at AIN, as these epidemics are often the result of systemic and continual culture and self-identity loss. The second resolution was about establishing young men's ministry, encouraging and enabling our men to step into the myriad roles they need to take in our world. The third resolution discussed is about Tribal College Campus Ministry, which at its core is encouraging leadership development and fostering a sense of pride within one's own culture. Following this resolution, the next was about Indigenous Theological Training and raising up Indigenous leadership in the Church, with particular mention made to the Bishops Native Collaborative effort. The last resolution raised was specific to the issue and concern of human trafficking, in particular as it is connected to oil fracking and the Bakken fields of North Dakota. This issue is particularly prevalent in Native communities, as it affects in particular women and children.

From Canada, we rejoiced with our brothers and sisters in the passing of Canon 22 Amendments by the last General Synod, giving recognition to Bishop Mark MacDonald, the first National Indigenous Anglican Bishop, and the formation of a Mishamikoweesh ministry for Indigenous Peoples. This discussion led to a wider commentary on self governance and sovereignty, ways to break out of structures that no longer serve us as Indigenous peoples, and the wish, echoed by all delegations, to be a partner in our churches. Canada also talked about some of the different issues that Indigenous Peoples are experiencing in disproportionately high numbers – teenage suicide, domestic violence, substance abuse, incarceration – through the lens of continued healing and reconciliation work. A part of this work is resource development for Indigenous Catechist training, which is used for training lay ministers, and empowering congregations so as not to be dependent on priests. This healing is not only essential for our communities today, but also for the youth and young people, in order to equip them to be effective leaders. We invite you to pray with us as this work is being done at the grassroots level, to lift up those who are engaging with these issues and those whose lives are touched by them.

From Australia, we rejoiced with our brothers and sisters over the consecration of the Right Reverend Chris McLeod as Assistant Bishop in the Diocese of Adelaide, with a special ministry to Aboriginal peoples across South Australia. We listened with great distress as we heard the plight that the peoples of Western Australia are facing at the forced closure of communities through the removal of Government services. The forced closure of these communities, which are located in traditional homelands will be destructive to Aboriginal people in terms of spiritual, cultural, and self-identity. Every Indigenous person present at the AIN meeting could connect with this loss, as we have all fought battles over land, and in many communities continue to do so. The Anglican Indigenous Network stands in solidarity with the Aboriginal peoples of Western Australia in asking the Government to reconsider this poorly conceived and destructive policy. The Australian Aboriginal and Torres Strait Islands delegation also expressed a wish for the wider mainstream church to better engage with Aboriginal and Torres



Strait Islanders, especially through meaningful ministry with Aboriginal and Torres Strait Islander peoples in their community, as peoples to be ministered with, not only as a source of outreach.

The Torres Strait Islander delegate spoke on the serious threat of Climate Change. This is especially significant for low lying islands in the Torres Strait, already facing the consequence of rising sea levels and warming waters. This is leading to destruction of habitats, which are culturally and spiritually significant to the peoples of the Torres Strait Islands.

The Aotearoa New Zealand Delegation wished to firstly affirm the treaty rights of Maori in Constitutional Reform in Aotearoa New Zealand, as this issue is currently under consideration by the Constitutional Advisory Panel. The delegation also wished to uphold the initiatives led by iwi (tribes) to ensure a just and fair process in resolving all treaty settlements. The delegation then endorsed the statement issued by the Anglican and Catholic Bishops of Aotearoa New Zealand concerning the Trans-Pacific Partnership Agreement (TPPA), expressing the desire for full transparency and consultation. The delegation expressed support for efforts to advance Maori customary rights to water; eliminating domestic violence, and child poverty. Once again, these issues resonated with each delegation on an international level, compelling the group to view itself as a collaborative global network. The delegation finally encouraged the implementation of processes that promote the environmentally responsible extraction of natural resources, a sentiment that each delegation echoed in both its simplicity and importance to Indigenous People worldwide.

The Hawaii delegation affirmed much of the work happening within their Diocese. The Committee on Native Hawaiian Ministry focused on celebrating their culture and offered workshops on the kukui nut, himeni (hymn) and pule (prayer). One of their parishes shared their learning of the kukui nut, and with the help of their parish youth, extracted the kukui nut oil and uses it to care for their church altar. The himeni and pule workshop also offered hula and encouraged the integration of hula in worship. Some present in the delegation had been asked to undertake work on leading a task-force to commemorate Queen Lili'uokalani to include her in, 'Holy Women, Holy Men' and all subsequent church calendars. There was rejoicing in the raising of indigenous leaderships through the local formation program for clergy called, 'Waiolaihui'ia', which has four postulants up for ordination at least by early next year. Hawaii talked about the battle against homelessness, and the disproportionate number of Native Hawaiian peoples in this population.

The Anglican Indigenous Network is moving forward with the commission of a new steering committee, with a representative from every delegation. From Aotearoa, The Right Reverend Te Kitohi Pikaahu, (Convenor), from Australia The Reverend Daryl McCullough, from Canada The Reverend Chris Harper, from Hawaii Mr. Edward Hanohano, from Torres Strait Ms McRose Elu and from the United States Ms Jasmine Bostock. We move forward with great clarity and hope in our vision, asking for your prayers and support as we move into our future, standing tall and proud on the shoulders of those who came before us.

## Anglican Peace and Justice Network (APJN) Prepared by Bishop Susan Moxley, APJN Convenor

I became Convener in 2014. At that point, we all reviewed the Aims of the Network.

### APJN Aims:

- To assist the Communion in seeing the centrality of justice and peace to the mission of the Church.
- To lift up and champion the full voice and representation of marginalized groups in the official councils of the Church as a matter of justice.
- To provide a venue for Anglican provinces to bring forward issues of justice and peace in their local context, giving them access to the wider Anglican Communion for partnership and joint witness and prayer.
- To tell the good news of Anglicans working around the world for peace with justice.
- To share resources and enable local Provinces, dioceses and congregations to educate and advocate for global reconciliation.
- To advocate human rights (especially for women and children) and peacemaking to the Anglican Communion, civil society and governments wherever there are injustices.

We shared getting acquainted by email and using the Face book page.

<https://www.facebook.com/AnglicansforPwithJ> While some members of the Network have easy access to Internet, others do not, so communicating in a timely way with everyone is still problematic. Many new members have been added to the email Network.

### Work done:

1. Conversations with some previous conveners, secretaries, Network members about moving forward without the previous funding for an international gathering.
2. ACC 15 resolution on Truth and Reconciliation Commissions (TRC)
  - a. Questionnaires were sent out by the Communion Office following ACC 15 to the Provincial Offices
  - b. Results were received from 8 provinces and one diocese
  - c. Summary of results
    - i. Great diversity of situations
    - ii. Some TRC's happened many years ago (South Africa), while some are just beginning (Burundi)
    - iii. Church leaders have chaired commissions, served as witnesses, made representations,
    - iv. Reports from TRC's are submitted to various authorities but follow up does not seem to happen
    - v. Interest in a gathering on TRC processes but limited resources for hosting the event (Sri Lanka and Canada)
3. Subsequent email conversations
  - a. There is constructive work on dealing with conflict going on (e.g. South Sudan, Canada) to educate clergy and lay leaders in facing trauma, becoming more self aware, building relationships and conflict transformation. How can we make this better known through the Communion and share the good resources?

- b. Being part of a Network decreases the sense of isolation that memomebers feel. This is very important where Anglicans/Christians are being persecuted.
- c. The ongoing conflict in Palestine/Israel, especially during the attacks on Gaza in 2014, led to sharing past statements by APJN. Questions remain as to why Israel is being allowed (it seems even supported) to continue to ignore regular international law and to develop unusual doctrine remain unanswered. We also shared current resources, particularly "World Week for Peace in Palestine Israel", 18 September 2016 to 24 September 2016, from the World Council of Churches.
- d. There is interest in a gathering to share resources, including methods of forming clergy and lay leaders with skills to help communities to build right relationships and to seek the re-establishment of right relationships wherever relationships have been broken. Since January 2016 there have discussions with Canon Phil Groves and some the Continuing Indaba committee members, to consider how the work of reconciliation might be better integrated across the working groups and individuals of the Communion office and networks. This includes discussion of a possible joint later in 2016 of some members of APJN and Continuing Indaba.

4. The Face book page is providing some "good news" stories and attracts interest each week.

5. APJN had suggested the theme of Reconciliation for this ACC Meeting and put forward the idea of a "Decade of Reconciliation" 2016 to 2026. Within the Communion, this would continue the work done in the Listening Processes, the Continuing Indaba processes, the small international groups of bishops' gatherings and other ongoing small groups.

6. There is a small amount money being held in the Communion Office for APJN. There is some interest in producing a Webinar on Conflict Resolution/ Reconciliation to share the good news stories and the challenges of this work around the Communion. This would be one possible use of the money in the future.

7. I will retire as Convener June 30, 2016. It has been an honour to have served the Communion in this role.

#### **International Anglican Women's Network (IAWN) Prepared by Canon Alice Medcof**

The International Anglican Women's Network was formed in 1996 to provide a platform where women's issues can be raised and stories shared. IAWN seeks to be a prophetic, challenging voice for gender justice. (<http://iawn.anglicancommunion.org/>).

Staff support is provided by The Rev Terrie Robinson, Anglican Communion Office, London, UK.

The International Anglican Women's Network Global Steering Group of 7 includes The Rev Margaret Dempster of APCI, Associated Parishes of the Central Interior. The Canadian Link to the Steering Group is The Rev Canon Dr. Alice Medcof.

To view the IAWN Newsletter:

[https://issuu.com/anglicancommunion/docs/iawn\\_newsletter\\_november\\_2015?e=4709431/31841116](https://issuu.com/anglicancommunion/docs/iawn_newsletter_november_2015?e=4709431/31841116)

## Trafficking

With the cooperation of the Compass Rose Society, and donations from Canadian women, it was possible for IAWN-Canada, to hold a Trafficking Conference in September 2014. Joy Smith, MP from Winnipeg; Glendene Grant, mother of a trafficked teenager; Terrie Robinson, Anglican Communion Office; RCMP representative; Alice Medcof and Margaret Dempster were speakers. An e-book was produced of the proceedings

<https://drive.google.com/file/d/0B8pr8YNVw7-Wdm1YYTVwNEs5aEk/view>

Advocacy at the United Nations: UN Commission on the Status of Women (UNCSW) 60<sup>th</sup> Session will be held March 14 to 24, 2016. <http://www.unwomen.org/en>

Civil society is invited to engage with the UN through the Non-governmental Organization Commission on the Status of Women, NGOCSW. <http://www.ngocsw.org/>. Annually, IAWN-Canada makes it possible for Anglican and Lutheran women to participate in civil society events at the UN.

In 2016, nine Anglican/Lutheran women (all self-funded) will participate in UN events under the leadership of Ms Judy Dickson, Fenelon Falls, Diocese of Toronto. [judydickson43@gmail.com](mailto:judydickson43@gmail.com)

In New York the representative for Anglicans is Rachel Chardon (Anglican UN Office).

In New York the representative for Lutherans is Christine Mangale (Assistant, Lutheran Office for World Community).

All Anglican women who wish to connect with Anglican women's advocacy worldwide are invited to contact Alice Medcof and Judy Dickson. [judydickson43@gmail.com](mailto:judydickson43@gmail.com) . Further information: The Rev Canon Dr Alice Medcof, 177 Blythwood Road, Toronto ON M4N 1A5, 416-480-1402  
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