

**INTERNATIONAL ANGLICAN WOMEN'S
NETWORK (IAWN)**

**CONSULTATION OF
AFRICAN ANGLICAN WOMEN**



BELINDA BEACH RESORT

24- 28 OCTOBER 2005

DAR ES SALAAM, TANZANIA

REPORT

Introduction

The Consultation Meeting of the African Anglican Women was held at the Belinda Ocean Resort, in Dar es Salaam, Tanzania from the 24th to 28th October 2005. Entitled “Empowering African Anglican Women” its main objective was to re-consider its involvement in issues relating to self-empowerment and the achievement of Beijing Platform for Action (BPfA) and Millennium Development Goals (MDGs) in Africa.

The major themes for the consultation were as follows in accordance with the Programme (Appendix 1)

- ACC - structure, mission,
- IAWN – (history, mission, objectives)
- ACC 13 Resolutions – its impact on women
- Anglican Church’s response to BPfA & MDGs (country reports presentation – experience/views/challenges etc
- Women – Bridging the Gap in the Anglican Communion
- Call to Leadership – empowerment a) Personal b) Political c) Economic
- Make Poverty History
- Methods of monitoring International instruments ratified by governments (BPfA & MDGs)
- Women Involvement in Peace building and Reconciliation
- Church Involvement in HIV/AIDS
- 50th UNCSW Meeting – continuity of representation/delegates of all provinces)

Participation

All the 12 provinces of Africa sent in representatives to the Consultation. There were 16 participants. There were 5 participants from Tanzania and one from each province. The Anglican Observer to the United Nations Archdeacon, Taimalelagi Fagamalama Tuatagaloa-Matalavea was the moderator for the sessions and keynote speaker. Also present at this meeting were the Director of Women’s Ministries, of the Episcopal Church in the USA, Revd. Magaret Rose, Janette O’Niell and Janis Rosheuvel of the Episcopal Relief and Development, and Yvonne O’Neal, representative of the Rt. Revd. Bishop Catherine Roskam. There were also two overseas missionaries in Tanzania who attended the consultation. (list of participants - Appendix 2)

DAY ONE – OFFICIAL OPENING MONDAY 24TH OCTOBER 2005

The Official Opening took place on 24th October 2005 at 4.30 p.m. with a Holy Eucharist service led by Revd John Simalenga and Revd. Cecilia Kwikima. A local youth choir from St. Nicholas Church animated the service joyfully. The Rt. Revd. Dr. Philip Baji, the Dean of the Province of the Church of Tanzania, addressed the ladies. He brought greetings on behalf of the Most Revd Donald Matelemela, the archbishop of the Province of the Church of Tanzania who was attending the primates meeting in Cairo.

Bishop Baji noted that, the conference was being done at the right time since there still exists a wide gap between the goals enunciated in the constitutions, legislation, policy, plan and programs and related mechanisms on the one hand and the situational reality of the status of women in many African countries on the other. He also stated that the Church should not remain silent but respond to the gospel imperatives of justice for all. He further acknowledged that women if empowered can make a difference in the lives of those in need and bring the change in Africa and the world at large. (see Appendix 3).

DAY TWO PROCEEDINGS TUESDAY 25TH OCTOBER 2005

1. Morning Prayers - Revd Joyce Kariuki (Province of Kenya)

Revd Joyce Kariuki led the morning devotion based on the book of Nehemiah 4: 1-16 titled the “opposition to the rebuilding”. The Reverend stated we need to pray and take the burden of Africa to God. Prayer works but not on its own. Action is required and it must be done strategically. She further added that we must work as a team and gather support but this process meets with enormous challenges. Great will-power should be our goal. She concluded that we must have a common vision, a common strategy and common implementation and then God will bless his work for ability comes from the Lord.

2. Keynote Address - Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, The Anglican Observer at the United Nations

The Anglican Observer at the United Nations, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, declared open the Consultation of African Anglican women held at Belinda Beach Resort, Dar es Salaam, Tanzania between the 24th and 28th October 2005. (See Appendix 4)

Apart from being the main motivating force behind the Consultation, Archdeacon Tai brought to bear on the gathering, her expertise in the conduct of meetings in international fora. Goodwill messages were received through her from:

- The President of the Anglican Communion, The Most Revd Dr Rowan Williams
- Canon Kenneth Kearon, the Secretary General of the Anglican Consultative Council
- President of the United Nations General Assembly, His Excellency Jan Eliason
- Ms. Carolyn Hamnan, Executive Director of the UN Division for the Advancement of Women

Jolly Babirukamu, the visioner of the Consultation as well as Priscilla Julie, the Regional Link Women for Africa for IAWN, were appreciated. The Design Team, which is inclusive of Assah Mgonja and Joyce Ngoda, was also recognized.

The main thrust of The Observer’s address to the women is to the effect that in concert with all women in development, African Anglican women should be in the forefront of

the campaign and implementation of the MDGs and BPfA and to monitor as well as ensure their compliance in their Provinces. The objectives will be realized when the women are relevant, radical and responsive

3. (a) ACC – (structure & composition) - Mrs Jolly Babirukamu

Before she started the presentation, Mrs. Babirukamu read out a letter from the International Coordinator, Alice Medcof. She sends greetings to all the ladies and regrets that she could not make it to the meeting. She reminded the ladies that as African Anglican women we must take the opportunity of time and bring about the required change in Africa. We must also make use of our tools – the UN instruments – namely the BPfA & MDGs to effect change. (see appendix 5)

Jolly explained that the Anglican Communion is a body of all Anglican Provinces. There are 4 instruments of Unity.

- a) Archbishop of Canterbury – head of the community
- b) The Lambeth Conference –held every 10 years
- c) The Primates Meeting – Archbishops Meeting
- d) Anglican Consultative Council. - Bishops, clergies & lay persons (the only organ where women are represented but very few. It has been recommended that when a Province nominates its candidates to the ACC preference should be given to women if there is only one candidate being nominated as a laity.

The structure of the ACC from bottom to top is as follows: - Parish Church Council, Diocesan Synod, Provincial Synod then Anglican Consultative Council.

ACC Standing Committee - consist of 9 members, 4 of which are women. These members were elected from Anglican Consultative Council.

There are few ACC Networks & Commissions, which have to find their own funds and they all have a Coordinator. The IAWN falls under this umbrella.

3 (b) International Anglican Women’s Network (IAWN) – history, mission, objective – by Revd Margaret Rose

Revd Margaret Rose gave a short history of IAWN and how it is run. She further explained the difficulties that not all the ladies possess a computer and as the IAWN has been communicating on emails it has not been easy. That it is not easy without a desk for women. Very few provinces have a women’s desk. She also clarified that the IAWN includes all women inside and outside the Mothers’ Union that is it is not necessary for them to be MU members but ANGLICAN WOMEN.

After Revd. Rose’s presentation the following issues were raised:

- a) Find ways to bring IAWN representatives together through regional meetings, UNCSW or at other relevant fora.

- b) Where possible, provincial links to IAWN should also be the delegates to UNCSW
- c) The e-mail list of IAWN should be expanded so that those who want to know what is happening really can get to be informed
- d) Technology – Find ways to communicate through email as well as other means – perhaps through Provincial Offices
- e) Find ways to facilitate communication and continuity among the women for long term representation at meetings
- f) Insist that Church meeting agendas have women’s work on them and reporting on women’s gatherings should go beyond women’s groups.
- g) Representatives should report to all women – not just to their particular groups and especially not just to their leadership.
- h) The need to restructure the Network and propose means of funding it
- i) Prepare a job description of IAWN International Coordinator.

4. ACC 13 RESOLUTIONS - Impact on women -Mrs. Joyce Ngoda / Mrs Phillipa Amable

The African Anglican women in Dar es Salaam also discussed the ACC 13 resolutions and how they related to the concerns of women. The ACC Resolution is an Instrument of the Anglican Communion. There are 54 resolutions, of which a large number talk about women. Women are not well represented in ACC, for the Archbishop of Canterbury is a male, the Primates are all male and the Lambeth is dominated by Bishops who are all men. The only organ that has women is the ACC and here also only 23% are women. Therefore the need to pursue all the resolutions and see how much has been decided on our behalf.

Participants were then divided into three groups to discuss the 55 Resolutions of ACC – 13 (see appendix 6) Many of the resolutions that emerged were as a result of this discussion.

GROUP REPORTS

GROUP ONE

- R1 - We give thanks for the new Archbishop of York. We recognise that the position is the second highest position in the Church of England, that he is the first Black Archbishop and that he is from our continent –Uganda.
- 2 - We fully support the “Instruments of Unity” and we urge that this instrument will further assist to promote women’s advocacy and concerns.

- R3 - We note with joy in our hearts that soon the ACC will receive the status of charitable organization working for all God's people and that she will continue to promote and do evangelical work throughout the communion
- R4 - We take note of the constitutional change to be implemented and we urge that the ACC will further invoke the provisions of having women duly represented.
- R5 - We also note of the review of the ACC Procedures and these procedures if duly followed will facilitate having women on the Council. Moreover, as this resolution is relevant to the chair and vice chair, we look forward to having a woman emerge as chair or vice chair; or women in both positions.
- R6 - We support the request to circulate the agenda in advance, thus further enriching the debates at meetings.
- R8 - We take note that the budgets for the years 2006-2008 were adopted and approved and we assume that it has taken into consideration women's issues/ needs.
- R9 - We note that this resolution promotes equity and therefore urge that care is taken to seek out women traders and suppliers in the supply of beverages, fruits and water for use at meetings of ACC. This would in turn assist them to become economically successful.
- R10 - We note with disappointment that the decision taken to disallow the US and Canadian delegations from sitting at the ACC and other bodies of the ACC took away the voices of the only two women bishop delegates to ACC who speak for all women and issues that are central to their needs.
- We certainly hope the divide will not be existent by the time of the Lambeth Conference in 2008.
- R11 - We pray that due reconciliation within the Communion is achieved by the next Lambeth Conference.
- R12 - We take note that this resolution encourages all concerned parties in the issue under focus to listen to each other: that is the "Listening Process". We assume that lots of consultations and research will be done and the matter will be taken up at the next Lambeth Conference. We also encourage our Primates/Bishops to engage in these consultations within their province and diocese.
- R13 - We note with disappointment of the cancellation of the proposed Anglican Gathering in 2008 and we look forward to a future Anglican Gathering.
- R14 - We acknowledge the publication "Conversations Around the World" and encourage women and IAWN members to study and reflect on this publication and take part in any future consultations on this issue.
- R15 – R22 - We take note that ecumenical outreach fosters unity at the grassroots level. It has a positive impact on these denominations by encouraging them to work together and help one another.

GROUP TWO

- R24 - R25 - We take note of the different reports received and hope that women theologians are represented on both commissions of Ecumenical Relations and Theological and Doctrinal Commission.
- R29 - We fully endorse and support the report of the Anglican Observer at the UN and recognize the impact on all the provinces of the Communion. We seriously urge the communion to appoint a provincial link person to the to the ACC-UN Office.
- R30 - We acknowledges Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea 's devoted work for the past 4 years as the Anglican Observer at the UN. We encourage that a suitable qualified woman is identified to replace her.
- R31- We fully support the Report of the ACC Provincial Delegation to the 49th UN Commission on the Status of Women and encourage the Anglican Communion to take serious note of the recommendation and requests of that of the ACC UN Office.
- R32 – 35 - We support and affirm the reports and recommendations of the different Networks within the Anglican Communion (Environmental, Family, Indigenous and Inter Faith Concerns) and also fully endorse the steps being taken to fulfill their task.

GROUP THREE

- R36 - We affirm the statement by the Anglican Peace and Justice Network (APJN) and encourage the Anglican Communion make use of the ACC – UN office to advocate peace.
- R37 We reaffirm and support initiatives taken by the APJN and urge the Church to take a stance in this matter.
- R38 - We support the need of visitation to the regions of conflict and instability and encourage Churches and IAWN members be more involved in peace building in order to bring an end to these conflict.
- R39 - We reaffirm the recommendation of the APJN that encourages the theological training takes into serious consideration of gender.
- R41 - We endorse the report and recommendation of the APJN and encourage churches and IAWN members to organize seminars on awareness of environmental issues.
- R42 - We support the report of the International Anglican Women's Network and encourage the Primates to identify a provincial link person to link with the region.

- R43 - We support Resolution 43 and encourage churches and IAWN members to provide youth with opportunities and listen to their voices
- R44 - We support the need to pursue the mission of evangelization in Congo and the necessity to network with the council and IAWN members.
- R46 - We support this Resolution on Corruption. We recommend that the streamlining and dissemination of Provincial Diocesan Constitution, Administrative Guidelines and Reports will encourage transparency in Church matters.
- R47 - We take note that Church should be in the forefront to act and that they should support also through prayers.
- R48- We approve the various methods by which African countries are seeking to ensure fair trade and recommend that the Archbishop of Canterbury intervenes in this regard by reminding the leaders of the G8 states of their responsibilities to eradicate poverty in the world.
- R50 - We support the recommendation from the Anglican Church of Australia for the creation of an institution of Safe Ministry Task Force in every Province and seek from all Provinces their commitment to high standard of care for all young and vulnerable people.
- R51 - We note the social and historical imbalance of Zimbabwe and we encourage the Primate to identify a Provincial link with whom the contact person in the region would liaise.
- R53 - We welcome the initiative taken in 2004 by the Africa Anglican Bishop's Conference to discuss problems faced by the African dioceses and encourage them to hold more of such conference. We encourage the Bishops to be accompanied by their wives on such occasions.

5. PROVINCIAL PRESENTATIONS ON BEIJING PLATFORM FOR ACTION (BPfA) & MILLENIUM DEVELOPMENT GOALS (MDGs)

The delegates discussed their province's experience with the Beijing Platform for Action and the MDGs. Throughout Africa, both church and state are taking the MDGs quite seriously and are working on the goals within the context of each country's realities. Yet, there is more to be done in order to achieve the goals by 2015.

The following are brief Country reports

a) BURUNDI

Burundi has been at war for a long time, but is now recovering from the effects. Despite this situation, some progressive steps have been taken concerning the Beijing Platform for Action as well as the Millenium Development Goals.

On Education and training for women, there is a literacy program as well as opportunities created for women to meet and discuss issues such as poverty, empowerment of women, education of children, environmental issues – e.g. the provision of clean water, firewood, etc, and violence against women. They discuss about ways of changing the mentality because sometimes, the women themselves are obstacles to their own development.

They also look for ways that they can use to deal with difficult issues before they seek help from outside. A lot has however been achieved especially in sending children to school. On the whole, the Anglican churches are working hard to offer skills to the women, but often lack financial resources which ultimately hamper the implementation of the MDGs and BPfA.

On HIV/AIDS program, the church has established an office to fight the pandemic in each diocese and at the provincial office. There are now 6 permanent staff who also deal with micro credit support to victims of HIV/AIDS.

As far as power and decision making are concerned, Burundi has no problem because women are ordained. The problem is only to educate those women eligible for positions at decision making levels.

b) MALAWI

Progress Report on MDGs

1. Established a National AIDS/HIV office and coordinator employed 2 years ago.
2. Free primary education started 11 years ago. This has resulted in increase in the number of children attending school.
3. To promote gender equality in decision making there has been an increase in female members of parliament after last year's general elections
4. Under-five clinics started in most parts of the country. Expectant mothers are taught how to care for themselves and good nutrition. Encouraging expectant mothers to go for VCT and now Government provides ARVs in select hospitals in all the regions of the country.
5. Awareness Campaign for protecting the environment by stopping deforestation launched by the government and churches. People encouraged to plant trees and not farm along river banks.
6. Churches and government are working to provide boreholes in villages to provide clean water to rural communities.

c) CONGO

- i. Reduce extreme poverty: reinforce the capacity of women in the culture
 - Fruit planting projects
 - Loans for business project
- ii. Violence against women: conducted seminars with couples, as we know all begins at home
- iii. Equal opportunities in education for both girls and boys

- iv. Reduce infant mortality: seminars on the subject of early marriages, spacing of children, and teaching family planning
- v. Environment: This is mostly in the hands of the government
- vi. HIV/AIDS and Malaria: Several conferences have been conducted, especially to encourage young couples to be tested before marriage. For those who are married, they are counseled to be faithful, but there are problems as most men refuse to be tested. As for malaria, families are being trained and encouraged to use mosquito nets.
- vi. Appreciation goes to the Bishop of Katanga and the Diocesan Synod, who have accepted 50% women representation at all levels of decision making. Women are also being sent for theological studies.

d) KENYA

MILLENNIUM DEVELOPMENT GOALS IN KENYA

1) *Eradication of poverty* – education is a route out of poverty.

The introduction of free primary education in Kenya by the NARC government under the Leadership of H.E. Hon. Mwai Kibaki has been welcomed by many and has seen many children both boys and girls and even older people enrolling in schools. This has increased literacy in the Country and many people are able to tackle problems as they occur in their day-to-day lives. There are now equal opportunities for boys and girls in the education sector.

Even in prisons men and women have now been educated and many have sat for their end of year exams and have achieved good results.

The Church also has not been left behind in this and in some dioceses; there are church schools whereby they offer education to citizens who join the schools at reasonable and affordable fees.

2) *Women training in seminar for empowerment* – the church has organized seminars in many parts of the country and many women have been enlightened on matters pertaining to themselves. They have also been trained on how to live in domestic-violence free homes.

On the other hand, the government has seen women attending both local and international seminars in different parts of the world.

3) *HIV/AIDS* – Every diocese has an AIDS' desk that coordinates matters pertaining to HIV/AIDS like training, counselling, and handling stigmatization. The Mothers' Union has done a tremendous job in educating women about HIV/AIDS and also women's rights.

On the government's side, it has been able to set counselling centres known as Voluntary Counselling and Testing (VCT) centres in hospitals, clinics whereby the infected and affected persons gain knowledge on ways to combat the AIDS menace.

- 4) *Projects for orphans* –home care done by villagers – Every diocese has orphans' projects and projects for widows. This helps create awareness to many people and also the issues of home based care are also discussed. There are also projects for widows to help them overcome their traumas and how to cope with lives.

On the other hand, the government has set up projects for orphans and even homes whereby these orphans are taken care of. The government have funded many of these homes to keep them going.

- 5) *Women empowerment* – In Kenya, many women have been ordained. However, we don't have women bishops in the province. It is also encouraging to report that there are many women who are being sponsored to attend local and international seminaries (Theological Institutions).
- 6) *Health* – the church in some dioceses have clinics that are standardized. This helps to give care and attention to many who under normal circumstances would not afford medical care.

The government has not been left behind in this as it is now offering free medical care in many health centres. It has been also ensured greater access to safe drinking water which has improved both the health and education profile of the population. It has also encouraged and funded many members of the communities in digging up boreholes to ensure safe drinking water.

It has also encouraged many women to take their babies to clinics for free medical check-ups. The campaign against polio in our country has seen many children living healthier lives because they are given the polio vaccines at the right age. This has reduced child -mortality rates before and by the age of five.

In many health centres and hospitals, free treatment of TB cases is offered and this has stopped the spread of this communicable disease, tuberculosis.

- 7) *Violence vs women* – talking about faithfulness in marriage – The church is in the forefront talking about faithfulness in marriage and condemning domestic violence. It has organized seminars in some dioceses whereby men and women are taught how to live in domestic-violence free homes.

Conclusion

The government and the church are working hand in hand to reach the fulfilment of MDGs by 2015. However, the church continues to pressure the government on behalf of its citizens where it is necessary. We hope that if this coalition continues in the same spirit, many of the said goals will be fulfilled.

e) INDIAN OCEAN

The position of this province on the BpFA and MDGs is not too clear for now, a policy is yet to emerge– they must develop a policy because the dioceses of our provinces may look at these instruments at different levels.

Some of the dioceses however have done some work in these areas, but on a small scale, more needs to be done. Such programs like HIV/AIDS, Education (Family issues) and empowerment sessions have been held. However, more can be done by the churches that is they have to be involved in the current affairs of the country.

It must be noted that the issue of gender has not been entirely exhausted. Women themselves lack the courage to take leadership roles. A research is called for in this area to know exactly where the gender issue stands.

The clergy and others in leadership roles need to be trained so that they can come forward and talk on issues and be in informed position to formulate policies.

f) SOUTHERN AFRICA

Progress on the MDGs

- Strategize planning meeting in March with clergy and laity present. Discussed the challenges of women's emancipation, poverty alleviation HIV/AIDS etc
- At Provincial Synod July 2005 established a Human Development Fund for Southern Africa. Each diocese committed to giving 0.7 percent of annual budget to this Fund.
- Agreed at Provincial Synod that each Diocese would be a mini-conference on MDSs.
- At Provincial Synod agreed to set up a Gender Desk. A Task Team established to look into its structures and financing.
- HIV/AIDS Ministry established 3 years ago. Having trained HIV/AIDS facilitators in each diocese including MU and Anglican Women Forum (AWF) members. The goal is to have a full-time HIV/AIDS worker in every Diocese.

g) WEST AFRICA

Women Ministry: There was a national congress – very successful at Kumasi. There is potential for training of women by Kumasi Diocese – a breakthrough for Ghana. Liberia and Gambia have women priests.

MDGs: The government of Ghana has been good with these. There are laws properly enacted, but it is extremely difficult to overcome cultural setbacks.

HIV: The Church has provided a national framework for the involvement of the church in matters concerning HIV/AIDS

Education: The Church has many schools, but students are not evangelized. In Ghana, the Anglican Church is trying to establish a university but there are serious financial constraints.

We find that where the Bishops are pro women, the prospects of advancement of women are extremely good. The Bishops of Kumasi and Accra (as well as the Primate), are such people, and women therefore recognize that this is their time.

Education of the girl child is good, and so is education of children generally. There is still high infant mortality and maternal deaths at childbirth.

h) NIGERIA

The Church in Nigeria is aligned with the Government in the realization of the MDGs and BPfA.

HIV/AIDS and other Health Issues

The Province has established a structured framework to deal with the pandemic.

- a) Congregations get addressed on the issue by medical experts during services, from time to time.
- b) Seminars and workshops are organized.
- c) Counseling sessions are conducted while intending couples for marriage are especially encouraged to get tested before concluding marriage plans and to remain faithful to each other.
- d) Test centres are financially subsidized to encourage more people to know their HIV status.

Needless to say that the fear of AIDS is the beginning of wisdom.

Eradication of Polio

There is a conscious attempt to eradicate polio among children by the church and the Government. Polio vaccines are now more readily available and adequate enlightenment campaigns are on. However, maternal and infant mortality rates are still intolerable.

Poverty Alleviation

Women are particularly empowered by the church as it :

- a) establishes vocational centres for women
- b) regularly organizes seminars and workshops
- c) assists in the acquisition of entrepreneurial skills and development
- d) makes available micro credit finances
- e) establishes thrift and co-operative schemes ,all in an attempt to encourage women to generate their income and be less dependent.

Gender Equality

The Province of Nigeria provides for due representation of women at decision making levels in its constitution .Ironically, while the head of the laity is a woman, women are not allowed to be ordained. A referendum recently conducted shows the state of unpreparedness of the women for this all important role as it reflects that the ordination of women is not yet acceptable. Women deacons may however be appointed shortly. The various parish councils however continue to comply at their levels of church administration.

Education

The church has continued to work closely with the government in this area. While the government has continued to make primary education compulsory and free, (although enrolment dwindles by the day in government schools) the ratio of the educated girl-child has continued to rise considerably. In furtherance of this laudable objective, the Church of Nigeria (Anglican Communion) recently established a University- Archbishop Ajayi Crowther University, Oyo, Nigeria.

Environment

Sadly, gas flaring and needless industrial pollution have continued unabated in the Niger Delta area of Nigeria which leaves the women and children with poorer health situations to contend with, while their means of livelihood get impaired. This remains a great challenge to the Church and State.

Violence

While there is a fair reduction in reported domestic violence against women, political violence is on the upsurge as the nation coasts towards the 2007 national elections. Women suffer ultimately as the political violence and assassinations leave in their wake, helpless widows and their children with challenging economic problems.

Corruption

The war against corruption is raging both within the Church and State. The church on its part organizes seminars and workshops for its priests and laity from time to time to check the dangerous practice, while the government recovers stolen money from the treasury and also prosecutes looters in the courts of law.

i) TANZANIA

The government has passed two bills: The Land Act and The Village Land Act which have given women equal access to land use and ownership.

Women groups have been facilitated with credit and training in entrepreneurship skills
Women have been assisted to take part in national and international trade fairs
On education, gender parity level is 50%

The Constitution has enabled women's representation to reach 30% by 2005

The Church

The Provincial Constitution has addresses the issue of representation in various decision-making organs, although the implementation is slow. For example, the position till date is: General Synod 18%; Standing Committee 6%; Finance Committee 11%; Education 41%; ACC 33%, WCC 33%.

Education

Theological education for women is minimal.

On secular education, special consideration is given to women, the disabled and the poor.

Development

Women have been empowered to initiate programs to address poverty alleviation, diseases (HIV/AIDS, malaria), etc. Women are encouraged to mobilize local resources to address dependence on external resources.

Health

The church has launched a number of programs to improve women health, such as Mother and Child, HIV/AIDS desk, etc.

j) UGANDA

The Mothers' Union work include:

- a) Family Life program
- b) Income generating projects
 - Poultry
 - Tailoring
 - Schools
 - Day care centers
- c) Services
 - Secretarial bureau
 - Catering
 - Home care visits
- d) Counseling
 - Pre marital
 - Marriage
 - Parenting
- e) Capacity building
- f) Workshops
 - Domestic violence
 - HIV/AIDS awareness
 - Peace building and conflict resolutions
 - MDGs
 - Women and health services
 - Leadership skills
 - Reproductive Health issues
 - Parenting skills and styles
 - Counseling skills
 - Income generating skills
 - Women rights
 - Domestic Relation Bill
 - Children's rights
 - Separation and Divorce
- g) MU President
 - Policy maker
 - Voluntary
 - Elected for two terms of office of 3 years each

- h) MU Worker
 - Employed by the church
 - Paid by Mary Sumner House
 - Implementer of MU work

k) RWANDA

Rwanda joins the world to achieve MDGs:

- a) By introducing better methods of agriculture, fighting corruption and halting smuggling, privatize some government property, etc
- b) Children get lunch at school provided by the ministry of education
- c) Promoting gender equality by encouraging the girl child to go to school, free primary education. Allowing women to take part in leadership on all levels and has 48% of women's representation in the parliament, the highest percentage in the whole world.
- d) Social workers have been put in place to advise people on how to advise mothers when pregnant and encourage them to have their babies in hospital. This has cut down the % of women and young children dying.
- e) All Rwandese have been sensitized on HIV/AIDS. The government and the Church have good programs for all different groups in society.
- f) Use of polythene bags has been banned, protect soil by planting trees, introduction of the use of economical charcoal stoves.
- g) Rwanda has encouraged tourists and international leaders to visit and work in partnership with the world. It has also received the blessing of having its debts cancelled.

l) SUDAN

The Episcopal Church of Sudan has been very much victimized by war situation, which has created a lot of problems. War has brought poverty, illiteracy, poor health and more.

In the context of MDGs, we as Anglican African women should through our network promote prayers, sharing of ideas, helping some of us to get resources in order to achieve the MDGs.

The Mothers' Union groups started training workshops for empowerment of women with leadership skills, small projects – such as chicken keeping, making bricks, nursery schools, grass cutting for cash, cultivation, etc. All these are aimed at fighting hunger, to get some money to educate children and pay for medical care.

Due to the many problems facing us, we need outside support to make us move forward.

6. PRESENTATION: WOMEN - BRIDGING THE GAP IN THE ANGLICAN COMMUNION

What is the voice of African women on the divisive issue of sexuality was the main question. Participants from all provinces gave their views and opinions. There are definitely challenges ahead. The question was put forward, whether “a gap existed and if so, was it unbridgeable”.

While some African provinces have broken relationship with ECUSA (e.g. Uganda), others have an impaired relationship, while others are silent. Unfortunately, even those who have broken relationship did not consult the laity.

Some participants were of the opinion that Africa has more pressing issues such as HIV/AIDS, negative effects of polygamy, poverty, environmental degradation, wars and their effects, etc. to contend with.

After a lengthy discussion, it was agreed that Resolution 12 of ACC 13 be affirmed.

8. CLOSING PRAYERS

Participants shared prayers at 7.00 p.m. led by Mr. Jolly Babirukamu.

After dinner participants watched the documentary film on UNCSW - 2005

DAY THREE PROCEEDINGS WEDNESDAY 26TH OCTOBER 2005

1. DEVOTION

The morning devotion was led by Revd Dr Beverley Haddad.

2. Presentation: Call to Leadership by Revd Joyce Kariuki

The Revd started off as reminding that good leadership is necessary for we suffer have suffered and are suffering with bad leadership. Hence the women must do something – in our own small ways. The women leaders need to identify their areas of strength and weakness (capitalize on strength and minimize on weakness) and work together. It is very important that we should not fight for power among ourselves but we should know our job that we have set out to do.

What is leadership?

- serving others, enabling, facilitating to achieve their full potential
- an influencing process
- we need to avoid bias, and build positive interactions
- A leader is called to help others personally, politically and economically
- With leadership comes power. It has to be acquired skillfully and actively.

We seek power through:

- a) Know your job, yourself and the people you are working with
- b) Know yourself – strengths and weaknesses
- c) Set the example – in all spheres of life, a leader is a role model
- d) Care for people – without people there is no need for a leader
- e) Communicate – this is a strong need to communicate to others
- f) Educate – yourself and your people, must give others a chance
- g) Equip – need to equip the people with the necessary resources to accomplish results
- h) Motivate – have to motivate people
- i) Accept responsibility – for better or for worse
- j) Develop teamwork –

The Revd cited a few examples from the bible. She noted that women should get involved into politics. Deborah was a judge and a politician at a time when Israelites were in crisis. The wars on our continent have come from men.

Judges 4 – example of Deborah – a judge and politician

1 Sam 25 – Abigail – women are influential socially

Pitfalls in leadership

- lack of delegation
- insensitive leaders
- being blind to faults

She concluded with “Leadership means work – Use leadership for the Glory of God”.

3. OPEN DISCUSSION - THE STRUCTURE OF IAWN

- a) Membership
- b) Provincial appointments
 - Proposal for Primates to appoint a provincial links person in each province in consultation with the Regional Coordinator. Coordinator will have to write to the Primates.
 - Job description of the provincial links person to be determined.
- c) Regional Coordinators - Representatives
 - Latin America
 - South America
 - Africa
 - Northern America and UK
 - Jerusalem & Middle East
 - W/Asia
 - Oceania
 - Far East
 - International MU Chair
- d) UNCSW link persons vis a vis IAWN link persons

- e) Terms of Reference for Provincial Link Person
 - Communicate with Coordinator and provincial women
 - Establish Diocesan links
 - Share resources (information, financial, etc)
 - Preparing annual reports to Regional Coordinator, Primate, Diocesan links)

INTERNATIONAL COORDINATOR

Recommendation: Regional Coordinators to meet urgently, and discuss:

- Fund raising
- Appointment / Election – International Coordinator
- Term of Office
- Terms of Reference
- Place of Secretariat (link with Anglican Women Empowerment Group?)

4. (a) PRESENTATION: MAKING POVERTY HISTORY (By 2015)

By: Ms Mary Mwingira Executive Director of Tanzania, Association of NGOs

Mrs. Mwingira started her presentation by highlighting the Making Poverty History in the Tanzanian context.

TANGO is spearheading a national campaign in aid of poverty alleviation. The campaign was launched on 10th Sept 2005. It captures the 8 Millennium Goals. The focus is on three areas: Quality education, quality health services, and good governance and accountability.

It is a part and parcel of global campaign. TANGO has about 60 organizations, the steering committee has 6 organizations: TNGP, Leadership Forum.

There was in July 2005, a rally to demand for quality aid and eradication of debt. The new parliamentarians will also be approached later in the year to remind them of their responsibility.

There is an appeal to work more closely with churches since they are closer to people countrywide. 80% of global wealth is owned by males. Poverty has a woman's face. How can the Church assist? Two questions were put to the floor for discussion.

1. What concrete actions can Anglican women globally and nationally take to enhance the speed of poverty eradication?

- Make Use of the ACC – 13 Resolutions
- Take note to Angela King's message
- Take heed of
- Establish literacy classes
- Provide training and Education on empowerment to both women & men
- Cooperate with other groups and men to undertake big projects
- Take action to penetrate church structures at all levels
- Network with other women groups
- Get into political system and follow up

- Ask for equal participation in decision making structures
- Commitment to undertake change
- Lobby for effective policy and legislation

2. Social delivery and policy dialogue and engagement are complementary. How can Anglican women participate to influence for better change?

- Lobby for equal representation
- Empower the Grassroot women, especially rural women, to engage in policy dialogue
- MU and other Anglican organization should take the challenge
- Engage reflective sessions on poverty – causes, effects, who can do what, how, what resources, etc
- SWOT analysis

4. (b) Presentation by Mrs Claudette Kigeme – MAKE POVERTY HISTORY

- Misappropriation of aid funds – not used for earmarked purposes
- Debt cancellation
- People dying of hunger
- Aid benefiting a few
- In Rwanda, illiteracy and poverty are linked. In Burundi there is a program on literacy campaign and through this there is discussion on HIV/AIDS, poverty eradication, education, empowerment of women, human rights, peace and reconciliation, etc

5. After lunch the delegates had a site visit to:

1. Human Rights Center in Dar es Salaam, where they were briefed on the work that goes on at the centre.
2. Tanzania Women’s Legal Centre. The Director welcomed the delegations and briefed them on how the organization assists low income earners to deal with their domestic (marital) legal matters.
3. St. Paul’s Church Ukonga. The delegates were warmly received by the Youth Choir and the Mother’s Union.

**PROCEEDINGS OF DAY FOUR
THURSDAY 27TH OCTOBER 2005**

1. DEVOTION

Revd Agnes Mukandoli (Rwanda) led the morning devotion assisted by Mrs Mugisa Isingoma (Congo) and Mrs Mary Nwai (Sudan).

The reading was taken from Romans: 12:1-end. The main areas are

1. The need to know who God is
2. The need to know who we are
3. The need to know to approach God

Vs 1-2 We should offer ourselves as a living sacrifice to God. We need to avail ourselves for God at all times. The world has its fashions and ways of life. Are we prepared to sacrifice ourselves for God? We need to have Christ in our lives and He changes our being..

Vs 3-8 After the change, we can understand God's will and the gifts we have which must be used for God's Glory.. God gives us different ministries.

Vs 9-17 Our love must be sincere, we must hate evil and love one another. We need to be at peace with all people – sharing, rejoice and live in harmony, no revenge instead we must feed and bless our enemies etc

Vs 21 Defeat evil with good.

2. A PRESENTATION: WOMEN'S INVOLVEMENT IN PEACE BUILDING AND CONFLICT RESOLUTION

Mrs Mugisa Isingoma gave a presentation on Peace Building and Conflict Resolution with reference to Congo.

Role of Women on peace in the Congo:

Some main Causes

- That conflict exist from the family, economy, culture, politics and generations
- Most women suffer in these conflicts – psychologically, emotionally, physically because they have experienced too much (seen too much deaths in all forms).
- Women have no homes, properties
- Women suffer from STDs including AIDS
- Biblical verses are misinterpreted to favour violations
-

Action taken:

- Women have done marches, rallies urging government to put an end to conflict and violence
- Women in Congo, Rwanda and Burundi met to discuss the situation
- Women are fighting against all forms of discrimination.
- The Church especially the Diocese of Katanga, collaborates with NGOs to hold training seminars on Peace and reconciliation
- Women are forming Micro Credit groups with the assistance of **the Episcopal (ERD)**

It was remarked by the presenter, that there was very little unity in the country and lack of freedom of speech does not assist any progress. How are we going to speak in unity on this matter? Things are progressing very slowly; there is the need for solidarity to

bring about change. There are very terrible stories of women being killed in the presence of their children, sometimes their bodies are cooked (grilled) and eaten as meat. As African women, there is the urgent need to team up and help one another.

She concluded that only peace will bring lasting harmony in the country and the Anglican women were requested to support each other in prayers.

- 2 B** Revd Agnes Mukandoli gave a presentation on **Peace Building and Conflict Resolution** with reference to Rwanda.

History of Conflict:

Conflict in Rwanda started in 1959. Rwandese fled to neighbouring countries - Uganda, Congo, Burundi and Tanzania. Rwanda had civil wars which culminated to the Genocide which started in 1994. The wars resulted in many widows, orphans, prevalence of HIV/AIDS and the displaced. Over one million people were killed within only three months. After the genocide, those who had left the country in 1959 began to return. They were returning home after 35 years in exile and had acquired a mixed culture.

Some of the action

The church and the Mothers' Union began to organize themselves, though it was not easy because there was a lot of mistrust. The MU leadership had to pray for God's guidance., Many seminars were held on healing and repentance. Then this was followed with many seminars on peace and reconciliation. Associations/groups were formed for victims e.g. women, widows, orphans, HIV victims etc. There were over 140 associations for women.

Studies were made on what brings division in achieving the above and the challenges and focus was made on common enemies i.e. poverty, disease and illiteracy.

Achievements

People have learned to forgive and now aim for one goal – building a united country.

The Women have a national day of coming together as a remembrance of keeping the peace e.g. light a candle to depict peace. It was noted that women comprise 53% of the total population of Rwanda. Rwanda had a successful election in 2003 where women took the majority seats.

Lengthy discussion was held after the presentation by the two women. It was noted that atrocities committed against innocent women, children and families in general in the battleground of the Great Lake Region were alarming. Some of these acts are unbelievable, were it not for the photographs that were circulated depicting the horror. It was recognized that women in this region are instruments of peace as they engage in effective peace building and conflict resolution. It was also recognized that the Mothers' Union had played a major role in peace-keeping effort not only through prayers but by organizing relevant seminars on peace and reconciliation.

Revd Dr Beverley Haddad led in prayers for all who had suffered and continue to suffer as a result of HIV/AIDS in the Great Lakes region, and other African countries. Prayers were also said for church leaders involved with effective peace in the Great Lakes region, efforts of reconciliation and reconstruction, Church leaders and Women leaders in the church.

3 (A) PRESENTATION ON THE CHURCH'S INVOLVEMENT ON HIV/AIDS – By Revd Beverley Haddad

Revd. Dr Haddad gave a powerpoint presentation and she linked gender with HIV/AIDS.

- a) Definition of gender – gave an analysis on gender, women and HIV
- b) Relationship between gender and HIV/AIDS
- c) Current picture of HIV/AIDS
- d) Why are women and girls more vulnerable to HIV/AIDS
 - biological factors
 - social factors
 - economic and political factors

- f) Role of the Church:
 - prevention
 - support
 - action including treatment, fight against poverty, church to speak to men to order e.g form support Tamar team
 - empowerment of women

- f) Sexual violence and HIV/AIDS
 - risk of young women
 - Rape (2 Sam 13: 1-22), marital rape

- g) Challenges to women
 - marital rape difficult to establish – discussed lengthily on this matter
 - no power to negotiate sex
 - parents are not able to talk on sexual matters to their children
 - to run life skill workshops which are to involve men too
 - Tamar campaign

3 (B) PRESENTATION ON THE CHURCH'S INVOLVEMENT ON HIV/AIDS By Revd Godfrey Lema – Representative of UNAIDS - Tanzania

Revd. Godfrey based his presentation on Matthew 2:18. He stated that Rachel's weeping in the aforesaid verse saved coming generations.

Mr. Godfrey Lema posited that HIV/AIDS affects everybody on the continent of Africa. In Tanzania, since the disease was discovered in 1983, the church lagged behind in cooperating with the Government in fighting the pandemic.

Role of women (What can they do?)

- a) Tackle the issue collectively –

- rally with government leaders in speaking openly about HIV/AIDS
- establish counseling centres in churches; take care of victims. Note that many sick people die because of condemnation, fear and lack of acceptance.
- b) Take advantage of what the government is offering and ensure fair distribution of drugs to the targeted people
- c) Since women are the sole custodians of children, teach them good Christian morals, values
- d) Women should bring up new ideas - start organizing visits to affected people
- e) Prepare to meet the medical costs in the near future in view of the fact that drugs are currently free for victims
- f) Come out of slumber and engage in training and counseling concerning the disease
- g) Ensure that the Church not only build big churches but also counseling centres

There are several requirements in establishing counseling centers. They should:

- a) Be equipped by dedicated and trained people
- b) Be led by people who are loving
- c) Not discriminate against victims of HIV/AIDS. The service should reach all people.

4. Plenary discussion followed

Highlights of the discussion

- i. Organize seminars/workshops for parents on sexuality (Burundi experience)
- ii. Encourage women to speak openly about sexual relationships with their husbands
- iii. Teach life skills to young people
- iv. Issue of condom is still very thorny and sensitive. It requires more careful approach
- v. Adjust our ways on how we relate to young people
- vi. Make sure the correct information is given to people
- vii. There is lack of counseling skills among church leaders (including women church leaders)
- viii. Stress on ABC – Abstain, Be faithful to your partner, Condom.
- ix. Legal training for women is essential to understand their rights

THE WAY FORWARD

HIV/AIDS AND PEACE BUILDING AND CONFLICT RESOLUTION

- a) Church leaders should have counseling skills and this should be developed at all levels of the church
- b) Primate and church leaders should discuss the plight of women
- c) Church to join in ecumenical relations/networking
- d) Counseling before marriage is important
- e) For the ABC = Abstinence, Be faithful and C for Condom – the C should change to “Comprehensive education on life saving methods which may include the use of condoms

FOR THE CONGO (how to assist Mugisa Isingoma)

- help by prayers
- Understand the situation
- Financial assistance
- Give counseling skills to women who will help the traumatized women
- Empower sister Mugisa to form a good team who will then go to other dioceses
- Show solidarity by team visits – outreach & pastoral care
- See how to help the child/soldier
- We should work together as a team = **Together Each Achieve More**

5. PRESENTATION: 50TH UNCSW MEETING (By Archdeacon Taimalelagi F.Tuatagaloa-Matalavea)

The above meeting will take place from the 24 February – 10 March 2006, in New York, United States.

Themes

Women environment
Women health
Women education
Equal participation in decision making

Preparation: Report on what is happening on the ground

6 (a) Resolutions and Statement

RESOLUTIONS OF THE INTERNATIONAL ANGLICAN WOMEN'S NETWORK (AFRICA)

We the Anglican Women from the Anglican Provinces of Africa, in consultation at the Belinda Ocean Resort, Dar es Salaam, Tanzania, from 24th to 28th October, 2005, having sought God's guidance and blessing in our deliberations, have resolved as follows:

1. To make the International Anglican Women's Network (IAWN) **relevant** to God's mission and ministry, **radical** in the way that Jesus taught us and **responsive** to the needs of those who suffer.
2. To pursue gender and women's issues in direct performance of the Mission statement of the IAWN in the belief that the empowerment of women is the empowerment of the world.
3. To affirm our commitment as African women to the work of IAWN.
4. To pursue the goal of 50% representation of women at all levels of the Anglican Communion as a matter of urgency.

5. To ensure that Women's Education, Women's Health, Alleviation of Poverty and Condemnation of Violence with Peace are vigorously pursued in all our Provinces, and to maintain womanly grace, dignity and humility in our actions.
6. To encourage Governments and the Church to implement the Millennium Development Goals(MDGs) through the implementation of the 12 critical areas of the Beijing Platform for Action.
7. To mandate the IAWN Steering Committee to seek ways and means of procuring adequate finance for the work of the Network.
8. To request all Provinces to organize conferences on the MDGs at Diocesan level.
9. To identify, nurture and resource potential women leaders that can implement IAWN Mission Statement in all Provinces.
10. To urge IAWN members, in support of Resolution 37 of the ACC 13 to take urgent action through NGOs, church organizations and civil law makers to ensure that countries take responsibility for their citizens who become refugees elsewhere and obtain the commitment of relevant host countries to do the same.
11. To urge IAWN members to request their Dioceses to undertake training in conflict resolution and social transformation and resolution
12. To immediately pursue appropriate action on ACC 13 Resolution 39 on theological education for women, and ensure their full utilization in the communion.
13. To ensure that IAWN members apply Resolution 41 of the ACC 13 in their various Provinces by supporting and encouraging education in awareness of environmental issues.
14. To ensure consultations with the Primates on the objectives and relevance of IAWN to the Communion.
15. To reaffirm the appointment of Regional Link Persons who should ensure that in consultation with the Primates, the Provincial Link Person can relate directly with them in order to enforce the IAWN objectives
16. That we strongly affirm Resolution 43 of ACC 13 to ensure the full participation of youth and women and IAWN members in all activities of the communion
17. That we note with concern the ongoing violence against women on our continent, and urge the Communion to act immediately to stop this abuse.
18. That we strongly reaffirm the Resolution 46 of ACC 13, and urge IAWN members to commit themselves to expose corruption and lack of transparency in state and church governance.

19. We note with concern, the vulnerability of women and children in the drought stricken areas of Africa, and so we affirm Resolution 47 of ACC 13.
20. To encourage the institution of a Safe Ministry Task Force in every Province in furtherance of Resolution 50 of ACC 13 and seek from the Provinces their commitment to high standard of care for all young and vulnerable people.
21. To urge CAPA to be more proactive in effecting the ordination of women in all Provinces.
22. We recognise and respect the wisdom in the recommendation by the Lambeth Conference and the ACC concerning the Listening Process and urge members to maintain this process at the forefront of discussions, commissionings and synods of the Provinces.
23. To ensure that the Instruments of Unity (Communion) as contained in Resolution 2 of ACC 13 be used to promote the advocacy of women's issues.
24. To seriously work towards the appointment of a woman to chair the ACC.
25. To ensure that diligent care is taken to seek out women traders and suppliers in the supply of beverages, fruits and water for use at meetings of ACC, in order to promote their economic empowerment.
26. We note with disappointment the exclusion from participation of the only two women Bishops at ACC 13 and continue to urge ACC and the Communion in general to keep in focus the peculiar concerns of women in the deliberations of these bodies and take account of the effect of women of the Communion of decisions adopted.
27. To pray that due reconciliation within the Communion be achieved by the next Lambeth Conference.
28. To find ways to enable IAWN representatives to attend significant gatherings like United Nation Commission on the Status of Women (UNCSW) and other relevant conferences.
29. To recommend the appointment of a suitably qualified woman to replace the current Anglican Observer to the UN at the expiration of her tenure.
30. To recommend that scholarships for theological education be specifically earmarked for women in all Provinces.

6 (b) STATEMENT OF THE INTERNATIONAL ANGLICAN WOMEN'S NETWORK (AFRICA) TO CAPA

We the African Anglican Women from the 12 Anglican Province of Africa, after having sought God's blessings and guidance in our deliberations during our consultation meeting at the Belinda Ocean Resort, Dar es Salaam, Tanzania from the 24th to 28th October, 2005, fully endorse the 53 ACC-13 Resolutions and we urge the Primates of all Provinces in Africa to devote special attention to the following:

1. to organize conferences/workshops/seminars/training on all MDG goals at the diocesan level,
2. to recognise the appointment of and support the Regional Link Person, who should work in close collaboration with the Primate and the Provincial Link Person in order to effectively implement , the objectives of the IAWN,
3. to ensure that CAPA recommends advanced training in theological education and seriously re-consider the Ordination of Women to the priesthood in all provinces,
4. to adopt and enforce a policy of equal representation of men and women on all church-related committees and groups.

5. CLOSING OF THE CONSULTATION

The closing worship service was led by Mrs Joycelyn Tengtenga (Malawi) and Claudette Kigeme at 9.30 pm. The bible passage read was Matt 5:12 – a call to be the salt and light of the world. Participants then, prayed on various issues, and concluded with the Lord's Prayer.

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List of Appendices

- Appendix 1 : Programme of the International Anglican Women's Network
- Appendix 2 : Full list of participants
- Appendix 3: Opening Address by the Rt. Revd. Dr. Phillip Bali, Dean of Province of the Anglican Church of Tanzania
- Appendix 4 : Keynote Address by Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, Anglican Observer at the United Nations
- Appendix 5 : Message from the Canon Alice Medcof, International Coordinator, IAWN
- Appendix 6 : Resolutions ACC – 13

Programme of the International Anglican Women's Network

INTERNATIONAL ANGLICAN WOMEN'S NETWORK
EMPOWERING AFRICAN ANGLICAN WOMEN

25th to 27th October 2005

Day 1 - 24th October 2005

- 7.00 - 12.30 Arrival of guests and registration
- 12.30 – 14.00 Lunch
- 14.30-16.00 Introduction/Approval Programme & Reporting team (taking of notes etc)
- 17.00 –18.30 Holy Eucharist - includes the Address by Rt. Revd. Phillip Baji, Dean of the Anglican Church of Tanzania (Provinces of Tanzania)
- 19.00 – 20.00 Dinner

Day 2 - 25th October 2005

- 7.30 – 8.00 Morning Prayers (Province of Kenya)
- 8.00 – 8.30 Breakfast
- 8.30 – 9.30 Keynote Addresss by Archdeacon Taimalelagi F. Tuatagaloa-Matalavea Anglican Observer at the United Nations
- 9.30 – 11.00 What is ACC/IAWN (Mission and objectives) – Mrs. Jolly Babirukamu and Revd Magaret Rose -
- 11.00 – 11.30 Tea break
- 11.30 – 13.30 ACC 13 Resolutions – The impact on women (Plenary/Group discussion) Mrs. Joyce Ngoda and Mrs. Phillipa Amable
- 13.30 – 15.00 Lunch
- 15.00 – 17.00 Anglican Church's response to BPFA & MDGs (Provincial presentations /views experiences /challenges)
- 17.00 – 17.30 Tea break
- 17.30 – 19.00 Women – Bridging the Gap in the Anglican Communion
- 19.00 – 20.00 Evening prayer (Province of Uganda) followed by Dinner
- 20.00 – 21.00 Film

Day 3 – 26th October 2005

- 7.30 - 8.00 Morning Prayer (Province of Southern Africa)

- 8.00 - 8.30 Breakfast
- 8.30 - 9.30 Call to Leadership - Empowerment a) Personal b) Political c) Economic
(Rev Joyce Kariuki)
- 9.30 - 11.00 Plenary and group discussions
- 11.00 – 11.30 Tea break
- 11.30 – 13.30 “Make Poverty History” followed by group discussion
Mrs. M. Mwingira, Executive Director of Tanzania Association of NGOs/
Mrs. Claudette Kigeme
- 13/30 – 15.00 Lunch
- 15.00 - 19.00 Local visits
- 19.00 – 20.00 Evening Prayers (Province of West Africa) followed by Dinner

Day 4 – 27 October 2005

- 7.30 – 8.00 Morning Prayers (Francophone countries – Congo, Burundi, Rwanda)
- 8.00 – 8.30 Breakfast
- 8.30 – 9.30 Methods of monitoring International instruments ratified by governments
(BPFA, MDG, Resolution 1325 & other Human Rights Instruments)
- 9.30 – 11.00 Women’s Involvement in Peace building and conflict resolution by
Mugisa Isingoma (Congo) and Revd. A. Mukondoli (Rwanda)
- 11.00 – 11.30 Tea break
- 11.30 – 13.30 Church Involvement in HIV/AIDS by Rev Beverley Haddad and Mr. Godfrey Lema –
representative of UNAIDS - Tanzania
- 13.30 – 15.00 Lunch
- 15.00 – 16.30 Way Forward - 50th UNCSW Meeting – (continuity of representation/delegates of all
Provinces)
- 17.00 – 18.30 Consultation -

Day 5 – 28th October 2005

- 7.30 - 8.00 Morning Prayer
- 8.00 - 8.30 Breakfast
- 8.30 - 9.30 Resolutions/statements and Evaluation
- 9.30 – 11.00 Closing ceremony

Departure of participants by midday.

LIST OF PARTICIPANTS
DELEGATES

NAMES	PROVINCE
Mrs. Claudette Kigeme Anglican Church of Burundi P.O. Box 2098 Bujumbura, BURUNDI Tel: 00257 921 729 (Mobile) 00257 224 389 00257 229 129 (fax) E-mail: peab@cbinf.com kigemeclaudette@yahoo.fr	Burundi
Mrs. Joselyn Tengtenga P.O. Box 30220 Blantyre 3 MALAWI Tel: 00265 264 12 18 Email: sutenga@sdp.org.mw	Central Africa
Mrs. Mugisa Isingoma C/o P.O. Box 22037 Katanga Diocese DEMOCRATIC REPUBLIC OF CONGO Tel: 00243 997 015 392 E-mail: mugisa_umkat@yahoo.co	Congo
Mrs. Priscilla P.M. Julie C/o St Paul's Cathedral P.O. Box 44 Victoria, Mahe, SEYCHELLES Tel: 00248 717 590 (Mobile) 00248 247 633 E-mail: bjulie@seychelles.net juliethree@hotmail.com	Indian Ocean
Revd. Joyce Kariuki PO Box 57051 00200 Nairobi, KENYA Tel: 00254 0722 726 640 (Mobile) 00254 020 445 0689 (fax) E-mail: wordlinkg@yahoo.com	Kenya
Mrs. Florence Akinkoye 26 Modupe Stree Off Fola – Agoro Shomolu, Lagos NIGERIA Tel: 00234 802 311 3436 (Mobile) 00234 1473 5366 00234 1497 7556 (fax) E-mail: florenceak2000@yahoo.co.uk florenceak2000@hotmail.com	Nigeria
Revd. Agnes Mukandoli PO Box 2487, Kigali, RWANDA Tel: 00250 514 160 00250 852 2919 E-mail: pastagnes@yahoo.com peer@rwandal1.com	Rwanda

Revd Dr Beverley Hackland
School of Religion & Theology
University of Kwa Zulu-Natal
Private bag X01
Scottsville 3209, **SOUTH AFRICA**
Tel: 0027 33 260 6172
0027 33 260 5858 (fax)
E-mail: haddad@ukzn.ac.za
hackbcl@ukzn.ac.za

Southern Africa

Mrs Mary Martin Nawai
Episcopal Church of The Sudan (ECS)
P.O. Box 7576
Kampala, **UGANDA**
Tel: 00256 773 657 29 (Mobile)
00256 413 434 97
00256 412 710 14 (fax)
E-mail: ecs-kpa@africaonline.co.ug
aburumary@yahoo.com

Sudan

Mrs. Margaret B. Mpango
Diocese of Western Tanganyika
P.O. Box 13
Kasulu, **TANZANIA**
Tel: 00255 028 281 0321
E-mail: msamalia@yahoo.com

Tanzania

Mrs. Assah E. Mgonja
P.O. Box 899
Dodoma, **TANZANIA**
Tel: 00255 745 198 216 (Mobile)
E-mail: assahmgonja@yahoo.com
mu@anglican.or.tz

Tanzania

Mrs. Joyce C. Kibaja
P.O. Box 25016
Dar es Salaam, **TANZANIA**
Tel: 00255 745 802 593 (Mobile)
E-mail: joykibaja@yahoo.com

Tanzania

Mrs. Joyce Luhui Ngoda
P.O. Box 35
Lusanga
Muheza, **TANZANIA**
Tel: 00255 744 404 856 (Mobile)
E-mail: ngodajoyce@yahoo.com

Tanzania

Mrs. Jane Lisasi
P.O. Box 320
Morogoro, **TANZANIA**
Tel: 00255 741 463 277

Tanzania

Mrs. Jolly Babirukamu
P.O. Box 4277
Kampala, **UGANDA**
Tel: 00256 774 402 87
E-mail: jbabirukamu@yahoo.com

Uganda

Mrs. Philippa Amable
P.O. Box 13906
Accra, **GHANA** **West Africa**
Tel: 00233 210 244 225 101 (Mobile)
00233 21 668 215
E-mail: hodiocesanarchancellor@yahoo.co.uk
indianoceanarchancellor@yahoo.co.uk

LIST OF INVITEES

NAME	ORGANISATION
Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea Anglican UN Observer 815 Second Avenue New York, NY 10017 USA Tel: 01 212 716 6263 E-mail: unoffice@episcopalchurch.org	ACCUN OFFICE
Revd. Margaret Rose Episcopal Church Center 815 Second Avenue New York, NY 10017, USA. 1.800.334.7626 ext. 5334 E-mail: mrose@episcopalchurch.org	ECUSA
Ms Yvonne O'Neal 15900 Riverside Drive West Apt. 7C, New York, NY 10032 – 1011, U.S.A. Tel: 01 212 568 0996 E-mail: yoneal@nyc.rr.com	ECUSA
Ms Janette O'Neill Regional Director, Africa Programs 815 Second Avenue New York, NY 10017, USA Tel: 01 212 716 6279 E-mail: joneill@er-d.org	ECUSA - ERD
Ms Janis Rosheuvel Program Associate, Africa 815 Second Avenue New York, NY 10017, USA Tel: 01 212 716 6174 E-mail: jrosheuvel@er-d.org	ECUSA - ERD

Mrs. Pauline Baji

Anglican Church of Tanzania
P.O. Box 35
Korogwe, TANZANIA
Tel: 00255 748 632 600
E-mail: bajipp@yahoo.com

Mothers' Union,
Province of Tanzania

Revd Canon Cecilia Kwikima

Diocese of Mt Kilimanjaro
P.O. Box 1057
Arusha, TANZANIA
Tel: 00255 744 299 357
E-mail: dmk@africanonline.or.tz

Mothers' Union
Province of Tanzania

OBSERVERS

Ms Joan Chaytor

Anglican Church of Tanzania
P.O. Box 899
Dodoma, TANZANIA
E-mail: jchaytor@anglican.or.tz

Missionary

Ms Elizabeth Taylor

Anglican Church of Tanzania
PO Box 899
Dodoma, TANZANIA

Missionary

Opening Address : Rt Revd Dr Philip Baji, Dean of Anglican Church of Tanzania

**OPENING ADDRESS OF THE INTERNATIONAL ANGLICAN WOMEN'S NETWORK
FOR AFRICAN ANGLICAN WOMEN,
HELD AT BELINDA RESORT ON 24 OCTOBER 2005**

(BY RT REVD DR PHILIP BAJI, DEAN OF ACT)

Archdeacon Tai, Anglican UN Observer
Mama Jolly, Madam Chair
Dr Mwita Akiri, Provincial Secretary General
Distinguishes Guests
Ladies and Gentlemen.

I feel greatly honoured this evening to be here and to represent His Grace the Archbishop of Tanzania, The Most Rt Revd Donald Mtetemela, who was unable to come today due to heavy schedule. He is travelling today to Egypt for another business meeting. So he asked me to come on his behalf.

On behalf of our Archbishop and on behalf of the Anglican Church of Tanzania, I would like to welcome all of you to Tanzania, and in particular to Dar es Salaam – commonly known as the Haven of Peace. We hope that your stay will be an enjoyable one.

We would also like to give you a very big thank you for staging this meeting in Tanzania. We thank all those who have worked so hard to organize this meeting here in Tanzania.

The theme of this consultation is “Empowering African Anglican Women.” I have been asking myself, “What is empowerment?” Basically, empowerment means giving ‘the intended person’ the ability to do their work. This could be done through:

1. The right training
2. The right environment
3. The right information
4. The right tools.

This theme also brings to mind the whole question of gender equality. The principle of gender equality is enshrined in the Scriptures – “God created males and females in His image.”

Within the framework of a democratic polity, many laws in our African countries, policies, plans and programs are now aimed at women’s advancement in different spheres. Many African countries have a marked shift in their approach to women’s issues from welfare to development.

In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. Many African countries have ratified various International Conventions and Human Rights Instruments, laying a firm foundation to secure equal rights for women. Some of those conventions include Elimination of All Forms of Discrimination Against Women (CEDAW), The Mexico Plan of Action. The Nairobi Forward Looking Strategies, the Beijing Declaration, to mention just a few.

The Women's Movement and a wide spread network of Non Governmental Organizations, which have strong grass-roots presence and deep insight into women's concerns have enormously contributed in inspiring initiatives for the empowerment of women.

However, there still exists a wide gap between the goals enunciated in the constitutions, legislations, policies, plans and programs and related mechanism on the one hand, and situational reality of the status of women in many of our African countries on the other.

Gender disparity manifests itself in various forms, the most obvious being violence at the domestic and societal levels. Discrimination against girl children and women still persists in some African countries.

The underlying causes of gender inequality are related to social, religious and economic structures, which are based on informal and formal norms and practices.

Consequently, the access of women particularly those in the weaker sections of our communities, the majority of whom are in the rural areas and in the informal, unorganized sector, is inadequate in the area of education, health and productive resources, among others. Therefore women remain largely marginalized, poor and socially excluded.

Therefore this conference on empowering African Anglican women could not have come at the right time than this. In Africa today, many people are dying of poverty, civil wars and diseases. Unacceptable levels of poverty co-exist today with small pockets of wealth between nations. Churches are therefore, called to read the signs of the times and respond to the gospel imperatives of justice for all. We cannot remain silent when our 3 billion members of God's people are in Africa, and the world at large, mostly women and children who are caught up in the web of poverty and death.

Women, if empowered, can make a difference in the lives of those in need. If empowered, the African women can bring change in Africa and the world at large. So in confronting African women to these realities, they can make a change to many women and men in our African countries.

Therefore, the challenge of this meeting is to bring about the advancement, development and empowerment of African women, by looking among other areas, the following:

1. Creating an environment through positive economic and social policies for full development of African women to enable them realize their full potential
2. Enlightening participants on their rights, MDGs, and fundamental freedom of women on equal basis with men in all sphere - namely religious, political, economic, social and cultural and civil
3. Creating equal access to participation and decision making of women in social, religious, political and economic spheres of our governments and churches.
4. Creating all access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remunerations, occupational health and safety, social security and public and church offices.

5. Strengthening legal and church systems aimed at elimination of all forms of discrimination against women. Encourage changes in personal laws e.g. marriage, divorce, mainstream guardianship, property and inheritance
6. Mainstream a gender perspective in the development process, in churches and secular world
7. Economic empowerment: Since women are the majority of the African population below poverty line, and are very often in situations of extreme poverty, policies of all poverty eradication programs which specifically address the needs and problems of such women must be emphasized by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities. Globalization has presented new challenges for the realization of the goal of woman's equality. Benefits of the growing global economy have been unevenly distributed, leading to wider economic disparities and increased gender inequality through unsafe working conditions in the informal economy and rural areas. This meeting needs to enhance the capacity of women and empower them, so as to face the negative social and economic impacts, which may come from the globalization process.

I strongly believe that if women are empowered, the world will experience change for the better of all human beings.

With these few remarks, I would again wish you a good conference and a big welcome to Tanzania. And now I declare this Consultation open. Thank you for listening, and God bless you all.

Keynote Address - Archdeacon Taimalelagi F. Tuatagaloa-Matalavea, Anglican Observer at the United Nations

International Anglican Women's Network (IAWN)
Consultation of African Anglican Women
Belinda Beach Hotel, Dar es Salaam, Tanzania
24 to 28 October 2005

Greetings & Introduction: I greet you all in the mighty name of Jesus Christ on behalf of 75 million Anglicans and Episcopalians in 164 countries in the world. I also bring the special greetings from the President of the Anglican Communion, The Most Reverend Dr. Rowan Williams (who is presently in the continent attending the South/South meeting in Egypt) and from Canon Kenneth Kearon, Secretary General of the Anglican Consultative Council and it reads –

14 October 2005

Greetings to you all as you assemble for your important meeting. Never has the voice of women been more important in the life of the Anglican Communion, and I wish you every Blessing as you seek to articulate that voice on the challenges we face today.

Women bring different perspectives and concerns to issues we all face in our Communion as we seek to witness to the Gospel of our Lord Jesus Christ in our modern world. I know that with Archdeacon Tai to lead you, you will have a worthwhile and successful meeting.

May God bless you all in all you undertake in God's name.

*Sincerely,
Kenneth Kearon,
Secretary General.*

As I mentioned to you yesterday I also bring to you the greetings and best wishes for a successful meeting from the President of the United Nations General Assembly, His Excellency Ambassador Mr. Jan Eliason – he gave this greetings at the Cathedral of St. Johns the Divine when he learnt about this meeting. Ms Carolyn Hannan, Executive Director of the UN Division for the Advancement of women also wanted to wish you a successful meeting.

It is indeed my very privilege to address you and a special joy to be doing this for the International Anglican Women's Network (IAWN) and for you my beautiful Anglican sisters in Africa. I praise God for the Primates of your respective Churches for recognizing the importance of you all to be here. Of course we would not be able to have this meeting without the great support of the Primate of Tanzania, His Grace The Most Reverend Archbishop Mtetemela, His Grace the Dean of the province Rt. Reverend Philip Baji, our host Bishop The Rt. Reverend Mokiwa of Dar es Salaam and, of course the General Secretary, The Very Reverend Canon Dr. Akiri and the Anglican Church of Tanzania. Dr. Akiri had no reservations in encouraging us to meet in Tanzania. Of course they could not have appointed a better team to assist us than that of our sisters Assah Mgonja and Joyce Ngoda. Assah deserves our utmost congratulations and gratitude for all the headaches we gave her for the local arrangements. Assah, I am sure you are looking forward to see the back of us all so you could have some rest.

I also wish to acknowledge with much pride and gratitude, the roles of two other sisters. Firstly to Jolly Babirukamu (who offered herself to be the focal point for women at the ACC Standing Committee). We thank Jolly for her vision about having this consultation. Jolly was duly resourced by the Anglican Women's Empowerment through the Women's Ministries of ECUSA to assist her do this work. Secondly I wish to thank our sister Priscilla Julie (the Regional Link woman for Africa for IAWN) for her determination and leadership. She rose up to the occasion with so much energy directed towards all the requirements for the consultation. These two leaders together with our sisters Assah and Joyce have been an excellent design team for the Consultation and for their sakes and for the Churches of Africa, I am praying for a productive consultation of Anglican Women – Anglican Women with attributes of the three (3) “Rs” we heard about in New York – Attributes of being Relevant, Radical and Responsive.

Your ACCUN Office will not have been able to coordinate and fund this consultation without the donations and compassion of wonderful friends who fully support this initiative. Our brother The Reverend Benjamin Musoke-Lubega provided the seed funds for the consultation. IAWN provided US\$400; the Peace and Justice Ministries of ECUSA, the ECUSA Relief and Development (ERD), as well as the ECUSA Women's Ministries. I am glad that some of the donors did not just provide the funding but they are also present here with us to give you their moral support; to share with you their skills and in turn to be enriched by your stories. Please show them your appreciation in the usual manner.

Theme of Address – Anglican Women: Relevant, Radical and Responsive:

Dear sisters in Christ. Most of you attended in New York a session which was specifically focused on making the IAWN more effective to serve the needs of Anglican women. My sister Dr. Jenny Plane Te Paa in facilitating the discussions challenged us all with three (3) concepts – the “Rs” I alluded to before. These concepts are very relevant to our task over our loaded program and fellowship as Anglican Sisters.

In Jenny's words she said that our Global Network should be “**Relevant** to God's (as opposed to man's) mission and ministry, **Radical** because that is how Jesus modeled ‘ministry’ to us, and, **Responsive**, specifically to the prior needs of those who suffer – to the needs of those who are, ‘the least among us.’”

You will be further challenged about the silent “R” that only my sister and I knew about but I will leave that until later. Our task of course may have to be directed to what compels us as Christian Women and as Anglicans to come together at this point in our lives. We must recognize that God has a divine plan for each one of us. I am sure that without God's blessings we cannot come together to meet and consult each other about the program ahead of us especially when the attention of our beloved Anglican Communion is focused on another meeting of the leadership of us all as Churches of the South. We must continue to uphold those leaders in our Prayers with much compassion for them all. May the Holy Spirit of God guide and lead them in their deliberations and may peace and compassion for “the common good of us all” determine their resolve.

As for our own meeting, I hope that we can allow the Spirit of our Creator of many Names; who is both our Father and Mother remind us of our Mission Statement as Anglicans. I am referring to this as it is the very foundation of my work and the reason why I am here with you. (Query – does anyone know about this - Quote the Mission Statement). The ministry of the Anglican Consultative Council UN (ACCUN) Office concentrates on the last three points: 3. Responding

to the people's needs with Loving Service; 4. Break down unjust structures to maintain peace and justice; and, 5. To safeguard the integrity of God's creation and to sustain and renew the earth.

The ACCUN Office flyer in your packages gives you an overview of our ministry; please take them out so you can see. Please look at it now. Yes the six (6) areas of focus of this ministry were selected in order to be Relevant, Radical and Responsive to the ACC Mission Statement. They are not easy tasks but they presented us with the opportunities to exercise the 3 "Rs." Pursuing the Gender and Women's issues was through a direct response to the Mission Statement and through a firm commitment that the empowerment of women would in turn empower their families, communities and countries to overcome poverty which has crippled the lives of God's children in the world. Briefly let me tell you some of our activities for each area of focus. (State some of the achievements).

Women in the world: The Chinese proverb "Women holds up half of the world," assumes that men are holding up the other half. If this is the case why cant women get equal participation at decision making bodies of the governments, the United Nations and the Church?

As a former UN employee, I have been working with gender issues for a long time and I wish to note with much gratitude, the many bench marks for women that were achieved due to the work of the United Nations (UN). The UN aims to achieve a 50% participation of women in decision making in its organization. The UN has achieved at least about 30%. Your Anglican delegation to CSW in March 2004 and again in 2005 called on the Anglican Consultative Council to adopt a goal of a 30% representation of women in all decision-making bodies in our Anglican Communion. You see, we discovered that out of about 800 decision-making positions in our Anglican Communion, only 30 of those are held by women.

I praise God that in June this year, ACC 13 adopted Resolution 31 which, amongst other issues required the council's attention to also acknowledge the 3rd Goal of the Millennium Development Goals (MDGs) - the need for equal representation of women in decision making at all levels and requested the provinces to work towards this goal and to report on progress to ACC14. The same resolution also encouraged the full participation of the provinces in the 2006 Session of UNCSW, which is also the 50th Anniversary of the Commission.

Our intention for participating at the CSW 2004 was three fold. It was the intention to (a) to sensitize the ECUSA sisters (especially those around New York) about gender issues as promoted at the UN so they could be bridge builders for UN issues blocked by the US government (eg. The ratification of CEDAW and for releasing funds for UNFPA work); (b) to promote awareness of the plight of the women and gender issues worldwide and; (c) to empower the Coordinator of the International Anglican Women's Network (IAWN) as well as the Director of the ECUSA Women's Ministries to be more active in implementing the Beijing Platform for Action (BPfA) adopted by 189 countries during United Nations Fourth World Conference on Women in Beijing in 1995. The International Anglican Women's network (IAWN) has been mostly dormant for about seven (7) years but with the assistance of the ECUSA Women's Ministries and with the leadership of Mrs. Phoebe Griswold, we were determined to continue to revitalize the network for the women of the Anglican Communion.

Women Empowerment: Since 2003 your ACCUN Office with much commitment from Phoebe Griswold and the Director of the ECUSA Women's Ministries established a working group now known as the Anglican Women's Empowerment (AWE). This group which now includes regional representatives (Joyce Ngoda and Bellina Mangena for Africa), greatly facilitated the participation of Anglican Women at the UNCSW sessions for 2004 and 2005. In 2004, we were blessed to have a delegation of about 80 women representing about 12 provinces. Your ACC delegation chose four (4) of the BPfA areas of focus identified by the delegates to be the priorities for concentration. These were: Women's Education; Women's Health; Alleviation of Poverty; and, Countering Violence with Peace. The overseas delegates were outnumbered by the US contingent but this provided the guests with more than one companion under an effective buddy system for the provincial delegates. This year ACC had two delegations. Our main delegation consisted of 44 women from 25 provinces and the second delegation of about 40 women represented the ECUSA. The latter delegation was very successful in lobbying for the adoption of the Outcome statement which could have been blocked by the US government.

As you maybe aware the BPA consist of 12 critical areas of focus. These are and we read together:

- Education and training for Women
- Human rights for women
- Institutional mechanisms for the advancement of women
- The girl child
- Violence against women
- Women and armed conflict
- Women and environment
- Women and health
- Women and poverty
- Women and the economy
- Women and the media
- Women in power and decision making.

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Please take time to read the reports of our delegations, which also include some of the documentation that you can use as tools to monitor the status of the advancement of women and girls in your own provinces. In addition to those reports your ACCUN Office has also copied for you the full report of the 49th Session of the UNCSW. You will find the panel discussion reports and the resolutions very educational about the good practices and the challenges that the countries continue to face.

The positive outcome of Anglican women's participation at the UNCSW sessions have been well publicized in the extensive exchanges of emails through the IAWN list serve as well as the AWE list serve. For example, at least one province has established a women's desk for gender issues and women leadership are also being promoted with the full support of some of the Churches.

Whilst we keep the empowerment of Women as our main focus we must always maintain and uphold our dignified charm and womanhood. We must pursue empowerment with much dignity and humility and be Christ like and not to neglect our woman-ness. My dear sisters of Africa, it is my desire that an empowered woman is one that can change her world gracefully; one who welcomes with open arms the opportunities of challenges to exercise her skills; and, that we will live in a world where any woman has the opportunity to be herself.

We must celebrate our being women. We were the first to spread the good news “Jesus has risen. Jesus is alive.” Every Easter we celebrate that God-given gift. God chose the women because God trusted the women as being more responsible.

You see God knows and UNESO has captured it in its constitution, which stated that, “wars begin in the minds of men, and it is in the minds of men that peace must be constructed.” I will never dispute the use of gender in that particular statement; nor, the fact that it is due to man-made weapons that there is much destruction of our environment and the very fabric of a peaceful world.

During my interview for the post of Anglican Observer and several times afterwards, I was asked what I would want to be remembered by after my term in office. I referred to the office initiatives for sustainable communities and gender issues as key areas for poverty eradication. So far the book “Healing God’s Creation,” is affirmation of that commitment. Secondly I hope that the results of the CSW sessions will be empowerment for many of the Anglican women to respond to the Mission statement of the Anglican Communion. The fashionable statements these days point to the poverty alleviation and poverty eradication – I think that these wonderful concepts cannot be realized until the feminization of poverty is fully examined and attended to seriously.

In Samoa, we have a saying “E au le inailau a tamaita’i” – The legacy of women is total achievement. This came about because the community worked on an assignment to build a house for our Famous Woman Warrior Nafanua. The construction plan was; that the men will work to build the southern half of the house whilst the women worked on the northern half. Guess what! The women duly completed their assignment but the construction which has since been covered by hot molten lava still shows up to today the gaping hole where the men were to work. This was attributed to the lack of commitment of the men to what is necessary – So what’s new? This Samoan saying has greatly lent support to women’s empowerment in our country. It is also a well-known fact in our Samoan History, that only a woman, Queen Salamasina held the four Paramount chiefly titles of our Country. This never happened before her time nor since she passed away, even up to the present. The statistics for the increase of women holding Executive positions in the Public and Private Sectors keep improving – thanks also to the promptings from the UN and Non-governmental organizations.

What the empowered Anglican Women can do:

Archbishop Desmond Tutu at the United Nations mentioned his desire to start a women’s movement. “How do you educate for Peace?” he said. “Women have an extraordinary capacity for nurturing life.” No woman will want war as she cannot carry a child inside her for 9 months and then she goes and turns them into cannon fodder.

Mr. Kofi Annan, Secretary General of the United Nations said, “If you are going to reconcile at the national level, you need to bring in the women. They have a different attitude to men. Their influence and voices are extremely important. They bring equality and dimension to the discussion that men cannot.”

The Pacific Islands Forum Group during the UNCSW last March said, “We acknowledge that since religion and tradition play such an important role in our communities, there is a need for faith-based organizations to use their influence to take a leadership role in promoting gender equality.”

There are many examples I can quote that justify the empowerment of women for the “common good of all.” Women must be involved in the processes for policies that affect their lives. They are the best agents and effective partners to the Leadership in the Church and communities to implement the MDGs through the implementation of the 12 critical areas of the BPfA:

Our Anglican Sister Ms. Angela King, Former UN Assistant Secretary General & Special Adviser on Gender Issues and Advancement of Women recommended to the Anglican delegates to do the following:

- Start legal literacy training on CEDAW and national legislation
- Join networks combating violence against women and girls
- Lobby elected officials for strong and effective legislation
- Use free legal clinics and funds such as UNIFEM’s to assist in rehabilitating injured women and retraining their spouses
- Collect data at national level in order to convince policy makers and draw on data made available by the UN system
- Organize zero tolerance campaigns against violence against women
- Criticize the media, TV and cinema for glorifying violence.

Since the Anglican Congress in 2002 which is captured in your ACCUN Office Book “Healing God’s Creation,” which you may order as a further tool of empowerment for you, I have been greatly challenged to apply Micah 6:8 as a guide for our work. I therefore wish to share with you a resource for the implementation of the MDGs based on the Micah challenge:

TO DO JUSTICE: - is applicable to MDG 1: Eradicate extreme poverty and hunger
MDG 2: Achieve universal primary education
MDG 3: Promote gender equality & empower women
LOVE KINDNES: MDG 4: Reduce child mortality
MDG 5: Improve maternal health
MDG 6: Combat HIV/AIDS, malaria and other diseases
WALK HUMBLY: - by attending to Goal 7: Ensure environment sustainability
MDG 8: Develop a global partnership for development

What does the Lord requires of you?

Walk with love and care on God’s earth;

Walk with vital awareness of God’s comprehensive vision and purpose for creation;

Walk with awe and gratitude to ensure justice to the trees and rivers as well as the person next to you. They are not without purpose in God’s vision.

We must therefore examine ourselves whether we are not adding to the problem by our own lifestyles and that leads me to the silent “R” I alluded to. It stands for many other Rs – REDUCE, REUSE, REPAIR, RECYCLE, RETHINK, REPENT, REJOICE.

SOIFUA (good health to us all).

Matalavea

Archdeacon Taimalelagi Fagamalama Tuatagaloa-

Anglican Observer at the United Nations

Letter from Alice Medcof

17th October 2005

Mrs. Jolly Babirukamu, Spokeswoman for IAWN at the Anglican Consultative Council
Consultation Coordinator
Consulatatin of Anglican African Women
Belinda Ocean Resort
P.O. Box 31924
Dar es Salaam, Tanzania

Dear Jolly

Kindly pass on to the women gathered in Dar es Salaam my warmest greetings and best wishes for a wonderful time together.

Dear Sisters

I have been much troubled these last few months as it became increasingly clear to me that I would not have the money to travel to Tanzania. I want so much to be with you. Jolly and Priscilla have written several times a week urging me to find a way to attend. I thank them for the confidence they have in me as the International Coordinator of IAWN, and of the contributions I might have made to the conversations.

I know that you will be given the Grace to make the Consultation a historic one. I have every confidence in your ability to say what is needed and to discern what is best to Anglican African Women.

In addition, though, I feel compelled to offer some thoughts.

You are women, you are African, you are Anglican.

1. You are women.

As women each of you benefits from the work of the United Nations, and in particular the instruments known as:

Beijing Platform for Action, and its ancillary document passed in 2000.

The Millennium Development Goals.

Security Council Resolution 1325

The world cannot return to pre-1995. I repeat: the world cannot return to pre-1995

As women you, and I, are assured of equal rights with men – IN THEORY. But in practice, unspoken, often unrecognized, patriarchal norms continue to oppress us. In meeting together you will have the opportunity to describe African patriarchal cultures and how the UN instruments can benefit women. Further, you may identify what is lacking in these instruments and resolve to carry new information to the UN.

2. You are African

Africa is in the process of throwing off the shackles of colonialism. May you reclaim all that is good in your ancient African wisdom. This may best be done by speaking in your own language, first of all, then talking to others in other languages in a way that the wisdom is conveyed. For example, UBUNTU is a gift to the western, English mind. I have heard both Archbishop Tutu and Archbishop Ndugane say this. I hope that you identify much more African wisdom.

3. You are Anglican

Anglican analysts, theologians, ethicists, and biblical scholars, are beginning to recognize that missionaries, long ago, brought the Book of Common prayer, English liturgy and a narrow Western biblical interpretation, to Africa, all of which served you well for awhile, but now needs to be dismantled in order to allow an African-Anglicanism emerge.

4. There is so much to be done

There are many levels of conversation possible. To address all the foregoing challenges would require more time than you have. Perhaps you could keep track of areas that need further study and commit yourselves to working on them in the future.

Above all, my hope is that your deliberations will keep in mind the unity for which Jesus prayed: unity of all His faithful people – men and women.

The great strength of women is being able to keep family together: feeding them, educating the, inculcating compassion and confidence. May your meeting be one that furthers Anglican unity by celebrating your African womanhood.

In writing this I am keenly aware that I am a white English-speaking Canadian, so I ask your forgiveness if I sound as though I am preaching. In my heart I value and cherish each one of you and honour the TRUTH each of you carries within herself. May God be with you and the Holy Spirit strengthen you now and always.

Love and blessings to all.

Alice

Resolutions ACC 13

1. **The Appointment of the Archbishop of York**

The Anglican Consultative Council:

- o notes with pleasure the news of the appointment of the Bishop of Birmingham, Dr John Sentamu, as Archbishop of York, and offers its prayers and good wishes for a fruitful and happy ministry.

2. **The Instruments of Unity (Communion)**

The Anglican Consultative Council:

- a. notes with approval the suggestion of the Windsor Report that the Archbishop of Canterbury be regarded as the focus for unity and that the Primates' Meeting, the Lambeth Conference, the Anglican Consultative Council be regarded more appropriately as the "Instruments of Communion"
- b. resolves that henceforth it will use this terminology for those bodies currently known as "the Instruments of Unity".

3. **Constitutional Change (ACC to be a charitable company)**

The Anglican Consultative Council:

- . notes and approves the draft memorandum and articles proposed by the Standing Committee in order to reconstitute the work of the Council within the framework of a limited liability company as requested by ACC 11 and ACC 12
- a. authorises the Standing Committee to make such final amendments to the documentation as may be needed in the light of this Council's discussions and the views of the Primates Meeting, and in accordance with legal advice and any further comments received from the Charity Commissioners
- b. requests the Standing Committee to establish such a body with charitable status in accordance with the such approved draft Memorandum and Articles as amended as a result of any such views, advice or comments
- c. resolves to transfer to the new charitable company all the Council's assets and liabilities in due course and to wind up the affairs of the existing legal entity once the new arrangements are in place.

4. **Constitutional Change (in the light of the Windsor Report)**

The Anglican Consultative Council

- . takes note that the Secretary General has taken appropriate steps to implement and respond to the recommendations of Appendix One of the Windsor Report insofar as they relate to the administration of the Anglican Communion Office, and thanks him for this work
- a. requests that the Standing Committee of the Council and the Archbishop of Canterbury give consideration to convening a meeting of the Standing Committee at the same time and in the same place as the next meeting of the Primates, and that they facilitate the opportunity for joint sessions of business and consultation
- b. requests that the Schedule of Membership of the Council be amended to make the members of the Primates' Standing Committee for the time being *ex officio* members of the Anglican Consultative Council in accordance with the text set out in *Appendix One*
- c. resolves that the Constitution of the Council be amended by the deletion of existing Article 7(a) and replacing it with the text set out in *Appendix Two*
- d. requests that the Schedule of Membership of the Council be amended to provide that the Primates and Moderators of the Churches of the Provinces of the Anglican Communion shall be additional *ex officio* members of the Council, and that in order to achieve appropriate balance between the orders of bishops, clergy and laity in the Council that the representative members shall thereafter be only from either the priestly and diaconal orders or from the laity of the appropriate Provinces as set out in *Appendix Three*, the execution of this amendment being subject to
 - i. the Primates' assent to such a change at their next meeting

- ii. two thirds of the Provinces of the Anglican Communion giving their approval of such a change by resolution of the appropriate constitutional body
- iii. final amendment (if any) and approval by the Standing Committee in the light of such deliberations
- iv. such provisions taking effect in relation to existing members of the Council only upon the occasion of the next vacancy arising in the membership.

Appendix One

The Schedule of Membership shall be amended by adding the new category:

“(e) Ex officio members
Five members of the body known as the Standing Committee of the Primates of the Anglican Communion in each case for so long as they shall remain members of such Standing Committee.”

and that the remaining categories in the schedule be redesignated accordingly.

Appendix Two

Article 7(a) of the Constitution shall be amended to read as follows:

“7(a) The Council shall appoint a Standing Committee of fourteen members, which shall include the Chairman and the Vice-Chairman of the Council, and the members listed in category (e) to the schedule to the Constitution. The Secretary General shall be the Secretary of the Standing Committee.”

Appendix Three

The Schedule of Membership shall be amended as follows:

“(b) Three from each of the following, either two clergy (priests or deacons) and one lay person, or one priest or deacon and two lay persons.”

“(c) Two from each of the following, consisting of one priest or deacon and one lay person.”

“(d) one lay person from each of the following:”

5. ACC Procedures

The Anglican Consultative Council, within the context of the present review of the Constitution and Procedures of the Council, requests the Standing Committee to:

- . examine circumstances in which it might be appropriate for the Council to vote by Orders
- a. clarify the circumstances in which it might be appropriate to use secret ballots and to require majorities other than a simple majority
- b. examine means by which, for the time being, those Provinces which appoint only one member in addition to their Primate may be persuaded to regard the appointment of lay members as normative
- c. ensure that for the appointments of Chair and Vice-Chair one shall be clerical and one lay
- d. bring forward suggestions and proposals regarding these matters to ACC-14
- e. provide that there be a meeting of the Lay Members early in each meeting of the Council, as part of the introductory process.

6. Standing Committee Procedures

The Anglican Consultative Council requests:

- o requests the Standing Committee to circulate the agendas of Standing Committee meetings to all members of the Council prior to meetings, and the minutes of the Standing Committee meetings to all members of the Council as soon as possible following the meetings.

7. Inter-Anglican Finance and Administration Committee

The Anglican Consultative Council:

- adopts and approves the Statement of Accounts for the fifteen months ending 31 December 2003 and the year ending 31 December 2004

8. **Inter-Anglican Finance and Administration Committee**

The Anglican Consultative Council:

- adopts and approves the Budgets presented to the meeting for the years 2006-2008.

9. **Provisions at Meetings of the ACC**

The Anglican Consultative Council resolves, at all future plenary meetings of the Council, the Joint Standing Committee and the Inter-Anglican Finance and Administration Committee, where possible and practicable:

- to serve only fairly-traded beverages, fruit and other products
- a. to provide drinking water only from suppliers offering financial support for water-supply and irrigation projects in the developing world.

10. **Response to the Primates' Statement at Dromantine**

The Anglican Consultative Council:

- takes note of the decisions taken by the **Primates at their recent meeting in Dromantine**, Northern Ireland, in connection with the recommendations of the Windsor Report 2004
- a. notes further that the Primates there reaffirmed “the standard of Christian teaching on matters of human sexuality expressed in the 1998 **Lambeth Resolution 1.10**, which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion”
- b. endorses and affirms those decisions
- c. consequently endorses the Primates' request that “in order to recognise the integrity of all parties, the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council, for the period leading up to the next Lambeth Conference”
- d. interprets reference to the Anglican Consultative Council to include its Standing Committee and the Inter-Anglican Finance and Administration Committee.

11. **Supplementary Resolution of Thanks**

The Anglican Consultative Council:

- notes with appreciation the response of the Episcopal Church (USA) and the Anglican Church of Canada to the request of the Primates' Dromantine Statement
- a. expresses its thanks for the presentations made on Tuesday, 21st June; and requests the observers from those Provinces to convey those thanks back to their Provinces
- b. reminds all parties to have regard for the admonitions in paragraphs 156 and 157 of the Windsor Report.

The Windsor Report, paragraphs 156 and 157

156. We call upon all parties to the current dispute to seek ways of reconciliation, and to heal our divisions. We have already indicated (paragraphs **134** and **144**) some ways in which the Episcopal Church (USA) and the Diocese of New Westminster could begin to speak with the Communion in a way which would foster reconciliation. We have appealed to those intervening in provinces and dioceses similarly to act with renewed respect. We would expect all provinces to respond with generosity and charity to any such actions. It may well be that there need to be formal discussions about the path to reconciliation, and a symbolic Act of Reconciliation, which would mark a new beginning for the Communion, and a common commitment to proclaim the Gospel of Christ to a broken and needy world.

157. There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart. We would much rather not speculate on actions that might need to be taken if, after acceptance by the primates, our recommendations are not implemented. However, we note that there are, in any human dispute, courses that may be followed: processes of mediation and arbitration; non-invitation to relevant representative bodies and meetings; invitation, but to observer status only; and, as an absolute last resort, withdrawal from membership. We earnestly hope that none of these will prove necessary. Our aim throughout has been to work not for division but for healing and restoration. The real challenge of the gospel is whether we live deeply enough in the love of Christ, and care

sufficiently for our joint work to bring that love to the world, that we will “make every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4.3). As the primates stated in 2000, “to turn from one another would be to turn away from the Cross”, and indeed from serving the world which God loves and for which Jesus Christ died.

12. **The Listening Process**

In response to the request of the bishops attending the Lambeth Conference in 1998 in **Resolution 1.10** to establish "a means of monitoring the work done on the subject of human sexuality in the Communion" and to honour the process of *mutual* listening, including “listening to the experience of homosexual persons” and the experience of local churches around the world in reflecting on these matters in the light of Scripture, Tradition and Reason, the Anglican Consultative Council encourages such listening in each Province and requests the Secretary General:

- . to collate relevant research studies, statements, resolutions and other material on these matters from the various Provinces and other interested bodies within those Provinces
- a. to make such material available for study, discussion and reflection within each member Church of the Communion
- b. to identify and allocate adequate resources for this work, and to report progress on it to the Archbishop of Canterbury, to the next Lambeth Conference and the next meeting of this Council, and to copy such reports to the Provinces.

13. **The Anglican Gathering**

The Anglican Consultative Council:

- . remains enthusiastic about the concept of holding an Anglican Gathering
- a. thanks the Design Group for the proposed Anglican Gathering in 2008, and all others involved, for their work for the proposed gathering in association with the Lambeth Conference
- b. acknowledge that they have followed the advice of the Joint Standing Committee in October 2004 and acted responsibly with their decision that plans for the Anglican Gathering should be cancelled
- c. offers sincere thanks to the Archbishop of Cape Town and the South African team for all their work in preparation for the Gathering, and are sorry that it was not possible to proceed
- d. asks the Standing Committee to consider the viability, concept and funding for a future Anglican Gathering.

14. **Anglican - Baptist Relations**

The Anglican Consultative Council:

- . welcomes the publication “*Conversations Around the World*” as the report of the conversations between representatives of the Anglican Communion and the Baptist World Alliance, and commends it to the parishes, dioceses and provinces of the Anglican Communion as a resource for study and reflection on the nature of mission and of the way in which Baptists and Anglicans can co-operate
- a. encourages Anglicans to meet with Baptists at the appropriate level and locality and reflect on this report and on their common mission to bear witness to the salvation found in Christ
- b. offers its congratulations to the members of the Continuation Committee, especially the co-chairs, Professor Paul Fiddes and Professor Bruce Matthews, on the completion of their work, and to all those who contributed to the regional meetings
- c. requests the Director of Ecumenical Affairs to explore ways in which the conversation at international level may be developed in the future.

15. **Anglican - Roman Catholic Relations**

The Anglican Consultative Council:

- . welcomes the publication of the Agreed Statement of the Anglican - Roman Catholic International Commission (**ARCIC**), *Mary, Grace and Hope in Christ*, and the completion of the second phase of the Commission’s work
- a. expresses its gratitude to all the members of ARCIC over the last thirty-five years for their outstanding contribution to Anglican - Roman Catholic dialogue

- b. offers its thanks for the ongoing work of the members of the International Anglican - Roman Catholic Commission on Unity and Mission (**IARCCUM**), and encourages them to proceed with the work of drafting a Common Statement of Faith (which can represent the ‘harvesting’ of the convergence in faith discerned in the work of ARCIC) and with the other initiatives of common witness being developed by IARCCUM
- c. asks the Director of Ecumenical Studies to ensure that Provinces are invited to undertake a process of study of all the Agreed Statements of the second phase of ARCIC, and, in particular, that they have the opportunity to evaluate the way in which any Common Statement of Faith produced by IARCCUM might represent an appropriate manner in which to recognise the convergence of Christian Faith between the Anglican Communion and the Roman Catholic Church expressed in the work of ARCIC
- d. respectfully requests His Holiness the Pope and His Grace the Archbishop of Canterbury to proceed to the commissioning of a third phase of ARCIC and of theological dialogue between the Anglican Communion and the Roman Catholic Church in pursuit of the full visible unity of Christ’s Body here on earth, which is the stated goal for the ecumenical quest in both traditions.

16. **Anglican - Lutheran Relations**

The Anglican Consultative Council:

- . welcomes the news of the continuing establishment of closer relations between Anglican and Lutheran churches across the globe, contained in the Report of the Director of Ecumenical Affairs
- a. offers its encouragement to the newly established Anglican - Lutheran International Commission as it begins its work
- b. encourages the All Africa Anglican - Lutheran Commission to resume its work at the earliest opportunity.

17. **Anglican - Methodist Relations**

The Anglican Consultative Council:

- . welcomes the news of the establishment of closer relations between Anglican and Methodist churches across the globe, and particularly in England, contained in the Report of the Director of Ecumenical Affairs
- a. requests the Director of Ecumenical Affairs to pursue the establishment of an appropriate instrument of dialogue between the Anglican Communion and the World Methodist Council.

18. **Anglican - Old Catholic Relations**

The Anglican Consultative Council:

- . extends its greetings to the Archbishop of Utrecht on behalf of all the churches of the Union
- a. gives thanks to God for seventy-five years of shared life in communion with the Churches of the Union of Utrecht
- b. celebrates the seventy-fifth anniversary of the Bonn Agreement
- c. offers its thanks to all the members of the outgoing Anglican - Old Catholic International Co-ordinating Council for the work over the past five years, and welcomes the establishment of a new Council.

19. **Anglican - Oriental Orthodox Relations**

The Anglican Consultative Council:

- . gives thanks to God for the work already achieved by the Anglican - Oriental Orthodox International Commission (AOOIC) in their draft Christological Agreement, and urgently requests those Provinces which have not done so to offer their reflections upon it to the Inter-Anglican Standing Commission for Ecumenical Relations, in order to enable its ratification by the Lambeth Conference in 2008
- a. receives with regret the news that the work of the AOOIC is currently suspended
- b. asks the Director of Ecumenical Affairs to report to the representatives of the Oriental Orthodox churches that the Primates have now twice reaffirmed the 1998 Resolution of the Lambeth Conference 1.10 as “the standard of Christian teaching on matters of human sexuality ..., which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion” together with the affirmation

of this Council, presently meeting in Nottingham, and trusts that this will provide a sufficient basis for the resumption of the work of the AOOIC

- c. asks the AOOIC to consider whether it might examine the relationship between universal and local churches, and the processes of decision making in the life of the churches.

20. **Anglican - Eastern Orthodox Relations**

The Anglican Consultative Council:

- . receives with pleasure the news in the Director's Report of the forthcoming completion of the work of the International Commission for Anglican - Orthodox Theological Dialogue (**ICAOTD**), and thanks its members for their long-standing contribution to the quest for the full visible unity of the Church of Christ
- a. encourages the ICAOTD to move towards the publication of their Agreed Statements at the earliest convenient moment.

21. **Regional Developments**

The Anglican Consultative Council:

- . welcomes the establishment of the Communion of Churches in India, and looks forward to seeing the fruits of further co-operation between the United Churches of North and South India and the Mar Thoma Syrian Church of Malabar
- a. welcomes the covenant and Agreed Statement commitments made in Papua New Guinea between the Anglican Church of Papua New Guinea, the Roman Catholic Church and the Evangelical Lutheran Church in Papua New Guinea, and believes that they have offered a benchmark in ecumenical relations
- b. welcomes the recent covenant between the Church of the Province of Southern Africa (CPSA) and the Ethiopian Episcopal Church (EEC), and
 - i. awaits further developments in this relationship with interest
 - ii. encourages CPSA to continue to develop its links with EEC
 - iii. looks forward to the time when CPSA may be able to recommend that EEC become a church in communion with the wider Anglican Communion.

22. **Multilateral Ecumenical Instruments**

The Anglican Consultative Council:

- . sends its greetings to the World Council of Churches, which will meet in plenary Assembly in February 2006 in Porto Alegre, Brazil, and its congratulations to its new General Secretary, Dr Samuel Kobia
- a. adopts the Message to the World Council of Churches drafted by IASCER, meeting in Jamaica in 2004, which stresses the priority of Faith and Order work in the ecumenical movement
- b. requests the World Council of Churches to find ways by which the Anglican Communion can enhance its participation as a Communion in the life of the World Council, and in which Anglicans can play a full part in its life and work
- c. affirms the work of the Global Christian Forum, and encourages all Provinces to support the programme being developed by it for mutual listening across the whole breadth of the Christian family.

23. **The Inter-Anglican Standing Commission on Ecumenical Relations**

The Anglican Consultative Council:

- o receives the Report of the Director of Ecumenical Affairs on the work of the Inter-Anglican Standing Commission on Ecumenical Relations (**IASCER**), adopts its resolutions as set out in Appendix Five (pages 27 - 41) of the Report, particularly the Guidelines on Ecumenical Participation in Ordinations, and commends these resolutions to the Provinces for study and reflection.

24. **The Inter-Anglican Theological and Doctrinal Commission**

The Anglican Consultative Council:

- . receives the Report of the Director of Ecumenical Affairs and Theological Studies on the work of the Inter-Anglican Theological and Doctrinal Commission (**IATDC**), and thanks the Commission for its ongoing study of Communion
- a. encourages the Inter-Anglican Finance and Administration Committee to provide the resources to enable IATDC to meet again in 2006
- b. asks IATDC to integrate an evaluation of the Windsor Report 2004 into its continuing studies and work, and to complete its work in time to be able to report to the Lambeth Conference in 2008
- c. commends the fruitful interactive process adopted by IATDC to the Communion, and encourages full participation in its future work.

25. The Department of Ecumenical Affairs and Theological Studies

The Anglican Consultative Council:

- . expresses its heartfelt thanks to those who have in past years dedicated themselves on its behalf in the area of Ecumenical Affairs, gratefully recalling the work of Bishop David Hamid, Bishop John Baycroft and Ms Frances Hiller
- a. offers its gratitude to Canon Gregory K Cameron, Director of Ecumenical Affairs since 2003, for his Report to the Council, and its good wishes for his ongoing work
- b. offers thanks and good wishes to Mrs Christine Codner and to the Revd Terrie Robinson for their continuing work in the Department.

26. Inter-Anglican Standing Commission on Mission and Evangelism

The Anglican Consultative Council:

- . receives the report from the Inter-Anglican Standing Commission on Mission and Evangelism (**IASCOME**) entitled "Communion in Mission"
- a. expresses its appreciation to IASCOME and thanks its members for their work and dedication
- b. adopts as the mandate for the next IASCOME the text set out in their Report
- c. encourages IASCOME in its work over its next term.

27. The Covenant for Communion in Mission

This Anglican Consultative Council:

- . commends the *Covenant for Communion in Mission* to the churches of the Anglican Communion for study and application as a vision for Anglican faithfulness to the mission of God
- a. forwards the *Covenant for Communion in Mission* to those bodies of the Anglican Communion tasked to consider an Anglican Covenant as commended by the Windsor Report and the Statement of the February 2005 Primates' Meeting
- b. requests the next Inter-Anglican Standing Commission on Mission and Evangelism to monitor responses to the *Covenant for Communion in Mission* and evaluate its effectiveness across the Communion.

28. Resolution on recommendations from IASCOME

The Anglican Consultative Council:

- . receives the *Guidelines for Evangelism Co-ordinators* and recommends them to the Provinces for their use and guidance
- a. gives thanks for the Consultation of Provincial Co-ordinators of Mission and Evangelism held in Nairobi, Kenya, in 2002, and the Second Anglican Conference for Mission Organisations held in Larnaca, Cyprus, in 2003, and asks IASCOME to give consideration to holding further consultations of this kind in the future

- b. asks IASCOME to address the question of the colonial and post-colonial past and present of Anglican mission in its future work, and advise on how Anglicans may be helped to explore such issues in mission relationships
- c. receives the recommendations of IASCOME for a Mission Consultation for Network representatives, and asks the Standing Committee to explore how best to take forward this suggestion
- d. encourages IASCOME and TEAC to discern together ways in which their work may be integrated and mutually supported.

29. The Anglican Observer at the UN

The Anglican Consultative Council:

- . gratefully receives the Report of the Office of the **Anglican Observer at the United Nations**(ACC-UN)
- a. seeks the full implementation of the Millennium Development Goals (MDGs) within the Provinces of the Anglican Communion
- b. encourages the churches of the Anglican Communion to identify link provincial contacts for the ACC-UN office.

30. The Office of the UN Observer

- . expresses its gratitude to Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea for her dedicated service over the last four years as Anglican Observer at the United Nations and to the members of the Advisory Council for their invaluable work in support of the Office of the Anglican Observer at the United Nations
- a. asks the Secretary General and the Chairman of the ACC to explore whether the Office of the Anglican Observer at the UN can be continued, and in particular to consider the following matters:
 - i. the role of the Observer, the number of staff and the location of the Office
 - ii. an agreed job description for the appointment of the next Observer
 - iii. clear lines of accountability and line management arrangements through the Secretary General of the Communion
 - iv. possible ecumenical cooperation
 - v. the role of the Advisory Council, and appointment by the Standing Committee of the Chairperson of that Council
 - vi. a working budget for the next five years, and
 - vii. contributions to that budget.
- b. authorises an Appointment Committee consisting of representatives of the Archbishop of Canterbury, the Chair of the ACC, the Secretary General and a representative of the Advisory Council to select and appoint a new Observer for a term not to exceed five years, Subject to the Standing Committee being satisfied on the matters set out in clause (b) above, and
- c. requests that budgetary provision for the Office should be continued on the basis of the recommendation of the Inter Anglican Finance and Administration Committee.

31. The 49th Session of the UN Commission on the Status of Women

The Anglican Consultative Council:

- . receives and adopts the Report of the ACC Provincial Delegation to the 49th UN Commission on the Status of Women (**UNCSW**), and affirms the work of the International Anglican Women's Network (IAWN) in responding to the Beijing Platform for Action and the Millennium Development Goals (MDG), thereby carrying forward the full flourishing of God's Creation

- a. acknowledges the MDG goal for equal representation of women in decision making at all levels, and so requests:
 - i. the Standing Committee to identify ways in which this goal may appropriately be adapted for incorporation into the structures of the Instruments of Unity, and other bodies to which the Anglican Consultative Council nominates or appoints
 - ii. all member churches to work towards the realisation of this goal in their own structures of governance, and in other bodies to which they nominate or appoint

and to report on progress to ACC-14.
- b. recommends that a study of the place and role of women in the structures of the Anglican Communion be undertaken by the Standing Committee in line with the objects of the ACC “to keep in review the needs that may arise for further study, and, where necessary, to promote inquiry and research”
- c. requests that each Province give consideration to the establishment of a women’s desk for that Province
- d. thanks those Provinces which sent participants to the 49th Session of UNCSW, and encourages those who did not to review their decision in time for the 50th Session in 2006 in solidarity with all women of the Anglican Communion.

32. **Anglican Communion Environmental Network**

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

- . endorses its recommendation that all Anglicans be encouraged to:
 - i. recognise that global climatic change is real and that we are contributing to the despoiling of creation
 - ii. commend initiatives that address the moral transformation needed for environmentally sustainable economic practices such as the Contraction and Convergence process championed by the Archbishop of Canterbury
 - iii. understand that, for the sake of future generations and the good of God’s creation, those of us in the rich nations need to be ready to make sacrifices in the level of comfort and luxury we have come to enjoy
 - iv. expect mission, vision and value statements to contain commitment to environmental responsibility at all levels of church activity
 - v. educate all church members about the Christian mandate to care for creation
 - vi. work on these issues ecumenically and with all faith communities and people of good will everywhere
 - vii. ensure that the voices of women, indigenous peoples and youth are heard
 - viii. press government, industry and civil society on the moral imperative of taking practical steps towards building sustainable communities.
- a. Asks Provinces to take the following steps urgently:
 - i. Include environmental education as an integral part of all theological training.
 - ii. Take targeted and specific actions to assess and reduce our environmental footprint, particularly greenhouse gas emissions. Such actions could include energy and resource audits, land management, just trading and purchasing, socially and ethically responsible investment.
 - iii. Promote and commit ourselves to use renewable energy wherever possible.
 - iv. Revise our liturgies and our calendar and lectionaries in ways that more fully reflect the role and work of God as Creator.
 - v. Press for urgent initiation of discussions, which should include all nations, leading to a just and effective development beyond the Kyoto Protocol.

- vi. Support the work of the World Council of Churches Climate Change Action Group.
- vii. Bring before governments the imperative to use all means, including legislation and removal of subsidies, to reduce greenhouse gases.

33. **International Anglican Family Network**

The Anglican Consultative Council:

- . receives the report of the **International Anglican Family Network**
- a. thanks the members of the Network for their ongoing contribution to the life of the Anglican Communion.

34. **Anglican Indigenous Network**

The Anglican Consultative Council

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

35. **The Network for Inter Faith Concerns**

The Anglican Consultative Council:

- . receives the report of the **Network for Inter Faith Concerns**
- a. commends its insights to the Provinces for reflection in the period leading up to the Lambeth Conference 2008
- b. asks the Standing Committee to give consideration to the NIFCON request for Commission status.

36. **The Israeli Palestinian Conflict (APJN)**

The Anglican Consultative Council:

- . welcomes the [September 22nd 2004 statement by the Anglican Peace and Justice Network on the Israeli/Palestinian Conflict](#)
- a. commends the resolve of the Episcopal Church (USA) to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis, and
 - i. commends such a process to other Provinces having such investments, to be considered in line with their adopted ethical investment strategies
 - ii. encourages investment strategies that support the infrastructure of a future Palestinian State
- b. requests the Office of the Anglican Observer to the United Nations, through or in association with the UN Working Committee on Peace in the Middle East, as well as through this Council, and as a priority of that Office, to support and advocate the implementation of UN Resolutions 242 and 338 directed towards peace, justice and co-existence in the Holy Land.

37. **Refugee Situations in Africa (APJN)**

The Anglican Consultative Council:

- . supports initiatives aimed at ensuring that Burundian refugees returning from the Democratic Republic of the Congo, Tanzania and elsewhere, as well as displaced persons within Burundi, are assisted and cared for during their rehabilitation and integration by agencies of the United Nations, the European Union, the African Union and other appropriate governmental and non-governmental organisations
- a. supports the peacemaking process in Burundi, and assures the people of Burundi of our prayers during the period of their ongoing elections

- b. calls for the provision of necessary care from the international community to Congolese refugees gathered in Burundi and Rwanda border areas and other countries of Africa, and calls upon those involved in the conflict to end the killing of civilians.

38. **Conflict Resolution (APJN)**

The Anglican Consultative Council:

- . encourages representatives of the Communion to effect pastoral visits to regions of conflict and instability, especially the African Great Lakes Region, central Asian States and South Asia, Sri Lanka, West Africa, Sudan, the Korean Peninsula, and the Middle East in order to encourage the Churches in those regions to carry on with the mission of peacemaking and reconciliation, and providing care for persons displaced by conflict in those regions
- a. requests that the training of Church leaders in peace and justice and conflict transformation throughout the Communion be made a priority theological education project.

39. **Theological Education (APJN)**

The Anglican Consultative Council:

- o notes the recommendations of the Anglican Peace and Justice Network on Theological Education set out at paragraphs G, H, I, J and K of its 2004 report and refers them to the Theological Education for the Anglican Communion Network (TEAC) for consideration and appropriate action, taking gender into serious consideration.

40. **Inter Faith Relations (APJN)**

The Anglican Consultative Council:

- o notes the recommendations of the Anglican Peace and Justice Network on Interfaith Relations set out at paragraphs L, M, N, O, P and Q of its 2004 report and refers them to the Network for Interfaith Concerns for the Anglican Communion (NIFCON) for consideration and appropriate action.

41. **The Environment (APJN)**

The Anglican Consultative Council:

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

42. **International Anglican Women's Network**

The Anglican Consultative Council:

- . receives the Report of the **International Anglican Women's Network**
- a. affirms the developing work of the Network
- b. encourages each Primate to maintain regular communication with the woman or team appointed as a link with the region in which his Province is located.

43. **International Anglican Youth Network**

The Anglican Consultative Council:

- . receives the Report of the International Anglican Youth Network, and thanks the Network for its ongoing work in support of the witness of young people across the Communion
- a. recommends that dioceses and Provinces review their provision for ministry amongst young people and ensure appropriate budgetary provision
- b. asks the Standing Committee in consultation with the Secretary General to consider ways of funding the work of the Network and providing part-time administrative assistance at the Anglican Communion Office.

44. **The Province of the Anglican Church of the Congo**

The Anglican Consultative Council:

- . receives the report of the Province of the Anglican Church of the Congo
- a. recognises that the Province faces a grave social crisis which deserves the special attention of all Churches of the Communion, and especially the Networks of this Council
- b. encourages the Province to pursue its mission of evangelisation in Congo Brazzaville as a new step in the growth of Anglican faith in the francophone world.

45. The Extra-provincial Diocese of Cuba

The Anglican Consultative Council:

- . notes with pleasure the presence for the first time at a meeting of the Council of a member from the Extra-Provincial Diocese of Cuba
- a. resolves to assist that Diocese in its missionary work by making available to it resource materials on the history of Anglicanism, theological education and Anglican liturgy
- b. calls on all Provinces of the Communion to contribute, as their resources allow, to the development of Anglicanism in Cuba.

46. Corruption

The Anglican Consultative Council:

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

47. Drought in Africa

The Anglican Consultative Council:

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

48. Fair Trade

The Anglican Consultative Council:

- . gratefully recognises the efforts so far made by developed countries, in particular the G8 states, to assist developing countries with their programmes aimed at providing better health and education, as well as clean water, to their populations
- a. believes however that developed countries can assist further in the realisation of these objectives by the establishment and promotion of fair terms of trade between developed and developing countries

- b. requests the Archbishop of Canterbury, in his capacity as President of the Council, to convey to the leaders of the G8 states prior to their meeting in July 2005, a reminder of their responsibility towards the eradication of poverty in the world and the promotion of fair terms of international trade.

49. Korea

The Anglican Consultative Council:

- . expresses its profound concern about the deepening crisis in the Korean peninsula, consequent upon the announcements by the Democratic People's Republic of Korea [DPRK] that it is developing nuclear weapons and by the United States of America [USA] that it is contemplating the use of military force against the DPRK in order to prevent this
 - a. believes that, for the sake of peace in North East Asia and the world, armed conflict in the Korean peninsula must be prevented, and to that end the DPRK and the USA should renounce the acquisition of nuclear weapons and the use of military force respectively, and endeavour to resolve the present crisis through dialogue and negotiation
 - b. recognises that the origin of the present crisis threatening peace in the Korean peninsula and North East Asia lies in the division of the Korean peninsula into two states, and therefore supports and encourages the Anglican Church in Korea and other churches and organisations in Korea in their work for reunification of the two Koreas
 - c. asks Anglican Church leaders in nations with influence on the North East Asia situation to consider visiting the DPRK and the Republic of Korea and contribute in whatever ways they can to the reunification of the two Koreas.

50. Protection of Children and Vulnerable Adults

The Anglican Consultative Council,

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

(Matthew 18.6 reads: Whoever causes the downfall of one of these little ones who believe in me,-it would be better for him if a heavy millstone were hung around his neck and he were drowned in the depths of the sea!)

51. Zimbabwe

The Anglican Consultative Council acknowledges the social and historical imbalances that the people of Zimbabwe have experienced in the tenure of their land, their implications for the current crisis and the need for them to be addressed. However, the Council:

- . notes with profound sorrow and concern, and condemns, the recent political developments in Zimbabwe where hundreds of thousands of persons have had their homes destroyed and have become displaced persons within their own country, and where:
 - i. after up to two years of drought many families are dependent on relief but food distribution is often refused to those who do not support the political party in power
 - ii. those suffering from HIV/AIDS and orphans do not receive appropriate help from the government
 - iii. there are serious restrictions on democracy
 - iv. there is little freedom of speech or tolerance, and human rights are denied

- v. politicians and uniformed forces act as if they are above the law
 - vi. people are arrested, imprisoned without fair trial, and tortured.
- a. asks the government of Zimbabwe to reverse its policies of destruction and begin to engage in development that eradicates poverty
 - b. calls upon the leadership of the African Union to persuade the government of Zimbabwe to consider the humanitarian aspects of the situation in that country, and to act to remedy the suffering of the people of Zimbabwe
 - c. supports the Church of England in its approaches to the government of the United Kingdom to reconsider its policy of repatriation of refugees to Zimbabwe
 - d. welcomes the proposed pastoral visit of church leaders from South Africa to Zimbabwe to take place in the near future
 - e. assures the Christian churches and the people of Zimbabwe of its prayers in this time of national disaster.

52. **The Compass Rose Society**

The Anglican Consultative Council:

- . gratefully acknowledges the excellent fundraising and mission support work of the **Compass Rose Society**
- a. thanks the Society for its generous financial support of the Council
- b. assures the Society of its prayers in its continued work.

53. **Regional Episcopal Meetings**

The Anglican Consultative Council:

- . applauds the initiative taken in 2004 by the Africa Anglican Bishop's Conference to hold a conference of African bishops in Nigeria in order to discuss problems faced by the African dioceses and to find local solutions thereto
- a. recommends this initiative to other regions.

54. **Prayers and Greetings**

This Anglican Consultative Council send its greetings and assurances of prayer to:

The Bishop of Rome, His Holiness Pope Benedict XVI, with prayers for his apostolic, evangelical and ecumenical ministry among Christians everywhere, and with thanks for the greetings from Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, delivered on his behalf by the Revd Don Bolen.

The Ecumenical Patriarch, His All Holiness Bartholomew I, with prayers for the apostolic See of Constantinople New Rome, and with thanks for the long-standing fraternal relationships between the Orthodox Churches and the Churches of the Anglican Communion and the presence of His Grace Bishop Kallistos of Diokleia, who delivered the greetings of the Ecumenical Patriarchate.

The General Secretary of the Lutheran World Federation, the Revd Dr Ishmael Noko, and with thanks for the greetings delivered on his behalf by the Rt Revd Walter Jagucki.

The Most Revd Joris Vercammen, Archbishop of Utrecht, and the Most Revd Dr Philipose Mar Chrysostom for ensuring the presence of representatives from Churches in Communion – The Revd Wietse Van der Velde and the Rt Revd Dr Euyakim Mar Coorilos, who delivered greetings on their behalf.

Dr Samuel Kobia, General Secretary of the World Council of Churches, with thanks for the representation from Ms Teny Simonian from the WCC Office of Church and Ecumenical Relations,

The Revd Esme Beswick President of Churches Together in England, and the Revd Mark Fisher; The Revd William R. Morrey, President of the Conference of the Methodist Church of Britain; The Revd Dr Paul Fiddes, Principal, Regent's Park College in the University of Oxford, and representative of the Baptist World Alliance.

55. **Resolution of Thanks**

The Anglican Consultative Council thanks God for the ministry of so many whose dedication and service have enabled the Council to do the work of the Church:

For our President the Most Revd and Rt Hon Dr Rowan Williams, Archbishop of Canterbury; for His Grace's confident proclamation of the Word; his love, vision and scholarship, and we express our heartfelt gratitude for his stimulating reflections upon the Acts of the Apostles at our daily Bible Studies.

For Mrs Jane Williams' presence among us in Nottingham and the Archbishop's involvement in the daily life of the Council which constantly inspires the Communion which looks forward to his continued spiritual support and example.

For the invaluable presence of members of the Primates' Standing Committee: the Most Revd Peter Kwong, the Most Revd Bernard Malango, the Most Revd Barry Morgan, the Most Revd Orlando Santos de Oliveira and the Most Revd James Terom.

For our Chair, the Rt Revd John Paterson, Bishop of Auckland, who also chairs the Inter-Anglican Finance and Administration Committee; for his eirenic and encouraging guidance of our debates; for his vigilant and proficient stewardship of the successful refurbishment of St Andrews House, the headquarters of the Anglican Communion Office.

For our Vice-Chair Professor George Koshy whose enthusiastic commitment to the work of the Council has helped shape our deliberations.

For the Design Group led by Professor George Koshy, assisted by the Rt Revd John Paterson, the Rt. Revd James Tengtenga, the Rt Revd Robert Thompson and Ms Fung-Yi Wong, who enabled us diligently to discharge our responsibility to the Communion in addressing the agenda before us.

For the Standing Committee, the Most Revd Peter Akinola, Mrs Jolly Bampirukamu, the Rt Revd Riah Abu El-Assal, the Very Revd John Moses, the Rt Revd James Tengtenga, the Rt Revd Robert Thompson and Ms Fung-Yi Wong

For the Inter-Anglican Finance and Administration Committee, formerly chaired by the Most Revd Robin Eames and presently chaired by the Rt Revd John Paterson, assisted by the Most Revd Peter Kwong, the Most Revd Peter Akinola, the Most Revd Clive Handford, Canon Elizabeth Paver, the Revd Bob Sessum and Ms Fung-Yi Wong for their conscientiousness and insights on financial matters.

For the Nomination Committee led by the Rt Revd James Tengtenga, assisted by the Very Revd John Moses and Ms Candice Payne who helped us discern our future leaders.

For the Resolutions Committee led by Mr. Bernard Georges, assisted by Mrs Philippa Amable, the Very Revd Michael Burrows, Dr Tony Fitchett, the Rt Revd David Vunagi and Ms Fung-Yi Wong who helped us express our minds and priorities clearly, and for the staff support offered through the Revd Canon Gregory Cameron.

For the Bible Studies group leaders: the Rt Revd Mauricio de Andrade, the Rt Revd Riah Abu El-Assal, the Ven Kay Goldsworthy, the Very Revd Dr David Chidiebele Okeke, Mr Humphrey Peters, Miss Sylvia Scarf, the Rt Revd James Tengtenga, Miss Kate Turner, and Mr Luis Roberto Vallee.

For the dedication and service of those members for whom ACC-13 is their last meeting.

The Anglican Communion Office

For the Secretary General, the Revd Canon Kenneth Kearon who, at his first Meeting of the Council, has led a dedicated and professional team of colleagues from the Anglican Communion Office with outstanding leadership and diplomacy.

For the Director of Ecumenical Affairs and Deputy Secretary General the Revd Canon Gregory K Cameron for assisting the ACC with the work of the Council and leading us through its ecumenical and doctrinal agenda, with astonishing grasp of detail.

For the Communications team led by Canon Jim Rosenthal with assistance from Mr Rob Bergner, and from the Church of England, Gavin Drake, Steve Jenkins and David Johnson, together with Rachel Farmer from the Diocese of Southwell, and the international team of Alex Allotey, Lynn Ross, Joe Mdhela, and the Revd Alistair Macdonald Radcliffe.

For the United Nations Observer for the Anglican Communion, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavavea, and her presentation of our mission and opportunities for service at this international organisation.

For the Executive Assistant to the Secretary General, Mrs Deirdre Martin, and for Marjorie Murphy, Director of Mission and Evangelism, who not only supported the presentation of the work of IASCOME, but also undertook the management of the Meeting of the Council.

For Mr Andrew Franklin, Director of Finance and Administration, and the team from the Anglican Communion Office, Ms Lynne Butt, Mrs Christine Codner, Mrs Gill Harris-Hogarth; Mr Ian Harvey, and the Revd Dorothy Penniecooke.

For the Legal Adviser, the Revd Canon John Rees, for his counsel and assistance on legal and constitutional matters.

For Mrs Clare Amos, the Revd Eric Beresford, Mrs Susanne Mitchell, Ms Sue Parks, and Dr Sally Thompson, who assist the Networks and meetings of the Communion.

For the other staff at the Anglican Communion Office, and their support: for Mr Michael Ade, Ms Maggie Anderson, Mrs Clara Giraldo, Ms Ann Quirke and the Revd Terrie Robinson.

For the Archbishop of Canterbury's staff: Mr Chris Smith, Chief of Staff, the Revd John Corrie, the Revd Jonathan Jennings, Miss Fiona Millican, the Revd Andrew Norman, the Revd David Peck, and Mrs Sarah Walker.

For our guest speakers and presenters;

The Rt Hon Hilary Benn MP, the Revd Joel Edwards, the Rt Revd Malcolm McMahon, the Rt Revd Sebastian Bakare, the Rt Revd Michael Jackson, the Rt Revd Michael Nazir-Ali, and the Rt Revd Tom Wright,
Mr William Anderson, Dr Albert Gooch, the Revd Alice Medcof, the Revd Canon Robert Paterson, Dr Bill Sachs, and Dr Jennie Te Paa.

For our Hosts;

Bishop George Cassidy and the Diocese of Southwell, the Lord Mayor and Council of the City of Nottingham; for their warm hospitality and the reception at the Council House on Sunday 26th June 2005.

For the Volunteers and Local Organising Committee, splendidly organised by the Revd Canon Andrew Deuchar; Wendy Pearce and all the office Staff, for the Revd Helen Walker, Dr Esther Eliot, the Revd Alison Maddocks and all the volunteers, and for Carol and all the Brownies of the 1st Wollaton St. Leonard Brownies for the wonderful banner of welcome that greeted us when we arrived at Newark Hall.

For the Worship team, the Revd Ian Tarrant, Mr Adam Pullen, Mr Peter Price, the musicians, and all those others involved with the services here on the campus and at St. Mary's, St. Peters and the Minster.

For Mr Peter Siepmann and other volunteers who assisted with the technical and administrative support.

For the Organisers of the Local Visits to Capital One, The Malt Cross project, Emmanuel Church of England Secondary School, Thorney Abbey Farm, and Mansfield Woodhouse. on Thursday and for the Dean and Chapter of Southwell Minster for their hospitality in the evening.

For the local Parishes who so warmly welcomed us on Sunday 26th June: The Revd Chris Moody – at the World Mission Day, Diocese of Leicester; the Revd David Bignell and Holy Rood, Edwalton; the Ven Ian Russell, and the Southern Cluster of the Southwell Deanery; the Revd Graham Burton and Hyson Green Ecumenical Group; the Revd Philip Thomas and St. Mark's Woodthorpe; the Revd George Butler and St. Mark's Mansfield; the Revd Graham Pigott and St. Paul's Wilford Hill; the Revd Tony Cardwell and St. Mary's Eastwood; the Revd Canon Janet Henderson and St. Patrick's Nuthall; the Revd Simon Cansdale and St. Giles' West Bridgeford; the Revd Glynis Hetherington and St. Mary's East Leake; the Revd Jerry Lepine and St. Leonards Wollaton; the Revd Michael Knight and St. Mary's Chesterfield; the Revd Canon Robert Parsons and St Peter's Belper; the Revd John Fisher and St. Helen's Burton Joyce; the Revd Philip Nott and St. Martha's Broxtowe.

For the interpreters: Ben Andréo, Katie Attwood, Karine Orbaum, Carissa Richards and Judy Rous.

For the staff of Nottingham University and all who assisted in the Chapel, plenary hall, dining room, the Bible study foyer, the corridors, and shepherding us to the correct venues, the amenities and facilities rooms.

Empowering African Anglican Women

In the "Haven of Peace" - Dar es Salaam - women leaders from the 12 Anglican provinces in Africa gathered to discuss issues relating to their empowerment and survival. Topics concerning women's role in the church, in elected offices, in curbing violence, adequate health care, education, HIV/AIDS, marital rape, poverty, leadership, new ways of studying Biblical texts and others were discussed.

Held at the Belinda Resort Hotel, the consultation took place from 24-28 October. With the joyful singing of a local youth choir, a Eucharist heralded the opening of this historic event. The speaker was the Rt. Revd. Dr. Philip Baji, dean of the Anglican Church of Tanzania. He brought greetings on behalf of the Most Revd. Donald Mtetemela, who was attending the primate's gathering in Cairo. Bishop Baji noted that "Women if empowered, can make a difference in the lives of those in need."

This was a meeting of the African region the of the **International Anglican Women's Network** (IAWN). Priscilla Julie is the region's link coordinator, as well as a key organizer of the meeting. The Empowering African Anglican Women consultation was the brainchild of Jolly Babirukamu, a teacher and counselor from Uganda, and the IAWN representative to the Anglican Consultative Council. IAWN is a network of the Anglican Communion which enables women's concerns to be voiced in the councils of the church.

The moderator of the meeting sessions and keynote speaker was the Anglican Observer to the United Nations, Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea. She brought greetings from Canon Kenneth Kearon, Secretary General of the Anglican Consultative Council. Archdeacon Tai noted that her office "will not have been able to coordinate and fund this consultation without the donations and compassion of wonderful friends who fully support this initiative." Some of the donors present were Episcopal Relief and Development, represented by Jannette O'Neill and Janis Rosheuvel, and the director of the ECUSA Women's Ministries, the Revd. Margaret Rose, who gave a short history of IAWN. The women expressed heartfelt thanks to Phoebe Griswold, IAWN's patron, for her enthusiastic support. The Rt. Revd. Catherine Roskam, Suffragan of New York, sent greetings via Yvonne O'Neal. Bishop Roskam reminded the women of the power they already have. She said that "as always for Christians, we must use our power for good. We must use it to remain in communion and to put before the councils of the church the issues that most effect women."

Archdeacon Tai urged the women to continue to make IAWN to be more effective to serve the needs of women within the context of three R's: relevant, radical and responsive. By the end of the consultation, the women resolved "to make the IAWN relevant to God's mission and ministry, radical in the way that Jesus taught us and responsive to the needs of those who suffer."

Our **Observer to the UN**, with her characteristic enthusiasm, gave an overview of the activities her office has been pursuing on gender and women's issues as they relate directly to the mission statement of the ACCUN Office. In elucidating what empowered Anglican women can do, Archdeacon Tai quoted Archbishop Desmond Tutu ("Women have an extraordinary capacity for nurturing life. No woman will want war as she cannot carry a child inside her for nine months and then she goes and turns them into cannon fodder.") and UN Secretary General Kofi Annan ("If you are going to reconcile at the national level, you need to bring in women. They have a different attitude to men. Their influence and voices are extremely important.") Our Observer

said that these examples she quoted justify the empowerment of women for the "common good of all."

Archdeacon Tai urged the women to apply Micah 6:8 as a guide for implementing the Millennium Development Goals (MDGs). She further challenged the women to look at what she calls the silent Rs: Reduce, Reuse, Repair, Recycle, Rethink, Repent, Rejoice.

The African Anglican women in Dar es Salaam had a full agenda. They discussed the ACC-13 resolutions and how they related to the concerns of women. Many of the resolutions that emerged were as a result of this discussion. The woman discussed their province's experience with the Beijing Platform for Action and the MDGs. Throughout Africa, both church and state are taking the MDGs quite seriously and are working on the goals within the context of each country's realities. The NGOs in Tanzania have taken a refreshing approach to the MDGs by restating them in positive terms, according to Mary Mwingira, a guest speaker. The focus is on three areas: quality education, quality health services, and good governance and accountability. The Tanzanian NGOs are well-organized and are truly committed to making poverty history.

The women told of the atrocities committed against innocent women and children in the battleground of the Great Lakes region. Some of these acts are unbelievable, were it not for the photographs depicting the horror. Women in this region are instruments of peace, as they engage in effective peace building and conflict resolution. The Mother's Union has played a major role in peace-keeping efforts not only through prayers but by organizing relevant seminars on peace and reconciliation.

Godfrey Lema, a guest speaker, called the women to action for he believes that the solution to the AIDS pandemic and many other ills in society will be brought about by women's ideas. He said women should challenge some of the old customs such as female genital circumcision, which is not only unnecessary and painful, but also increases the incidence of HIV/AIDS.

The Revd. Dr. Beverley Haddad of Southern Africa delivered a presentation on gender and HIV/AIDS. She discussed the factors that cause women and girls to be more vulnerable to HIV/AIDS and what the church can and should be doing. The women discussed their role in finding solutions to the myriad problems they are facing. Solutions include establishing effective counseling centers; organizing seminars/workshops on sexuality (these have proved quite effective in Burundi); teaching life skills to young people; stressing the ABCs (abstain, be faithful to your partner, use condoms). Rather than continuing with the debate on human sexuality, some felt that Africa has more pressing issues that require attention: HIV/AIDS, malaria, polygamy, poverty, etc.

Time and time again the discussion led the women to discern the need for paralegal training for women. A field trip to the Women's Legal Aid Centre (WLAC) and the Legal and Human Rights Centre (LHRC) in Dar es Salaam made this even more apparent, as the women heard stories of the need for legal representation of vulnerable women who were being exploited. The legal practitioners in the delegation, Florence Akinkoye of Nigeria, Philippa Amable of West Africa and Priscilla Julie of the Indian Ocean, engaged the folks at WLAC and LHRC by asking excellent questions. These three women also drafted the resolutions that came out of the consultation.

The Revd. Joyce Kariuki of Kenya rocked the house in her call to leadership and the empowerment of women. She had already given a preview when she led devotion and talked about the success story of Nehemiah, which is quite inspiring. To be successful, we must have "a common vision, a common strategy, and a common implementation." Revd. Kariuki cited the

examples of Deborah and Abigail, in the books of Judges and Samuel, as models of leadership. She concluded that "effective leadership is and will continue to be the end product of understanding the cause of human behaviour, analyzing the critical factors in a situation, and knowing how to use the potential of individuals and of groups - all to accomplish the organization's, church's or community's mission.

The Tanzanian women were gracious with their hospitality. Special thanks go to Joyce Ngoda and Assah Mgonja, the local coordinators. Other Tanzanian women present were Margaraeth Mpango, Joyce Kibaja, Jane Liasi, Pauline Baji, Grace Mokiwa, and the Revd. Cecilia Kwikima. Elizabeth Taylor and Joanne Chaytor, overseas missionaries in Tanzania, were also present.

Each and every delegate made invaluable contributions, by leading discussions, asking insightful questions, offering solutions, leading worship services and bible study. Everyone deserves recognition, if only by naming: Claudette Kigeme, Burundi; Mugisa Isingoma, Congo; Joselyn Tengtenga, Central Africa; Revd. Agnes Mukandoli, Rwanda; Mary Martin Nawai, Sudan.

The consultation consisted of five days of singing, worshipping, and learning. There was a special camaraderie among the women, and the bonds of affection they held for each other were quite strong. Everyone was transformed for the work of the greater glory of God. The women left Dar es Salaam determined to enhance the speed of poverty eradication. They left committed to having women participate to influence change at provincial and diocesan levels. What a team of African Anglican women, heeding the call of Jolly Babirukamu that "together each achieves more!"

Some of the women had met before, as delegates to the United Nations Commission on the Status of Women (UNCSW) in New York in 2004 and 2005. A good number of these women will be in New York next February for the 50th anniversary of UNCSW. Our Observer to the UN has written to all primates urging them to send two delegates to this very important upcoming gathering.

Report by Yvonne O'Neal