



IAWN

April 2022

Hope



International Anglican Women's Network

'Thinking Globally and Acting Locally'

Bringing the Perspectives of Women and Raising Issues Affecting Them



Editorial

"The light shines in the darkness, and the darkness has not overcome it" (John 1:5)

The Corona-19 Pandemic seems to have left no stone unturned in its attempt to decimate and destroy communities. No one has been entirely immune to its effects. As I write this in the UK, there are signs that our vaccination program may be starting to make a very real difference, but even this celebration asks questions about greed and the equitable distribution of resources. The last two years have seemed very dark indeed.

And yet, we follow Jesus – the light in our darkness. In this edition of the IAWN Newsletter, we're delighted to share with you stories of incredible people bringing hope to people across the world. From Botswana to England and across the whole Anglican Communion, these are stories of lives being transformed and hope triumphing over despair.

Wherever you are situated, may we ask you three things?

We'd love to ask you to pray for all those featuring in this edition – for the vital work and ministry being done by and for and with women across the communion.

We want to hear your stories! Please do tell us your own stories of hope.

In all that you do and amongst all whom you minister, may you know the presence of the living and loving God, now and always.

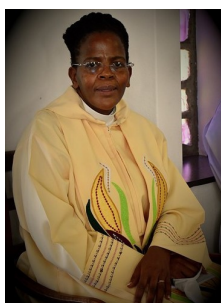
Rev. Lizzi Green

Church of England

IAWN Steering Committee Deputy Chair

Congratulations

The IAWN Steering Group celebrates the consecration of two of its members as Bishops. The Venerable Dr. Darcy Badeli Dlamini as Bishop of Swaziland and the Ven. Mary Stallard as Assistant Bishop of Bangor, Wales, which makes the Province of Wales the first province in the Anglican Communion to have more bishops who are female than male. Please join us in congratulating the two Bishops and praying for them as they start their new ministries.



International Anglican Women's Network (IAWN)

'Thinking globally and acting locally', the International Anglican Women's Network (IAWN) brings the perspectives of women and raises issues affecting them to the attention of the Anglican Communion's leadership and to the wider world. The Network strengthens friendship and solidarity among Anglican women across the world and seeks the equal participation, safety and wellbeing of women throughout the Communion and in their own homes and communities.

Contact IAWN to subscribe to our newsletters or to share your stories:

iawn@anglicancommunion.org

c/o The Anglican Communion Office, St Andrew's House, 16 Tavistock Crescent, London W11 1AP, UK

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A Peace Centre Thrives in the Midst of Conflict

Rev. Bisoke Balikenga

National Youth Coordinator in the Anglican Province of Congo

Thousands of displaced women and their families have come to Bunia, a town in northeastern Congo. They have suffered from a long civil war, violent tribal conflicts, and other unrest. They visit the Peace Centre nearby in search of food, water, and healing from the trauma of rape and other abuse suffered over years of strife. At the Centre, many women and children have found emotional and spiritual healing as well as hope for their future.

The Peace Centre, founded in 2016 by the Anglican Province of Congo, has served 667 women and 1,000 children over the past five years. The Centre's main activities help participants heal from trauma through counseling, faith-building, and learning practical skills. Currently, 250 women and 600 children are participating in its programs.

The Centre's staff and other participants provide a community of acceptance and support that aids in healing. It's not uncommon for many women and girls to have been rejected by their families and communities because of the violence and abuse they've experienced.

Prayer is another vital part of women's lives at the Peace Centre. In a region with severe and prolonged conflict, prayers are often answered through strengthened faith and a supportive religious community to help one another cope with tragedy and sorrow. It also gives rise to personal and communal thanksgiving and celebration for healing and special moments of joy. The discipleship program encourages participants to build a strong relationship with Jesus Christ in their lives.

Maman Mave (name changed) came to the Centre, having lost eight children. Her only remaining child, a daughter, had been kidnapped. She and the others at the Peace Centre prayed fervently for the girl's release for a year. Through the grace of God, the daughter was released and has joined her mother at the Centre.

Nzale Justine and her partner Chilonga Michel hadn't been to church for seven years because of trauma suffered from the civil war. Although they had been together as a couple for 50 years, they finally were able to take the next step: Last month, their marriage was held and celebrated at the Peace Centre. The Centre's programs on healing and discipleship helped restore and strengthen their faith.

Healing also involves the opportunity for women to learn and improve their skills. Offerings include sewing, cooking (especially making cakes), basic agriculture, and reading and writing. Many women

coming to the Centre have asked to learn how to read and write and have wanted to be able to read the Bible. Schooling for girls has been challenging to get, especially during a time of intense conflict and strife. So far, the Centre has helped hundreds of women learn to read and develop skills that will help them build a more hopeful future.

The Centre also has begun offering workshops on peacebuilding. So far, it has trained about 50 leaders. According to Rev. Bisoke Balikenga, National Youth Worker for the Anglican Province of Congo, who has been instrumental in the development and leadership of the Peace Centre from its start, women participating in the workshops have been very good at peace-making. Reflecting on how much more they would like to be able to do, Rev. Balikenga said, "With so much conflict, there is more demand for the workshops than we can fill at our current facility. More people than ever are coming to the Peace Centre."

As women heal, they are able to build healthy and peacebuilding relationships in their community and lead others in doing so. The Centre truly has become a place to find peace and hope.



Expressions of joy are a part of healing and inspiring hope at the Peace Centre near Bunia, DRC.

Sacred Kingfisher

Maranu Gascoigne

Kaitiaki, St. Isaacs Retreat House

Opononi, Hokianga, New Zealand

Before you read on, please pause a moment or two and notice your breath. Take time to really feel and notice the breath breathing within you. Go a step further and see that you have no control over this breath; this ruach (breath) of God is breathing in you. Much has been written during the past year, whether it's 'I can't breathe' because someone has their foot on your neck or 'I can't breathe' because of the debilitating disease known as Covid 19. Before either of these events, people were saying, 'I can't breathe' because of the air pollution. Closer to home, our Tane Mahuta is crying out, 'I can't breathe.' There will always be situations that choke, suffocate or diminish our Qi (chi) vital life force. Can you recall a moment when you have been winded and gasped the words, 'I can't breathe?'

Recently my path crossed this kingfisher perched low to the ground, going nowhere. I sat with the kingfisher for a long time. The next day I found the bird had died; breathing had ceased. Lifeless, I picked up the feathered creature and laid it in a grave.



'In the evening of life we will be judged on love alone'
- St. John of the Cross

A kingfisher is said to be the first bird to fly from Noah's ark, receiving the orange of the setting sun on its breast in (the Northern Hemisphere) and the blue of the sky on its back. It is considered to be the symbol of Christ.

Gerard Manley Hopkins treats us to a splendid Christological encounter in his poem.

*As kingfishers catch fire, dragonflies draw flame.
As Kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves – goes itself; myself it speaks and spells,
Crying What I do is me: for that I came.*

*I say more: the just man justifies;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is –
Christ – for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.*
- Gerard Manley Hopkins

Hopkins invites us to pay attention to the optical images of the kingfisher and the iridescent wings of the dragonfly. He also encourages us to listen to the tinkling sound of pebbles tossed down wells, the plucking of strings on a musical instrument, and the ringing of bells as the 'bow' swings like a pendulum to strike the metal inside.

Like the kingfisher who symbolizes him, Christ is the only uniter of opposites, especially the opposites of mortality and immortality. Christ dwells everywhere – 'lovely in limbs and lovely in eyes.'

We are forced to truly face our own mortality. In doing so, we can draw on this profound truth, 'our immortality in Christ.'



*"you give me a brief span of time; before you my days are nothing.
People are but a breath:" – Psalm 39: 6*

We share the earth; we share the breath. What unites us is that we are all God's ruach. All feathers of the one bird's breast. Let our Lent call be for renewed breath in God. As Hopkins asks that we 'keep grace.' Seeing each other through the eyes of God.

Blessed are the Connected, for they will be seen and heard

Rev Canon Dr Helen Van Koevering

Rector of St Raphael Episcopal Church, Lexington, KY, USA and
IAWN Steering Group member

I landed in the US six years ago after nearly three decades in rural Africa, mainly in northern Mozambique. My husband and I had experienced extraordinary years of lay and ordained ministry and



mission during the war and post-war years with the Diocese of Niassa, including what we named 'running after the Spirit' in a lay-led church-planting movement that doubled the diocese to 440 congregations from 2004 to 2014. Niassa has recently been multiplied to four of the twelve dioceses in IAMA, the new lusophone 'Igreja Anglicana de Mozambique e Angola.' Our hearts remain with those we lived and worshipped alongside, particularly those many women who showed me that all of life is to be danced.

Global connections have much to teach us. On arrival here in December 2015, the weather was unseasonal. An unusual temperature fluctuation over the Atlantic brought us warmth but was affecting the rainy season at home, raising anxiety about family *machambas* [fields] and sufficient harvest for 2016. Climate vulnerability is a historic reality to agrarian communities. For the poorest, it has always had a knock-on effect for women as household farmers, holders of family health, and community nurturers. Global climate change hit me that December and the truth is that greater global connection opens up compassionate action.

The Covid pandemic has spread because of our global, human connections. Ways to carry on in these times have developed quickly, especially for privileged, fast-moving decision-makers and the power of the internet. We participated in the online service that inaugurated IAMA in September 2021 and wondered how many rural members of IAMA could do the same.

We heard of the rapid closure of borders surrounding South Africa on the discovery of Omicron in November 2021 and saw the ready power to cut off connections. The



poorest need to be included in today's global conversations and opportunities. Networks like

IAWN, existing since pre-Covid times, focus on story-telling to build bridges of connections that hold promise for women to be agents of change together and for one another. Sitting with another's insights, listening to yet unheard voices, is hopeful. The world needs this hope. We are connected as the Body of Christ, wherever we live, move, and have our being, and our worldwide church celebrates this with liturgical seasons lived differently. In rural Mozambique, Advent's waiting was a time of preparing *machambas* and waiting for rain: Lent was a time of scarcity of food before the new harvest. Both seasons drew attention to the critical support of the grassroots church. Women, encouraged by local Mother's Union leadership and catechists, nurtured families and communities and knew what good and bad was going on. MU pastoral care supported Niassa's decade of church growth, growing from 900 to 3700 members. They modeled the meaning of church as companionship (sharing bread: *com pão*). Thursday Eucharist services ended with pastoral visits: 'being Eucharist' as Archbishop Rowan Williams saw on his visitation to Central Africa in 2011. As an MU leader of a sprawling parish of relocated refugees told me, walking and sitting together, sharing a meal, listening are 'what we do as church.' Church-planting and community-building happened,



Niassa's clergy believed, because of both attraction to the dignity seen in liturgical worship and the companionship of the church waiting, in the midst of tears

and dreams, for God to act. This is the church being hope for the poor. To learn to be church with them, voices from the midst of grassroots communities need to continue to be heard.

Our connectedness in God's mission – sharing life, vulnerability, joy, pain, vision – offers living hope. A foreign mission journalist asked me to translate as we sat with a single mother after a storm left her tiny home windowless and thatchless: 'where is God for you in this moment?'. The mother replied: 'God is in your visit.' The journalist left with her photos and stories, having stood for a moment on holy ground, where hope meets incarnational faith in God's reconciling mission. Our human connections become incarnational when they reveal God's love, peace, joy, and hope for the world. As we invite our global church at episcopal, provincial, and Communion levels to new missional ways of connecting, may we prioritize the voices of the unheard grassroots. Perhaps a new beatitude should now be called out - blessed are the connected, for they will be seen and heard!

Bringing Joy to the World through Confronting Injustice

Rev. Dr. Paula Nesbitt

Visiting professor at the Graduate Theological Union, priest in the Episcopal Diocese of California, and consultant to the IAWN Steering Group

Joy comes from encountering someone who brings goodness into the lives of others. Meet Alice Mogwe of Botswana, who received the prestigious 2021 Friedrich Ebert Stiftung Human Rights Award this December 2021. “I began my journey with human rights many years ago...long before I knew that they were known by that name,” she said in her acceptance speech for the human rights award. “I was conscious of my place in my family and my community. I was conscious of what was appropriate behavior and what was not.” After earning law degrees in South Africa and then England, she returned to her native Botswana, where she founded Ditshwanelo in 1993, also known as the Botswana Centre for Human Rights. She continues to direct its human rights advocacy for *all* people.

The path to equal dignity and human rights for women, children, and others marginalized in society has been long and difficult, with both victories and setbacks. Still, her persistence and grace have given visibility to faith in God’s universal and reconciling love when confronted by dehumanizing acts of power and policy. For example, in Botswana, customary laws and practices have contributed to the unfair treatment of women, especially in marriage and child custody. Ditshwanelo has emphasized the need for their compatibility with the International Covenant on Civil and Political Rights so that women’s rights are protected, and their status is respected with dignity equal to that of men. Her work with Ditshwanelo led to another role, as President of the International Federation of Human Rights. From this platform, she has pressed officials in Belarus to free women and children who had been detained in the aftermath of the country’s election. She has also advocated for women jailed as political prisoners or because of their activism for women’s rights in Iran, Zimbabwe, and Saudi Arabia. Once arrested, they are at risk for torture, isolation, or inhumane conditions made worse by the coronavirus pandemic. She has also called for a United Nations investigation and support for women and girls in Afghanistan following the horrific attacks earlier in 2021.

Botho and the Anglican Communion

Alice Mogwe describes her commitment to human rights as rooted in the Botswana culture of “*botho*,” which values *all* human beings as worthy of being treated with respect and dignity. Human rights are a framework or tool to ensure that *botho* is lived out as the basis of all human relationships—especially between those who hold greater social, economic, or political power and those who may hold little or none. On a personal note, I met Alice 10 years ago when she was a facilitator for the Anglican

Communion’s Continuing Indaba project. This project brings together lay and ordained women and men from dioceses across the Communion to build mutual listening and understanding through encountering one another’s cultural context and then having a respectful conversation on topics that might be highly sensitive, such as gender and sexuality. A



passion underlying her work is the value of listening to, such as young adults, clergy, women, and men, to discuss an issue from the standpoint of that group. A few of the men were puzzled, asking why they should discuss an issue from the men’s

perspective? What did that mean? She urged them to think about those questions as part of their discussion. When the groups later met in a plenary session, comments from the men’s group acknowledged that they were being made from the viewpoint of men. This created a new space for the views of women and others to be more fully heard and pondered. She co-facilitated an Anglican women’s *indaba* conversation prior to the 2013 UNCSW meeting. She has led or facilitated gatherings and workshops, all with a *botho* commitment to building mutual understanding and respect. Family relationships have been foundational for her work and life. Married and with three children, she has lived *botho* personally as she has sought to use it as a basis for transforming human relations to be mutually just and respectful. Through her work with several international organisations and human rights groups, secular and faith-based, she has helped *botho*—respecting everyone’s human dignity—bringing the type of goodness into the world that can transform injustice into integrity and joy.

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The Mission to Seafarers Victoria (MtSV)

Heidin Kunoo, Australia

IAWN Steering Group Member



The Mission to Seafarers Victoria (MtSV), Australia, is the voluntary society of the Anglican Communion that ministers to seafarers. The work to meet seafarers' practical and spiritual needs regardless of their ethnicity and/or religion. We share

our faith by offering friendships, hospitality, pastoral care, and advocate welfare and legal services, as well as providing emergency help.

I started in this role in May 2021 as an assistant chaplain. When I started in this role, sometimes I wondered how much people know about what we do, as I feel as though we are treated like a business. I think people may not realise that we are a voluntary organisation when it comes to serving seafarers. Although some crews may treat us as a business, they are truly appreciative of our work, and that is why we are still here – to support them and be there for them when required. The work that MtSV does might not mean so much for someone who does not know our community/organisation. However, we are not here to impress anyone. We are here simply to serve the seafarers who have served through their commitment and hard-working to bring goods to our country.

MtSV is an organisation that runs things behind the scenes, just like preparing a show. It may not be immediately apparent how much effort, energy, and time goes into the work we do behind the scenes. Most people will see the show on the stage and see how great the show is or not. However, whether it is a good show or not, they both require commitment, effort, energy, time, and willingness. And this is who we are. Most of our work is done behind the scenes to ensure that the crews get what they need and want, especially during COVID when they are not allowed to leave the shore.

Our joy is based on the crews' happiness. We might not make a difference to the whole world, but when we see the excitement and the happiness of the crews when they receive much-needed items and receive care, our joy is complete. Services and goods they receive include sim cards to call family and loved ones and reassuring seafarers when they are injured and need to be transferred to the hospital. Sometimes they are desperate and do not know what to do in a foreign country MtSV can guide them through the process and provide them with essential needs. Such happiness we cannot and are not willing to exchange for anything. As I call to mind when in the service of others, a drop of water might not mean



anything to the ocean, but a drop of water means a lot to the desert. This is what MtSV is all about; we are here to serve and provide cold water to those who still need us.

"Let your light shine before others, so that they may see your good works and give glory to your Father in heaven." Matthew 5:16.



Voices against Domestic Abuse

Alice R. Garrick

Women Development & Service Society Executive Director
and IAWN Steering Group Member

Diocese of Raiwind - Church of Pakistan

The Women Development & Service Society (WDSS) has always been a pioneer in initiating steps that stop women from the local Christian community in Pakistan from moving forward in life. Since 1989, it has been the legacy of WDSS to raise a voice against the dreadful consequences caused by domestic abuse and work to uproot this nuisance from the structure of society. WDSS is serving on the ground by providing skills and midwifery training to females to help them become financially independent so that they do not have to be dependent on somebody else and face oppression. This report highlights the awareness work done against domestic abuse in 2020 - 2021 when the rate of domestic abuse surged because of the lockdown imposed during the COVID-19 pandemic.

WDSS conducted four awareness sessions on domestic abuse in 2020 after lockdown restrictions ended. This series of awareness sessions commenced after a one-day workshop on Domestic Abuse on 30 September 2020 at the Diocesan campus of Raiwind Diocese. Sessions followed this in three rural churches of the Diocese, namely St. Dawood Church (Jia Bagga Parish), St. Thomas Church (Saraich Parish), and St. Luke's Church (Janjatta Parish). Another awareness session was organized on 2 December 2021 to observe the 16 Days of Activism against Gender-Based Violence. The 5th session was organized with Diocesan heads and teachers to become members of WDSS in spreading the word to end domestic abuse against women and girls.

These sessions aimed to make both men and women in our Christian community aware of the effects of domestic abuse on their unmarried and married life



as individuals. The meaning of domestic abuse and its forms were discussed in detail. According to many of the participants, it was 'new' to them, not because they had not experienced or observed all these things in their lives, but because they had never been part of any discussion that may lead to its minimization and eradication. These confessional statements portray that people in Pakistan do not see domestic abuse as a problem, but rather consider it a 'part of life' or 'everyday routine'!



Participants were taught about the factors behind the emergence of domestic abuse. Most of them have been created based on myths, stereotypes, and other cultural or social systems, eating the fabric of Pakistani society like a mite. Participants were encouraged to speak from their personal observations or experiences in all sessions. These sessions provided an opportunity to think about what role we as individuals, family members, society, as well as NGOs, and the State, as a whole, can play in minimizing domestic abuse.

Furthermore, it was an open space for everyone to discuss the social and family issues prevalent in society. Issues that trigger domestic abuse were discussed, to which the males responded that they become victims of economic and emotional abuse. Youth shared that they face problems communicating freely with their parents as they do not understand them well, making them depressed. Therefore, most of the youth in Pakistan (especially males) are indulged in drug addiction. Female participants shared how they face suppression in homes as they are the "ones who are expected not to raise their voices to protect the family honor," which has led hundreds and thousands of them to lose their identity and give up their dreams.



As part of these focused group discussions, solutions were devised in all the programs where awareness was given on the Punjab Protection of Women Against Violence Act, 2016 and helplines like 1043 and 1099, which will help prevent domestic violence abuse cases. These sessions have been a 'vent out' space for housewives and working women, who face abuse in different forms. Around 180 men and women have benefited from these sessions and have become agents of change by spreading the word and helping WDSS contribute its efforts to ending domestic abuse.

From Despair to Joy

It was the morning of mid-January when the sun was peeking in from the clouds, shining from above, sent a ray of hope in one of the homes of a Christian-dominated area, where a young girl named Kiran lived with her family. This young Christian girl had dreams and ambitions in her eyes, but the financial conditions of her home and closed doors of merit on her face boomed like rejection and dejection from moving forward in life. That day, the ray of hope from a shying away sun, hidden in grey clouds, paved her way into the second branch of Rehabilitation Center of WDSS, working in that area. With a racing heart and high hopes in her moist eyes, she entered the doors of the Rehabilitation Center and met Mrs. Rubina Suleman (Midwifery teacher and Center Supervisor). After completing and providing the required documents, Kiran was enrolled in the Midwifery Training Course. She found a way to move forward with her dreams and stepped forward in life for herself and her family. Kiran completed the theory section for one year in the Rehabilitation Center.

joy

She was then sent to Zia Hospital & Maternity Complex. This is a teaching hospital where midwifery students go for six months of practical training under trained and experienced doctors after completing their theoretical section. She performed her duties there with complete punctuality and commitment. Finally, after 1.5 years, Kiran graduated from the WDSS Rehabilitation Center, holding her certificate as proof that "I did it." The hopelessness in her eyes turned to life, and tears of despair turned into overwhelming tears of joy. The doctors and other medical staff at Zia Hospital showed much gratitude for Kiran's professional attitude and her dedicated spirit that she was offered a job at the same hospital, in which she had completed her practical training. Kiran started her career just like all other trainees do after completing this training. The years passed, and during this time, an unknown man who was visiting the area for some work greeted Mr. Aslam Garrick, husband of Mrs. Alice Garrick (WDSS Executive Director). One day, Mr. Garrick asked that man about who he was and why he always sends love and greetings, although they do not know him. As a testimony and success story for WDSS, that man replied that his daughter Kiran had been enrolled in the Rehabilitation Center in 2016-2017. She had completed her training and then graduated. After that, she acquired Ultrasound training in a government institute in Pakistan. With all her qualifications, boosted up with the addition of Midwifery and Ultrasound training, now Kiran is married and lives in Al Sharjah, the third most populous city of UAE and the capital of the emirate Sharjah; where she is serving in a hospital. Kiran's father further shared

has only been made possible by God Almighty who showed them the way towards the Rehabilitation Center, which changed their lives forever.

Building a hopeful future for girls in Chama, Zambia

Ven. Canon Katete Jackson Jones

Archdeacon of Lusaka, Zambia

www.streetkids-zambia.com

Child marriage is a practice that the Anglican Children's Programme in Zambia is working to help eliminate. Because of Zambia's dual legal system, girls can be married as soon as they reach puberty in some regions. Nationally, the rate of child marriage is 16 percent—nearly one out of every six marriages. But in Chama, a district near the eastern border, that rate is 48 percent—nearly half of all marriages there.



The Anglican Children's Programme (ACP) focuses on the causes of children's vulnerability, such as child marriage and poverty. It has been constructing a boarding school for girls in Chama. Since girls in school can be protected legally from child marriage, the boarding school will house them while they complete their education.

Although construction on the school began two years ago, the pandemic and its restrictions on travel halted further work. However, in November, a milestone was reached when the roof was completed. Most of the contributions for cement, roofing sheets, and other building materials come from young people who also volunteer their time to help with the school's construction. Villagers are currently moulding bricks to build the dormitories that will one day house their children. It's hoped that the school will open its doors in 2023.



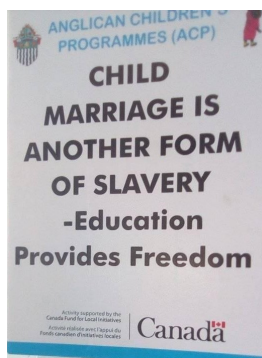
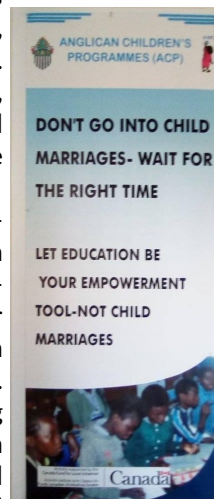
The ACP also conducts workshops for both young

people and adults, including one on child marriage and the law in Zambia. Sometimes Zambia's two legal systems conflict, as in the case of child marriage. With Zambia's dual legal system, participants need to understand the legal framework of the community where they are living.

Under the traditional legal system, a chiefdom creates its own rules to govern its people, explained Maureen Tresha, a lawyer from Women in Law in Southern Africa, at one of the workshops. Some girls reach puberty as young as 11 years of age, which puts them at risk for child marriage and ending their education. As married women, they are expected to take care of the family and give birth even when their bodies are not mature enough. According to the Chama district health director, 80 percent of Caesarean operations for childbirth involve child pregnancy.

Zambia's second legal system, statutory law, sets the legal age for marriage at 18 for females and 21 for males, with parental consent required if they are younger. Since there is no minimum age, the consent process can be abused. Therefore, the Anti Gender Violence Act (no. 1 of 2011) has categorised child marriage as both child abuse and sexual abuse.

Another law to help prevent child marriage is the Educational Act (no. 23 of 2011) which prohibits anyone from marrying a student. However, this law only protects girls who remain enrolled in school, which makes the boarding school a valuable way for girls to continue their secondary education and be protected from the risk of child marriage. Eventually, it's hoped that the dual legal system will be harmonised to end the risk of child marriage.



Stronger Together - Ecumenical Partnership launched

Rev. Lizzi Green, Church of England
IAWN Steering Committee Deputy Chair



Recently, the Anglican Diocese of Chichester has been considering tackling the ever-present issue of modern-day slavery, which we know affects so many women worldwide. In October, we joined with our brothers and sisters in the Catholic Diocese of Arundel and Brighton to commission 15 Anti-Modern Day Slavery Ambassadors.

There are an estimated 136,000 people in slavery in England today. The network of ambassadors will work in various ways to help raise awareness and combat this, from educating and spreading the word about modern slavery to actively training others to join and take action in the community. The role is to be a point of contact for people to learn more and receive guidance.

Locally, the diocese has many women stuck in sexual exploitation, as well as other forms of modern-day slavery such as labour exploitation. Please do keep us in your prayers as we seek to bring the hope of Christ into this situation.

As an Anti-Modern-Day Slavery Ambassador, I was interviewed by the Diocese of Chichester 'Together for Sussex' about my experiences and future goals as a slavery ambassador.

Why did you choose to become a modern-day slavery ambassador?

My experience of modern-day slavery is particularly personal - a difficult adolescence led me into a relationship that I thought was love, but that I've come since to realise was a lot more about using me for sexual exploitation. It was a church lay worker who recognised what was going on and supported me to escape that situation - for which I'm so grateful. That experience gave me the passion for this work and the deep and profound belief that Christians who believe in the liberating love of Christ cannot escape the clarion call of God to be involved in the abolition of Modern Day Slavery.

What are your goals for this role?

Long term, I simply want modern-day slavery to be eradicated. That's a huge ask, and it's only possible if we all take action. So in the short term, I want to help others to hear that call to liberate the slaves - to share awareness, to raise my (very loud) voice, and to give people the tools to take their own action.

Something I didn't know about modern-day slavery before I started this role - I was aware that there are about 40.3 million slaves across the world. I hadn't realised that this number is actually just under the population of Ukraine - somehow, that brought it

home to me in a whole new way.

What should people do if they suspect modern-day slavery?

If you are concerned you may have spotted modern-day slavery, the most important advice I can give you is to DO SOMETHING. Call 999 if a person is in immediate danger, or somewhere like the UK Modern Day Slavery and Exploitation Helpline on 08000 121 700 if you need some advice.

Slavery flourishes in silence. It's because someone dared to speak out that I'm here doing this job today.

Your action, your phone call, could change the world for someone."

We look forward to reporting back on Lizzies' and fellow ambassadors' work as they progress in their incredible roles.

Thank you to all who are helping fight modern slavery in action, education, and raising awareness.



What is the CSW and why is it important?

Mandy Marshall, Director for Gender Justice, Anglican Consultative Council

The United Nations Commission on the Status of Women (CSW) is the main global organisation exclusively dedicated to the promotion of gender equality, shaping global standards on gender equality, and the empowerment of women. It meets in March every year to reflect on progress made, look at the gaps, and agree on many actions that we all need to take to ensure the full equality of women and men.

Alongside all the government delegates and Ministers of State who participate in the CSW, tens of thousands of women and some men participate and share information and learning, lobby governments for change, and connect with like-minded groups from around the world. The Commission on the Status of Women is one of the most significant events at the United Nations regarding non-government people/civil society engagement.

Due to COVID-19, the last two meetings of the CSW have been entirely online. This year there is a mix of online and in-person events. All non-Governmental Organisations (NGOs) have been asked to join the programme online and not in person. While this has huge benefits of inclusivity in many ways, it also hinders access to government officials and negotiators to lobby them on specific issues.

This year the Anglican Consultative Council has a ten strong delegation from across the world participating in the CSW. The theme is 'achieving gender equality and the empowerment of all women and girls in the context of climate change, environmental and disaster risk reduction policies and programmes.' The diverse group of Anglican delegates are all involved in work related to protecting the environment, climate mitigation, disaster risk reduction, and/or protecting indigenous rights in the context of climate change.

Anglican presence at the CSW is important. The delegates and staff participating help enable a distinctive Anglican voice amongst all the other people wanting to be heard. We want to ensure that Christians and other faith groups are recognised and supported for the work that they do both locally and globally to bring about positive change in our world and care for our creation.

Many of our Anglican sisters and brothers are on the frontline of response, the first responders, in a time of crisis. We need governments to recognise this and work alongside and support what is already happening locally and provide the expertise, funding, and larger-scale projects that can make a huge difference. During the CSW, we will be highlighting the ACC's [Climate Resilience and Just Financing](#) policy paper (originally used to promote these issues at COP26) and lobbying for the inclusion of people of faith as

partners in responding to disasters, climate change, and protecting the environment.

Please pray for the delegation, that their voices will be heard and that positive outcomes are achieved.

The delegates for UN CSW66 in 2022 are as follows:

Rev. Rachel Mash	Southern Africa
Rev. Jacynthia Murphy	Aotearoa, Polynesia, and NZ
Bishop Marinez Bossotto	Brazil
Florence Oduor	Kenya
Rev. Christine Benoit	Indian Ocean
Clagel Nellas	Philippines
Martha Spence	Scotland
Rev. Rachel Taber -Hamilton	USA- Washington
Jocelyne Razafiarivony	Madagascar

Dr. Elizabeth Perry, Anglican Alliance, UK will provide expert advice and support.

Mandy Marshall, Director of Gender Justice, Anglican Communion Office providing expert advice on the interlinkages between gender and climate, environment, and disasters

Jack Palmer White – Anglican Permanent Representative to the UN

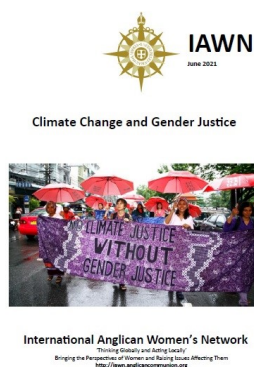
Marla Teixeira – UN ACO staff member based in the USA



Call for Contributions for next IAWN Newsletter

We hope you have enjoyed this newsletter and have been inspired and encouraged by its stories. The Steering Group of the International Anglican Women's Network is currently compiling articles for the next IAWN newsletter due out in **July 2022**. We would love readers to offer their own stories and/or stories from your church. As the newsletter is aimed to be published in time for the Lambeth Conference 2022, we are hoping to take the opportunity to celebrate women's leadership and the more than 100 women consecrated bishops across the Anglican Communion from Asia, Africa, the Americas, Oceania, and Europe. As many of our readers are some of those episcopal leaders, we would love to hear from you too!

Please send your stories to iawn@anglicancommunion.org by Trinity Sunday, **12th June**. It would be great if they could be around 700 words accompanied by pictures and/or photos with captions. Also, please ensure we have your full name, diocese, and contact email. Thank you so much!



Families in Mission: Walking, listening, and witnessing together

The International Anglican Family Network (IAFN) is currently preparing its contribution to the bishops who will be gathering together in the Lambeth Conference, 27 July – 8 August 2022. Our contribution will comprise a newsletter containing stories from around the Anglican Communion that will speak into the theme of the Conference: 'God's Church for God's World – Walking, Listening and Witnessing Together.'

I am writing to you on behalf of IAFN to invite you to contribute a story.

From the church's earliest days, families have been places of mission.

- Family members have a calling to live missionally within the family itself – sharing the Good News, making disciples, offering loving service, seeking to live justly with each other, and caring for their environment.
- Families also share in the wider calling to be God's church for God's world – living missionally in the same way with neighbours near and far. This is not always an easy calling – it involves maintaining the right relationship within the family unit and yet recognising the need together to look more widely beyond our own family groupings to the wider family of Christ and the wider world.

The IAFN newsletter will focus on how families work together across generations, walking, listening, and witnessing together to live out this calling. It will highlight the challenges and joys as families seek to live out a right relationship as disciples of Christ, working together in mission.

I would therefore be so grateful to you if you could contribute a story, from your experience, about families (or a particular family) seeking to live missionally at home and more widely. You might like to describe what families are doing together, e.g., sharing in evangelism, running a project to help grow new disciples, undertaking some form of shared service, campaigning together against injustice, or doing practical creation care. You might also like to describe how different family members play a role. And you might want to reflect on the impact of their working together as a family on their mission work – and also how it helps them to grow in faith, individually and as a family together. These are suggestions; you will have your own ideas.

I do hope you will be able to contribute to our newsletter, which, in turn, will contribute to the bishops' meeting at the Lambeth Conference. Stories should be around **700 words**, include a contact name and email address, and be accompanied by a good-quality photograph to illustrate the story. The deadline for receiving your story is **12 April 2022**. Please let me know if you have any questions.

Please send stories and photos to iafn@anglicancommunion.org

