

Southern Africa Report

from reports by Penny Lorimer

Meeting in Kwazulu Natal, the Synod of the Anglican Church in Southern Africa passed a resolution "to work tirelessly to eradicate from our churches and communities the sin of stigma which continues to undermine the implementation of an holistic and comprehensive strategy to minister to people infected with, or otherwise directly affected by, HIV and AIDS and to further combat spread of this pandemic."

The Anglican Provincial Synod is the highest legislative body of the Anglican Church of Southern Africa. It meets once every three years. Among the guests was the Revd Canon Kenneth Kearon, the Secretary General of the Anglican Communion based in London.

Canon Kearon spoke of the meeting in the highest terms commending the way the entire Synod was set-out and how well it accomplished its tasks.

Aids

The Synod has also voted to step up its programme of education of lay and ordained church leaders in order to break the HIV/AIDS stigma and develop effective responses to the disease at the parish level.

Dioceses will be requested to strengthen existing partnerships and to establish new relationships with other Christian churches and faith-based organisations, faiths and local governments to optimise implementation of the church's HIV and AIDS strategy.

Delegates recognised that culture poses an enormous problem in the area of stigma and has encouraged church leadership to enter into dialogue with relevant cultural leaders around this issue as a matter of urgency.

The church's HIV and AIDS office has been commended for the development and implementation of Anglican supported anti-HIV and AIDS programmes and support for diocesan and parish projects.

Canon Kearon said Archbishop Ndungane should be commended for his leadership in the field of HIV and AIDS in Southern Africa, Africa and within the world-wide Anglican Communion.

Gender

The Synod also requested setting up a gender task team. This team will investigate the possibility of the creation of a Southern African Anglican gender desk.

It is envisaged that this gender desk will produce a consolidated report on all resources, research findings, training and support in order to assist dioceses and organisations to apply gender-sensitive guidelines in their teachings and practices. This report will be produced for initial consideration in 2006.

The gender task team will also serve as a "challenge group" to keep gender issues on the church agenda. They will give feedback on

this during 2006. A visioning exercise will be held within the church to contribute to the work of a gender desk.

The church has resolved to produce a strategic plan and a budget for continued work of a gender desk by 2006.

This resolution was made partly in response to high levels of poverty and domestic violence in the Southern African region, and also to UN statistics showing that 75% of those infected with HIV in Africa between the ages of 15 and 24 years old are women.

This issue has been discussed previously by other Church structures. There has been agreement that investigation is needed into the implications of gender-related issues and how they impact on the life of the church and its teaching and practices.

Our children

Archbishop Ndungane has been asked by the Synod to call on the governments of South Africa, Lesotho, Swaziland, Namibia, Angola and Mozambique (that is all countries which form part of the Anglican Church 'province' of Southern Africa) to take responsibility for the provision of care to orphans and vulnerable children in their countries and to ensure that their rights are protected.

The Synod also resolved to prioritise the needs of AIDS orphans and other vulnerable children.

It was agreed by delegates that the future of the world depends on the healthy development of children and therefore it is vital that the rights of children to proper nurturing and development are protected.

The synod noted that the church has a responsibility of caring holistically for its members, especially the weak and vulnerable in society. The CPSA has declared HIV and AIDS a human emergency and has implemented programmes whose main objective is a generation without AIDS. Keeping children free of the disease is a major focus area.

Diocesan bishops will be asked to create mechanisms in their dioceses whereby parishes are equipped to follow up on the health and welfare of babies in their churches and communities so that children at risk can be identified and protected from infant mortality, domestic violence and child abuse.

Each diocese will identify and utilise diocesan resources to establish: one stop health care centres; children's care centres providing pre-school education, aftercare, recreation and nutrition; and models of church based community care for orphans.

Gays and the Church

The synod meeting also debated the issue of homosexuality in their province.

Bishop Peter Lee from the Diocese of Christ the King in southern Johannesburg



Archbishop Ndungane.

began the debate with a presentation from the evangelical Christian perspective – a perspective endorsed by many so-called 'conservative' Anglicans.

This was followed with a presentation by retired Bishop of Grahamstown, David Russell, who presented homosexuality from a pragmatic perspective. Bishop Russell is seen as more 'liberal' in his views on the issue.

Delegates were then addressed by a mother whose daughter is homosexual and who has now accepted her daughter's lifestyle. A homosexual woman and a homosexual man also spoke. All three related their experiences of continuing marginalisation by their families and communities.

Debate followed, during which many present expressed their appreciation at being exposed to other people's experiences and opinions on the issue.

Canon Kenneth Kearon spoke highly of the manner of debate on this sensitive issue facing the entire Communion. It was his first visit to the province since his appointment as Secretary General of the Anglican Communion.

No resolution has been reached but Archbishop Ndungane said: "Our discussion and debate on this issue was of a high level of maturity and has broadened our thinking and understanding. The church will continue to listen to the voice of the people and engage on this issue."

New name coming

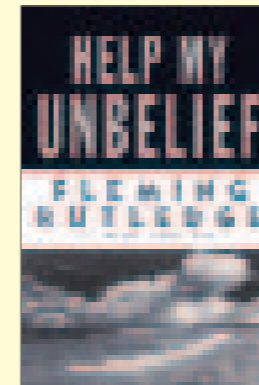
A decision has been made to change the formal name of the church. Previously known as the Church of the Province of Southern Africa (CPSA), it will now be known as the Anglican Church of Southern Africa (ACSA).

The archbishop said this decision was taken because of the confusion arising from the word 'province'.

"We are an ecclesiastical province of the worldwide Anglican Communion, but we also have nine provinces in South Africa and provinces in other parts of our region such as Mozambique and Angola. So the word 'province' confuses people," said the Archbishop. "The name change has a lot to do with clarifying our identity," he said.

"The name change will not come into effect immediately because it changes the constitution of the Anglican Church. It will only be finalised at the next session of the Provincial Synod in three years' time," said Archbishop Ndungane.

ALBAN BOOKS

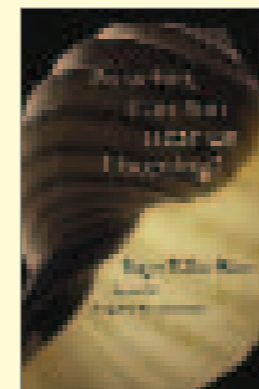


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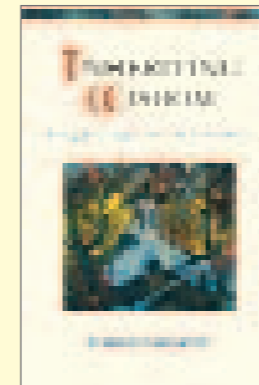


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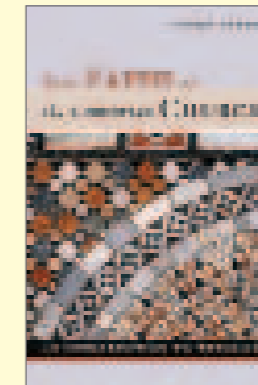
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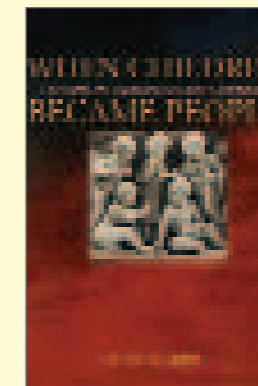
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FIRST PEOPLE'S THEOLOGY JOURNAL – Remembering God, Indigenous Scholars Share Sacred Memories (Vol.1, No. 3, January 2005), edited by Owanah Anderson. This journal contains a wide variety of prose, poetry and art work. *Published by the Indigenous Theological Training Institute.*

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SEWANEE THEOLOGICAL REVIEW – Pentecost, 2005, Vol. 48:3. Contains The Quest for the Living God by Elizabeth A. Johnson, C.S.J., Professor of Theology at Fordham University. *Published by Sewanee. ISSN 1059-9576*

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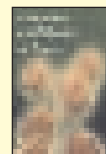
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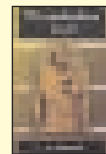
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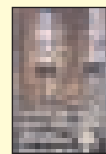
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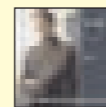
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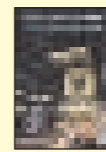
EQUIPPING YOUR CHURCH IN A SPIRITUAL AGE by Steve Hollinghurst. The author is a researcher in Evangelism to Post-Christian Culture at Church Army's Sheffield Centre. This workbook is designed to help churches understand the issues related to mission and evangelism within contemporary spiritualities. This publication is available through the Group for Evangelism, Methodist Church House, London, England.

CD's



SANCTUARY music by Christian Forshaw, with Soprano Aimee Green and the Choir of King's College, London, directed by David Trendell. The composer is Professor of Saxophone at the Guildhall School of Music and Drama in London. This is a collection of Canticles, hymns and other songs arranged for choir, soprano soloist, saxophone, percussion, synthesiser and organ. Released by Quartz Music.

VIDEO



ENGLAND'S NAZARETH – A Pilgrimage to the Shrine of Our Lady of Walsingham. This video guide to the Anglican Shrine at Walsingham — includes a Pilgrimage Mass, a Candlelit Procession, a contribution by the Most Reverend Rowan Williams, the Archbishop of Canterbury, and more. Produced by BNT Productions and WCTA Ltd.

Compiled by Robert Bergner and Ian Harvey

Bishop Stephen Sykes looks at Doctrine Classics

It seems like a recipe for disaster: “Place fifteen Anglican theologians in a room together and invite them to produce a unanimous theological report”. But in fact this has now occurred four times in the last twenty-five years, and a new publication celebrates this considerable achievement.

Contemporary Doctrine Classics contains a reissue of three reports – We Believe in God (1987), We Believe in the Holy Spirit (1991) and The Mystery of Salvation (1995) – which the Church of England's Doctrine Commission formulated, originally in response to a request from Archbishop Robert Runcie. The fourth report, Being Human, a Christian Understanding of Personhood illustrated with reference to Power, Money, Sex and Time, appeared in 2003. All four reports were unanimous, and have been published ‘under the authority of the House of Bishops’.

The Church of England first established a Doctrine Commission in 1922, after the publication of a particularly controversial set of essays on ‘Christ and the Creed’ in 1921. The purpose of the Commission was to steady the ship by showing how far Anglicans shared common beliefs, and also by removing or diminishing any differences. They took 16 years to finalise a report, but when it came it too was unanimous. It was called Doctrine in the Church of England (note: not the doctrine of the Church of England), and it covered in its 240 pages, in brief outline, most elements of Christian belief.

By 1938 Archbishop William Temple had become the Chairman of the Commission, and wrote warmly about the fun and friendships which had developed among its members over the years. They had (he said) tried to write simply and straightforwardly, so that anyone interested enough in religious matters could

understand their meaning.

What is interesting about the reports re-issued in Contemporary Doctrine Classics is that they take up in many ways the agenda of the original Commission. Although they are much fuller than the 1938 Report (weighing in at a bulky 475 pages, plus 20 page introduction), they are about the specific beliefs of Christians today, in God, in the Holy Spirit and in the atonement. They quite specifically address the controversies over, and difficulties in, how these beliefs are formulated, responding to modern science or to the impact of other faiths, or to feminism. In the report on the Holy Spirit, on the other hand, the focus naturally falls on the internal challenge (and opportunity) of the charismatic movement. In all these matters the reports aim to do full justice to a variety of convictions, but also to reach a common mind and to do so in plain speech.

Over the fourteen years of its activity these three commissions included more than thirty different members. Many of them were teachers of theology at universities or theological colleges; some were parish or cathedral clergy. There always were lay members, and the commissions drew on advice from various consultants.

Although there are different emphases in different parts of the reports, there is also a striking unity of approach and method. A reviewer of the third report commented upon a clear commitment to the Trinitarian and incarnational structure of catholic Christianity – and this characterises the first two reports also. They see Christian life as being drawn into the ‘open circle of divine love’, living inside the story of salvation and thus within the love that God actually is. This is a practical, non-speculative way of interpreting

Trinitarian theology, with profound implications for worship and the spiritual life.

It is characteristic of the three reports also, that they see the use of Scripture in the worship of the church as the context in which it is received and interpreted. ‘To read in worship any portion of the biblical story – however truncated or broken it may seem alone – is to set our own lives in the context of the whole narrative framework which the Bible contains’ [Contemporary Doctrine Classics (We Believe in God) p.49].

In such a setting a variety of critical scholarly procedures are entirely possible, as the modern reader enters into a vibrant conversation with the text, and with past interpretations of the text. The Commissions all contained eminent Old and New Testament scholars; and the new edition of the reports includes a comprehensive list of all biblical passages to which reference was made. This and the enlarged and enhanced general index are intended to make the work more useful in preaching and teaching.

All three reports were published ‘under the authority of the House of Bishops’ of the Church of England. While this does not make them the ‘official teaching’ of the Church of England, they are certainly more than the sum of the opinions of their authors. In some ways their unanimity is an extraordinary achievement in the context of the second half of the twentieth century, which witnessed a number of major disputes about central doctrines of the faith, not least in England.

Archbishop Rowan has commended them as ‘a resource of lasting value and significance’. I pray they may play a part, especially at the present time, in guiding all who profess and call themselves Christians into the way of truth. **+Stephen Sykes**

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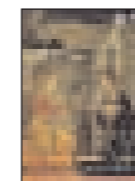
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Positive steps in ecumenism: read all about it!



Several years of co-operation, discussion and deepening relationship with other Christian traditions lie behind three publications which have recently become available.

The agreed statement *Mary: Grace and Hope in Christ* is the work of the second phase of the Anglican – Roman Catholic International Commission (ARCIC II), and has been published jointly between the Anglican Consultative Council and the Pontifical Council for Promoting Christian Unity. The statement sets out an agreed framework for the theological and devotional understanding of Mary in the Christian faith, and completes the agenda for dialogue between the Anglican Communion and the Roman Catholic Church envisaged by Pope Paul VI and Archbishop Michael Ramsey in 1966. Available from SPCK Bookshops, £7.99 ISBN: 0819281328. Text also available on-line at www.anglicancommunion.org.

The report of the Anglican Communion – Baptist World Alliance International Conversations Around the World offers a summary and some analysis of the innovative process of regional conversations which were held in different places across the globe over the last six years. The report represents a careful digest of the main topics of conversation on a wide range of theological concerns for both communions, and offers some reflection on the way that Anglicans and Baptists can confess their shared faith more effectively together and engage in a greater sharing of mission. £8 including P&P. Order on-line from the Ecumenical Affairs & Studies section of www.anglicancommunion.org, or contact Terrie Robinson at the Anglican Communion Office for further details, email terrie.robinson@anglicancommunion.org or fax +44 (0)207 313 3999.

The texts of the Anglican – Lutheran regional and international agreements made during the years 1972 to 2002 have been drawn together in a joint publication of the Anglican Consultative Council and the Lutheran World Federation. It is hoped that this volume will prove to be a useful tool for disseminating information about those Anglican-Lutheran agreements already achieved, and offer encouragement to the creation of closer relations in regions where such links have not yet substantially developed. £15 including P&P. Order on-line or contact the Anglican Communion Office as above.

The International Commission of the Anglican-Orthodox Theological Dialogue Communiqué



A visit to Istanbul. From left: The Revd Canon Hugh Wybrew, Bishop Mark Dyer, The Ecumenical Patriarch, Metropolitan John of Pergamon, The Revd Canon Gregory K Cameron.

The International Commission of the Anglican-Orthodox Theological Dialogue met in the Holy Royal and Stavropegic Monastery of Kykkos, in Cyprus, from Thursday, June 2nd - Wednesday, June 8th, 2005, as guests of the Church of Cyprus and of the Most Revd Bishop Nikiforos of Kykkos, the Abbot of the monastery.

The Commission wish to record their gratitude to His Eminence the Abbot, the brothers and staff of Kykkos Monastery for the warmth of their welcome, and to Bishop Vasilios of Trinitus who has organised and co-ordinated the many aspects of this meeting, together with the staff of the Ecumenical Relations Office of the Church of Cyprus.

The Commission consists of representatives of the Orthodox Churches and of the Anglican Communion. The Dialogue began its work by exploring theological and doctrinal issues of concern for dialogue between the Anglican and Orthodox Churches in 1973. Agreements reached in its first two stages were set out in the Moscow Agreed Statement of 1976 and the Dublin Agreed Statement of 1984. In its present third phase, which began in 1989, the Commission has been examining our understanding of the

Church in the light of our faith in the Holy Trinity, the Person of Christ and the Holy Spirit. From 1989, the Commission has met on an annual or biannual basis, completing Statements on Trinity and the Church, Christ, the Spirit and the Church, Christ, Humanity and the Church (all 1998), Episcopos, Episcopos, and the Church (2001), Christ, the Priesthood and the Church (2002).

In 2003, at Addis Ababa in Ethiopia, the Commission began its current round of study on the subject of the ministries of women and men in the Church, of questions of Heresy and Schism, and of Reception.

In Kykkos, the Commission completed the work on these Agreed Statements, and will meet next year to finalise the text of the complete cycle of Statements agreed in the current phase from 1989 to date in preparation for publication.

Metropolitan John of Pergamon,
Orthodox Co-Chairman
Bishop Mark Dyer,
Anglican Co-Chairman

Commission Members present in Cyprus were:
Orthodox Representatives
Ecumenical Patriarchate Metropolitan John of Pergamon
(Co-chair)

Patriarchate of Alexandria, Metropolitan Petros of Aksum
Patriarchate of Antioch, Fr Alexander Haig
Patriarchate of Moscow, Bishop Basil of Sergievo
Patriarchate of Romania, Archbishop Nifon of Targoviste
Patriarchate of Georgia, Bishop Gerasim of Zugdid and Tsaisi
Patriarchate of Georgia, Fr Giorgi Zviadadze
Church of Cyprus, Bishop Vasilios of Trinitus (host)
Church of Greece, Professor Constantine Scouteris
Church of Poland, Fr Andrzej Minko
Church of Albania, Bishop Ilia of Philomelion
Church of Czech Lands and Slovakia, Fr Vaclav Jezek
Church of Finland, Metropolitan Ambrosius of Helsinki
Church of Estonia, Fr Matthias Palli
Fr Christos B Christakis (co-secretary).

Representatives of the Anglican Communion
Bishop Mark Dyer, Episcopal Church of the USA (Co-chair)
Bishop John Baycroft, Anglican Church of Canada
The Revd Dr Timothy Bradshaw, Church of England
The Revd Canon John Gibaut, Anglican Church of Canada
The Revd Canon William B Green, Episcopal Church (USA)
Bishop William Gregg, Episcopal Church (USA)
The Revd Canon Livingstone Ngewu, Church of the Province of Southern Africa
The Revd Dr Duncan Reid, Anglican Church of Australia
The Revd Professor John Riches, Scottish Episcopal Church
Bishop Max Thomas, Anglican Church of Australia
The Revd Canon Hugh Wybrew, Church of England
The Revd Canon Gregory K Cameron, Church in Wales (co-secretary).

For more information please contact:
Canon Gregory K Cameron,
Deputy Secretary General and Director of Ecumenical Affairs
and Studies, Anglican Communion Office, St Andrew's
House, 16 Tavistock Crescent, London W11 1AP

The Last Word



In my last word I share the privilege I have at times in addressing the ACC and others. In my report, I had hoped that we could send a message to the Children of the Communion, especially in response to the colourful array of Compass Rose images received from so many parts of the Communion. So, the last word is from the whole ACC not me, as we address the church of tomorrow, but indeed also the church of today, and our future leaders. Here is the letter the ACC endorsed:

To the children of the world,

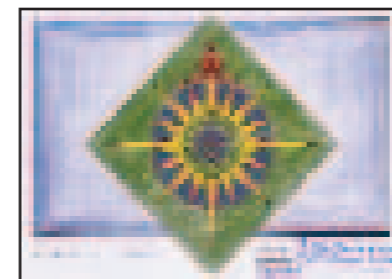
We write to you, the children of God's world today, to share with you our concerns for the future. We pledge to you, as leaders of your church family, to pray and work for:

*Justice for all people everywhere,
Peace in the world,
An end to all kinds of violence,
Support for families and communities,
Fair trade and an end to poverty,
A halt to the exploitation of women and children,
Freedom and dignity for all people,
Health care and education for young and old,
And the proper use of creation.*

We will strive to share the Good News with everyone we meet, and to be like Jesus in all we do and say. Some of you, although you are still young, carry huge responsibilities. Some have much in material things, while some of you have so little. You are precious gifts to us. Be brave; know God loves you. Help us to be like you in enjoying life and the beauty of the world. Know that the church is here for you, no matter who you are or where you come from. Worship, study and pray together, and love each other as Jesus loves you.

May God bless us all.

The winners of the colouring competition can be found on page 46. This entry is from Brittany Logan, age 12, from New Zealand.



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Where cross the crowded ways of life,
where stand the cities of men and the
where the noise of selfish life,
and hear thy voice, O merciful God.

In houses of amichastities, and need,
in judgment thou shalt look with mercy,
from pallid where lie the faces of grief,
we catch the vision of thy face.

From leaders of darkness, in their councils,
from woman's grief, man's broken lot,
from famished souls, from woman's tears,
thy face the world knows most.

The cup of water given for thee
will hold the freshness of thy grace,
and bring these multitudes to thee
the world's compasses of thy face.

O Master, from the mountain side,
make known to each these faces of pain,
among the mountains, through the trees,
O lead the city's streets again.

Till all this world shall learn thy love,
and follow where thy face is led,
all glorious from thy face above,
shall come the city of our God.

Music: Paul M. Hill, Mary Hill
Music: Gardner T. Hill

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