Report of the Alliance Consultation

*held on
July 12th-14th, 2010
at Lambeth Palace,
London*

Contents

Introduction

This Consultation was part of a process that dates back to the 2008 Lambeth Conference. Many of those participating[1] had helped inform and guide that process and the major outcomes of the story up to July 2010 are contained in the two documents[2] circulated prior to the Consultation. This report needs to be read in the light of this process and these documents. The Consultation also 'suffered' from a delay due to the Icelandic volcanic cloud preventing most participants from travelling for the original dates in mid April 2010. However, the delay did allow other developments to take place (outlined in section 4 of the report) that will enable some of the areas of consensus outlined in section 2 to be taken forward more swiftly.

The report has 5 main sections:

1. Reflections of the facilitator
2. The major areas of emerging consensus
3. Ways forward for the Alliance
4. A narrative of the Consultation
5. Appendices offering more detail of what emerged from our discussions

Section 1: Reflections from the facilitator

1.1 Like any consultation of this kind those participating arrived with *hopes* of what it might achieve but also *concerns* about the reality of what might happen. Perhaps the weight of the bodies and people supporting this particular initiative – the Lambeth Conference, the Primates Meeting, the Anglican Consultative Council, many provincial, relief, development and mission bodies throughout the Anglican Communion together with the Archbishop of Canterbury and the Secretary General of the Anglican Communion – put a little extra strain of expectation upon the gathering. But despite this, the *hopes* and *concerns* expressed by participants as we began our gathering gave cause for positive expectations.

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[1] For a full list of participants see Appendix J in page 26

[2] *Towards a Global Anglican Relief and Development Alliance: A Consultation Document* (October 2009); and *Towards a Global Anglican Relief and Development Alliance Consultation – A background paper in preparation … to explore the development of this Alliance* (April 2010)

1.2 The *hopes* and *concerns* can be summed up in the following way:

1.3 A number of key themes kept emerging throughout our time together reinforcing these *hopes* and *concerns* in relation to the way the Alliance is now developed. They were that:

- People at the grassroots are really what matters;
- Those present [initially at this Consultation but also those taking the initiative forward either as members of the secretariat or in other ways] need to act in a way that demonstrates they are fully aware of those not 'around the table';
- The Alliance is about *adding value* to and *coordinating more effectively* what is already happening; and
- The Alliance is "us" – those involved in relief, development and advocacy around the Communion – and its work will be accomplished by "us" with facilitating support from a small Secretariat.

1.4 My belief is that, on the basis of the evidence that follows, the Consultation achieved many of the *hopes* and took note of the *concerns* in the consensuses that were reached and the possible ways forward.

1.5 One final word about language. First, as can be seen from sections 2.7 and 3.7 below there is no agreed name for the Alliance. Therefore, for the reason expressed in these two sections, this report simply uses the name *Alliance* throughout. Second, to avoid confusion when the report refers to the *support team* this is the staff group based in London (mainly at Lambeth Palace and the Anglican communion Office) who supported this Consultation. However, where the report refers to the *Secretariat* it looks forward to the administrative support that will be put in place to facilitate the work of the Alliance.

Stephen Lyon
August 2010

Section 2: Major areas of consensus that emerged

This section of the report seeks to mirror the overall process of the Consultation [outlined in detail in Section 4] highlighting the areas of emerging consensus.

2.1 A common vision – the vision statements for the Alliance in Appendix A arose from reflections on the stories of existing grass-roots development work. There are, at least, four common threads that run through each of these suggesting that the Alliance:
- o Builds capacity in those involved through sharing skills and learning;
- o Takes context seriously;
- o Adds something vital – value, transformation or the release of potential already there
- o Is theologically and operationally holistic

2.2 A shared practical operational framework – the framework on page 10 of the report outlines the kinds of practical outworking of this vision. It not only identifies 7 possible areas of operation – mapping, capacity building, communication, best practice, advocacy, theological reflection/learning and emergency relief – it also identifies their significance, purpose and shape to how the Alliance might 'add value' to what is already happening.

2.3 Agreement on the need for regional and global interpretations – these 7 areas of operation arose from identifying where priorities lie in each of the regions represented at the Consultation [see Appendix B]. The weight each region would give to these 7 areas differed depending on the context in which they were being considered. For example, both the priority given to different advocacy issues and the specific advocacy message of similar issues varied from region to region. Therefore, there was consensus on the need to work regionally as well as globally.

2.4 Agreement on a structural framework – as pointed out in section 4.6.2 (below) discussion of an appropriate structural framework sought to answer questions of who belonged to and participated in the Alliance as well as what the organisation might look like. There was a consensus that the structures could be summed up as follows:

2 - 3 YEAR PROVISIONAL STRUCTURE
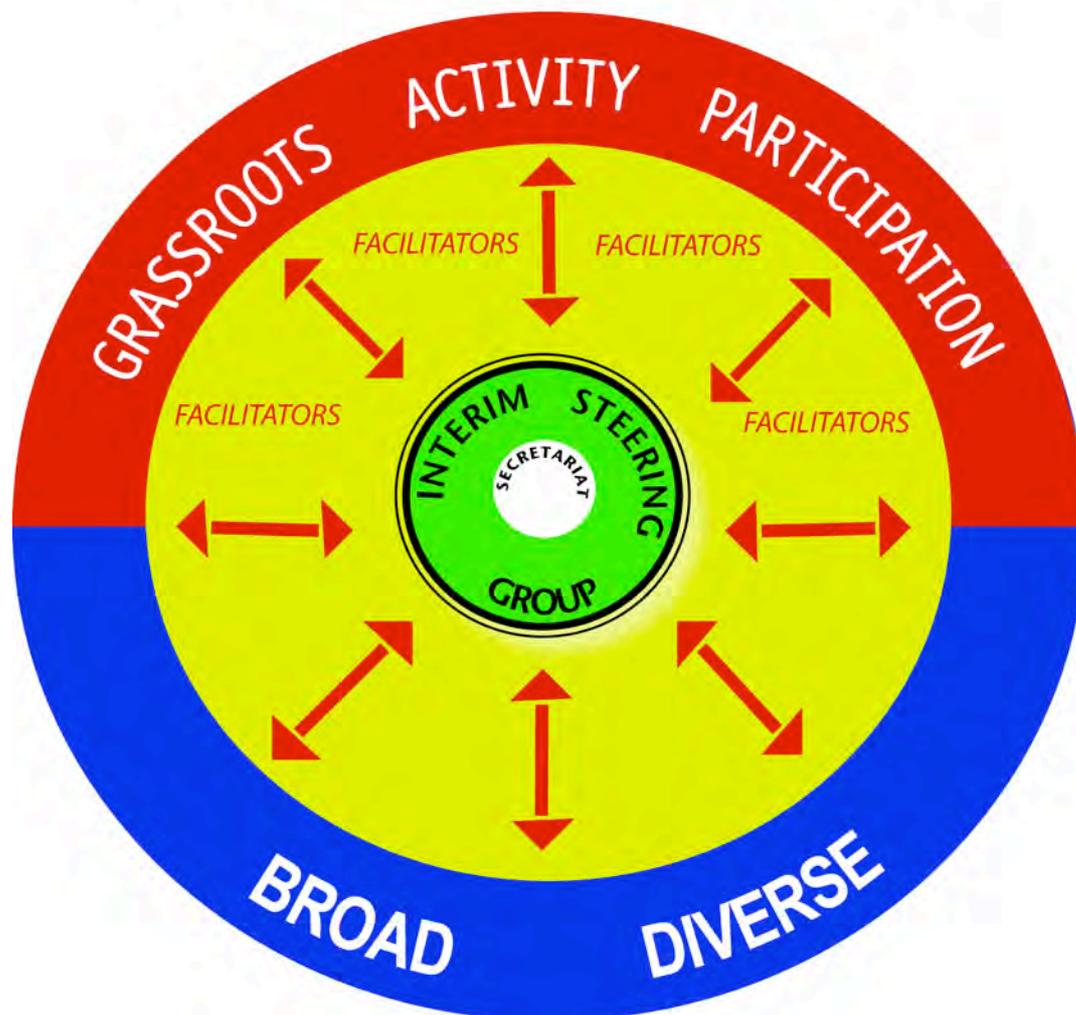
Appendix E contains the notes resulting from the discussion on participation held at the Consultation. This was followed by a detailed discussion on a 2-3 year provisional structure, which was presented to the Archbishop of Canterbury and the Secretary General of the Anglican Communion. What was agreed at the Consultation and needs to be emphasised in terms of participation in and governance of the Alliance is:

- The group gathered for this Consultation would be invited to continue as the *Interim Steering Group* for the first 2-3 years of the Alliance. This will provide continuity in guiding strategy and planning priorities to support the Secretariat.
- The invitation to participate in the Interim Steering Group will be issued by the Archbishop of Canterbury and Secretary General of the Anglican Communion, and individual participation in this Group will be mandated by the respective primates.
- Participation in the wider activities of the Alliance will be broad and diverse, with an open invitation based on interest and experience in

the issues. It was recognised that the Alliance exists to enable the broadest possibly grassroots participation.

- Regional facilitators will be identified to mobilise this active grassroots participation.

2.5 Consensus on the need for a statement outlining the ethos of the Alliance and to continue the process towards an agreed statement – as pointed out in 4.6.1 and Appendix D time was given at the Consultation to beginning the process of writing an ethos statement. While considerable progress was made this unfinished task was seen as a high priority as the initiative is taken forward.

2.6 Getting started – work plan: the first phase of the Alliance – there was consensus that the future development of the Alliance depends on successfully communicating the 'added value' it can bring as quickly as possible. This 'added value' requires concrete evidence in the form of early achievements by the Alliance. These need to be achievements that are outward facing (i.e. beyond the life of the Church) and inward facing (i.e. within the life of the Church).

The individual responses to the kind of way these successes might be achieved [see Appendix G] suggest that early work will be best undertaken regionally with priority being given to mapping (what we are doing already; what are the available resources) and backed up by good communications which tell our story.

It will also require a small work group, working *on behalf of* the whole Alliance, of those present at the Consultation to continue to refine the work plan outlined in Stage 3 of Appendix G below.

2.7 Agreement that the name of the Alliance remains unresolved – as pointed out in the background paper to the Consultation [see footnote 2] there is no agreement on the official name of "the Alliance" – thus the use of this description in this report. As names often stick irrespective of what might officially be agreed some urgent work on this is probably desirable.

2.8 Considerable reference to 'more theological work on .....' – at various points in the Consultation e.g. tasks the Alliance might undertake, the agenda for regional consultation and while exploring the ethos statement, various participants stressed the need for more theological work to be done. As a group of mainly practitioners these statements underlined the recognition that this Alliance has its roots in the holistic mission of the Christian Church. But equally, as a group of practitioners, this group may not be 'best placed' within the Church to undertake this work. Whatever the view on exactly who is 'best placed' to take this forward note should be taken that there was consensus that *something* - beyond what has been done already - is needed.

Section 3: Ways forward

3.1 Personal pledges - if the message that the Alliance is "us" [see 1.3] has really been taken on board then action will already have been taken by participants in line with what was promised in the personal pledges. [See separate attachment sent only to participants]. These pledges fell into two major categories: [1] actions that would be taken in relation to the participants' own sphere of work and networks – e.g. information sharing, encouraging support, advocate for the Alliance; [2] pledges of help for the collective development of the Alliance – e.g. continuing work on structures, ethos; acting as a regional point person.

3.2 Work groups – again, if the message of the Alliance is "us" then not everything need be done by everyone. One way we modelled this at the Consultation itself was by small groups working 'on behalf of' everyone. This way of working needs to continue if the Alliance is to move forward with urgency. The role of the London based support team in the first stages of this work will be crucial to ensure things move forward, inviting others in the Interim Steering Group to contribute as required.

3.3 Structures and appointments – the agreed basis for structures and governance [see 2.4 above] will require follow up. Urgent work is needed on recruiting for the Secretariat. A task force will take this work forward within the Interim Steering Group. Appendix H contains the work from the Consultation on the essential requirements of the person who might act as the first coordinator of the Alliance – should this be the preferred way forward. It also seems essential, given the task of 'telling the Alliance's story' that both a communications strategy and, if needed, personnel are acquired either by appointment or secondment for this task.

While the present support team will put in place the necessary on-going consultation process, small reference groups drawn from participants in this Consultation will be needed. These groups must be appropriately representative and able to respond with the speed required to keep these aspects of the Alliance's development moving.

When the consensus in 2.3 (above) – working regionally – is held alongside this structural framework, further work is required on how regional coordination is best achieved. One suggestion was to identify regional facilitators (as in 2.4 above) to help mobilise regional activity and help coordinate regional consultations.

3.4 Finance – there seem to be two broad tasks to take forward:

➢ The most urgent is finalising agreement with the Lambeth Partnership on how their invaluable offer of support [see Appendix C] will facilitate the vision of the Alliance. Those members of the support team who are already in conversation with the Partners are best placed to undertake this, based on work plans to be developed. These conversations will also need to consider the place of the Lambeth Partnership as additional stakeholders in relation to structures and appointments.

➢ The more long-term work that is needed is the question of sustainability and within that fees and questions of ownership [see section 4.6.3 and Appendix F]. While the contribution from the Lambeth Partnership has removed the immediate pressure, there was recognition of the need for participant contributions – in fees or in kind – for the purpose of ownership and long-term sustainability. A small consultation group – not necessarily made up of only those at this Consultation – might be appointed to work with a named member of the support team.

3.5 Communication – a great deal of the likely success of the Alliance rests on its ability to communicate what it is; what it is doing; and what value it adds to the existing work of those across the Communion on issues of poverty and justice. This is just to underline the comments made in 3.2 above of the need for a group to draw up a communication's strategy and put in place the personnel to carry it out. As this is a Communion wide initiative it is essential that such a strategy is drawn up and any personnel appointed with the fullest consultation with the Directors of Communications at the Anglican Communion Office and Lambeth Palace as well as concerned members of the Interim Steering Group.

3.6 Ethos statement – taking forward the consensus outlined in 2.5 above is imperative. Offers to direct this work are contained in the personal pledges and if a speedy agreement can be reached on such a statement by participants then the task of communication will be greatly strengthened.

3.7 Work plans – the consensus, outlined in 2.6, together with a possible initial work plan [see Appendix G] offer suggestions as to ways forward:
➢ Identifying and using existing meetings – both Anglican and those of other sympathetic partners – to further communication about the Alliance and begin the mapping and communication tasks;
➢ Identify regions where the suggestions in 2.6 and Appendix G might be 'road tested'. Criteria for where these might be held might, in the first instance, be regions where offers of help in coordination and planning have already been made. [Again, see the personal pledges] Plans for initial consultations in all regions would also proceed.

3.8 Name - as outlined in 2.7, an agreed name for the Alliance is not the highest priority as far as ways forward is concerned. However, until this is settled there is the danger of an inappropriate name or acronym sticking thereby making the adoption of the chosen name more difficult.

3.9 Ecumenical conversation – the last section of Appendix C *Ecumenical Conversations* highlighted the further work necessary to ensure the Alliance is talking to all its partners and not just its Anglican ones. Further conversations are planned and members of the support team will need to ensure that the outcomes are fed into the emerging *modus operandi* of working with our ecumenical partners.

Section 4: Narrative of the Consultation

> 4.1 Summary: The Consultation was a journey that started with grass roots stories of development work brought by each participant. From these stories emerged four separate but overlapping visions of what an Alliance might offer. This vision then had some flesh put on it by us asking how the Alliance might add value to these kinds of initiatives. We then asked similar questions of how the work of the Alliance might look but this time from the viewpoint of different regions across the Communion. It was at this point that we then turned our attention to a number of practical questions of what was the ethos of the Alliance; who would participate in the work of the Alliance; and how the Alliance would be owned as an Anglican Communion initiative. The consultation identified a number of ways to take the initiative forward.

4.2 Vision building – on tables of 6 each participant told their 'grass-roots' story of a development initiative. Other participants listened with an ear to discerning what value an Alliance might add to this work. From these comments each table drew up a big vision for the Alliance [see Appendix A]

4.3 Turning a vision into practical reality – what might happen in the next 18 month to 2 years if this vision were pursued? We sought to answer this question by 'dreaming' of the kind of contribution an Alliance might make in the areas of development and advocacy in its first period of operation. We then did a similar exercise trying to imagine what the report of the Alliance to ACC 15 in November 2012 might look like. This enabled the participants to 'think big' and begin to visualise what might be achieved. This provided the raw material for the next section of our time together.

4.4 Prioritising these 'dreams' into a practical reality – out of all the possible areas in which the Alliance might work did priorities differ from region to region across the Communion? While we recognised that not all regions were equally represented at the Consultation and some not at all this exercise did suggest that there were major areas of work that all regions would like to see the Alliance involved in but the content of these areas differed from region to region. [see Appendix B for detailed reports]

The emerging overall picture was summed up as follows:

Activity	Significance	Shape of the Alliance's work	Purpose for all activities	Ethos expressed in all activities
Mapping	*To know what is there *Visibility *Planning	Coordinated research processes	Lift people out of poverty	Holistic (Integral)
Capacity Building	*Improve *Empower *Deliver	Co-ordinated training/mentoring opportunities	Development as integral to the Gospel	
Communication	*Sharing *Networking *Support *Engagement	*Website *Promoting a virtual community	Expressing Holistic Mission	Incarnational
Best Practice	*Effectiveness *Value *Impact	Evaluation and growth [learning circle]		
Advocacy	*Govt impact *Voice (to the voiceless) *Mobilising *Awareness raising	Advocacy training facilitated	What the Anglican communion can offer the world	Trust
Theological reflection/ learning	*Bring value *Tradition *Spiritual under girding and growth *Affirmation *Depth	Linkages to other AC bodies eg TEAC, Networks, theological colleges/ seminaries	Sharing goals with others	Family
Emergency relief	*Critical solidarity	Technical support and linkages	Challenging and transforming development paradigm	Listening

4.5 Developments since October 2009 – the support team that planned this Consultation continued work on developing the original vision for the Alliance leading up to this July 2010 gathering. Three areas, in particular, were to have a bearing on the areas of consensus reached. These were:

➢ Financing the initial period of the Alliance's life
➢ A regional focus for the work of the Alliance
➢ The ecumenical implications of the development of the Alliance

[See Appendix C for details of these areas of development]

4.6 Major areas of emerging resolution where further work can now be undertaken.

➢ *4.6.1 Ethos* – how best do you describe the *nature* of the Alliance? It was felt that a 'code of conduct', while important and something that many of the Alliance's members already worked by, was not the best way to describe the *nature* of the Alliance. We, therefore, chose instead to start a process that would describe the ethos of the Alliance. Appendix D gives details of an initial paper devised and tabled at the Consultation and comments from participants. This is part of the on-going process described in Sections 2 and 3.

➢ *4.6.2 Participation* – the question of who would be deemed to belong to the Alliance was one raised by a number of those responding to the October 2009 consultation document. This Consultation approached the question by examining how the structure of any future Alliance might both flow out of and define the nature of participation in its work. These, together with the shape and kind of role a permanent secretariat might play, are outlined in Section 2 of this report. Appendix E gives further notes on the nature of this discussion.

➢ *4.6.3 Ownership* – the question of 'ownership' of the Alliance was explored with a desire to identify ways of achieving this beyond and on top of simply the use of membership fees. As can be seen from the notes in Appendix F the question of 'ownership' is seen as central to the way the Alliance is both brought to life and communicated across the Communion.

Appendix A - Vision statements

Table 1:
Sharing resources and expertise to build professional capacity and to increase visibility and access for effective advocacy and witness on behalf of the Anglican Communion.

Table 2:
Long terms family friendship
Cohesion
Shared understanding of development characterised by holistic, contextualised, sustainable, incarnational trust.

Table 3:
Help build local/contextual vision – growing vision
Building capacity – mapping, documentation, visibility, skills transfer training.
Releasing resources – local and global
Sustainability in harmony with creation

Table 4:
Grace
Enabling (capacitating)
Strengths based
Catalyst
Presence
Holistic
Transformation

Appendix B – Priorities for the Alliance's work as seen by the Regional Groups

Questions these groups were asked to explore:
➢ What issues would the group/region like the Alliance to address?
➢ What services could the Alliance helpfully offer?
➢ What resources could the group/region offer the Alliance

Regional Group 1 – Africa

Issues:
➢ Rationale for work – debate in God's Mission v donor agenda
➢ Unequal relationships – open up discussion around the paradigms: development, governance etc
➢ Capacity building for church leadership
➢ Advocacy on emerging issues
➢ Unlock potential

Services:
➢ Coordinate advocacy for global and local issues e.g. trafficking

- ➤ Profiling, documenting, resource mapping
- ➤ Training and technical skills sharing
- ➤ Policy influence and monitoring – EU, G8, DFiD, USAID

Resources:
- ➤ Unexplored/over exploited natural resources
- ➤ Theological resources
- ➤ Knowledge, experience, understanding of relief and development
- ➤ Resilience
- ➤ Understanding of holistic mission
- ➤ Coordinated mechanism (CAPA)
- ➤ African values influencing development

Regional Group 2 – Europe, North America

Issues: overarching issues with implications for specific issues -
- ➤ Building up the capacity of churches and agencies
- ➤ Understanding of mission and theology along the way
- ➤ Information sharing, 'knowledge management'
- ➤ Engaging with secular/ecumenical networks

Services:
- ➤ Connecting people
- ➤ Tools for advocacy
- ➤ Mapping – evidence of what we do

Resources:
- ➤ Experience already gained
- ➤ Funds
- ➤ UN agencies

Summed up as follows [imagine, if you can, a building:

Issue

Enables churches etc
to become better service
providers and advocates

Mapping		Information sharing		Capacity building e.g. tools, training, exchange
Good practice		Filtering information		
		Contacts/connecting		
Foundations of ethos; values; good theology				
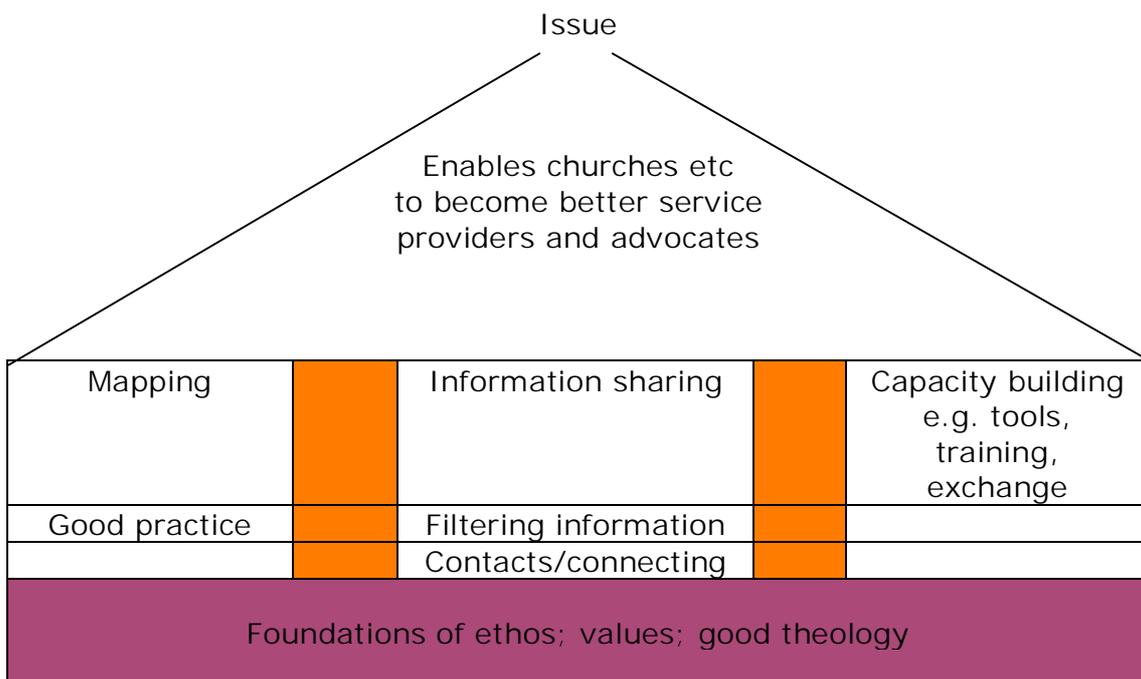
Regional Group 3 – SE Asia, Solomon Islands and Australia

Issues:
➢ Provision of potable water
➢ HIV/Aids education
➢ Employment and livelihood
➢ Role of development in God's Mission
➢ Climate and disaster preparedness and response

Services
➢ Capacity building and innovation in cultural context
➢ Networking and building healthy relationships
➢ Resource and skill sharing including models of best practice
➢ Interdenominational and interfaith cooperation
➢ Education and advocacy

Resources:
➢ Ourselves, our experience
➢ Hospitality, exposure and training
➢ Strengths based approach
➢ Models of community engagement and mobilisation
➢ Technologies especially water

Regional Group 4 – South America (using the specific experience of Uruguay and Brazil). Identified the following as key elements of what the alliance might offer:

➢ Mapping local resources
➢ Identify facilitators
➢ Legitimize the alliance
➢ Sustainable funding etc
➢ A communication process and tools

Regional Group 5 – exploring these questions in relation to the Indian sub-continent

Issues:
➢ Minority church – integral mission, dependency issues, exclusions, religious tensions.
➢ Human rights – trafficking, indigenous peoples, gender.
➢ Governance – leadership. Politics, social exclusion/class/caste, racism.
➢ Economics – trade, labour, exploitation, migration, environmental degradation.
➢ Peace and reconciliation – e.g. Sri Lanka, church as 'go-between'.
➢ Emergency and relief

Services [strengthened by accessible global resources]:
➢ Minority church - Consultation on integral mission and interfaith engagement
➢ Human rights - Contextual theology training, facilitating and sharing of experience.

➤ Governance - Website to offer learning and exchange opportunities
➤ Economics - Mapping
➤ Peace and reconciliation - Opportunities for regionally based visits for solidarity and encouragement
➤ Emergency and relief - Planning skills, secondments and exchanges.

Resources:
➤ Minority church - Experience in social programme development. Interfaith trust building experience.
➤ Human rights - Best practice experience. Theological colleges
➤ Governance - Using education facilities to promote new generation of leaders.
➤ Economics - Case study bank
➤ Peace and reconciliation - Experience of places like Palestine and Sri Lanka.
➤ Emergency and relief – skills and experience.

Appendix C - Developments since October 2009

➤ *Finance* – following comments in the responses to the October 2009 consultation document concerning finance – especially that with no clear budget, the level of fees suggested being problematic and questions of long-term sustainability raised – an alternative way forward was explored. The results of these explorations were presented to the Consultation:
  o The Archbishop of Canterbury had identified the Alliance as a key initiative within the Anglican Communion
  o The work of the alliance had been a proposal for funding placed before the Lambeth Partners
  o There had been agreement, in principle, for three years' funding up to £400,000 pa.
  o In the light of proposals emerging from the Consultation discussion regarding fund would be taken forward with the Lambeth Partners as one of the Alliance's stakeholders
  o The Alliance would continue to seek other funding streams to ensure its development and sustainability.

➤ *Regional working* – the question of the Alliance's sensitivity to the different contexts within the Communion was seen as best being addressed by ensuring that there was a regional focus to its work. An approach placing high priority on regional engagement was supported by other similar ecumenical bodies for the following reasons:
  o One way of identifying priorities is among members or participants from 7 regions or country specific (Lutheran World Federation)
  o Local effectiveness and coordination would make the Alliance work well (Lutheran World Federation)
  o Strengthen the local to participate in the global (International Catholic Migration Commission)
  o Need to know one's identity in order to contribute (International Catholic Migration Commission)

It was suggested that the best way to respond to these points was means of regional consultations and the opportunities they offer.

➢ *Ecumenical conversations* – one of our ecumenical partners raised the questions as to "how might a specifically Anglican alliance sit alongside other ecumenical development and advocacy alliances?" In response to this staff from the central secretariat visited a number of ecumenical bodies in Geneva prior to this consultation. They emphasised a number of points from the consultation document:

- o Part of the raison d'etre of the Alliance was the "lack of an adequate mechanism to work together and with others in development" – the need to 'find ourselves and then partner others.
- o Our mission was "bearing witness to the good news of the kingdom of God, working in partnership with others to overcome inequality and injustice ..."
- o The Alliance sought "transformational development" from *Guide to Act Development*
- o The alliance saw "advocacy as solidarity" from *Ecumenical Advocacy Alliance*
- o Speaking of relationships with others the document said, "it is not our intention to replicate the work of others, but to provide a bridge through which [the Alliance] can more effectively partner with others."

An ecumenical communication strategy was presented to the Consultation. Its headlines were:

- o Understanding the anxiety of ecumenical platforms and ecumenical partners – monitoring developments in the reconfigured ACT
- o Understanding and communicating how we want to relate to others – transparency and consistency in our communications
- o Building on the June 2010 visit to Geneva to meet LWF, ACT and EEA
- o Autumn 2010 follow-up visit to communicate results from this Consultation
- o Developing a *modus operandi* for engaging with others.

Appendix D: Ethos of the Alliance

Document produced during the Consultation by a small work group

Elements for ethos of the Alliance

Preamble:
- Framework of the marks of mission (mission to be understood holistically)
- Witnessing, relief and development are part of God's mission;
- Faith cannot be a condition for or expectation of relief or development work;
- Respect for the inherent dignity of human dignity;
- Strengths of the partners are to be affirmed and enhanced;
- Recognition that creation is a web of interdependent relationships and that we are mutually responsible for them;

- Recognition that trust needs to be earned through integrity, transparency and accountability;

Promotes good stewardship by encouraging participants to develop a code of conduct that enhances their accountability and effectiveness;

Encourages the participants to reflect theologically on their work and partnerships with a view to establishing a faith/based framework for their programmes and relationships;

Commits to learning from each and other and their partners and to incorporating the lessons into their practices;

Embraces cultural diversity as a source of mutual enrichment;

Commits to relief and development partnerships and activities that do not discriminate for reasons due to age, birth, religion, sex, disability, social or other status (ICCPR language + disability)

Tensions:
- Certain cultural practices that are considered unacceptable/harmful in other practices
- Justification of discrimination based on sexual orientation
- Non-violence

Responses to the document by full Consultation participants – (responses are recorded here in full)

Parts that require redrafting or omitting

- ➢ What does the statement wish to achieve? Who is the audience?
- ➢ Is the language suitable for explaining the Alliance to the broader 'secular' audience? Balance of inward/outward language
- ➢ Combine 3 and 4
- ➢ Needs to be more explicit (theologically/gospel language) if it for the Communion
- ➢ Re-drafting suggestion – "Respect for the inherent dignity of human beings therefore faith cannot be a condition for relief or development work"

- ➢ Amend E to end after 'discriminate' i.e. no list.
- ➢ Look again at 'marks of mission' as definition of holistic mission
- ➢ Re-phrasing for 3 and 4
- ➢ Examine the difficulties in some places with charity status and words like mission, witness and advocacy
- ➢ Suggestion that we replace 'advocacy' with "speaking on behalf of the poor and marginalised" – would this be more acceptable?
- ➢ B 'faith-based' replaced with 'Christian'?

Ideas/issues that did not appear and might

- ➢ Preamble – something like, "We experience a rebirthing movement of the Spirit turning us inside out and upside down when we are

companions in development and relief work both within and outside the Anglican Communion and weaving a culture of peace."
➢ Human rights should be promoted
➢ The alliance should be a tool for communion and fellowship
➢ Services should be given on the basis of greatest need (Facilitator question: was this a comment on an ethos for emergency relief?)
➢ We should always aim to reach 'the least of these'.
➢ Strengthening relationships within the Alliance recognising diversities.
➢ Trust and listening are missing (explicitly?) from list of ethos in table earlier in the report (page 12 above)
➢ Minimal bureaucracy/maximum grass roots – subsidiarity
➢ Encourage ownership of development issues at all levels and in learning from one another incorporate the learning into practice.
➢ Self-sustainability and reliance
➢ Peace building as a precursor to and essential component of inter-familial development; inter and intra community development; inter ethnic development; and international development.
➢ Include more explicit statement that we need to earn trust of the wider development world

Appendix E: Participation

In exploring the question of participation the group wished to ensure that the following points were expressed in whatever structures and ways of working emerged:

➢ A centred or bounded set?
  o For participation an open set based upon passion and professionalism.
  o It is important to have affirmation of bishops; so try to get blessing from them for participation.
  o For structures and governance bounded set is essential.
➢ Participation is not 'for life' but by event.
➢ We need facilitators: regional, language groups and programmatic. Facilitators need to do mapping and encourage and nurture those who are marginalised from development networks.
➢ Avoid big structures.
➢ Participation is more than meetings. Website will be important. Encourage the contributing of codes of best practice and other resources as a way of participants 'owning' the Alliance.
➢ For sustainability we need some 'quick wins' as success breeds success. But for sustainability we also need medium and long-term goals.

Appendix F: Developing a sense of 'ownership' within the Alliance

The following point emerged from the discussion:
➢ We have to create it

- ➢ It costs us something
- ➢ It adds to our value
- ➢ We know what it is!
- ➢ It is appreciated by 'relevant others'
- ➢ We relate to and trust in other owners

Ownership is a process

- ➢ Communication – using existing structures
- ➢ Orientation for/sensitising of target groups e.g. provinces, dioceses, networks, professional groups etc.
- ➢ Fees to be set once the fruit of the Alliance starts appearing
- ➢ Benchmarks:
  - o demonstrated commitment to objectives
  - o availability
  - o accountable to one another

Appendix G: Work plan

The Consultation explored a possible work plan in three stages:

Stage 1: A plenary 'brain storming' session
Stage 2: Individual responses by each participant of the top three priorities of work that the Alliance should be undertaking
Stage 3: A worked out work plan from a small sub-group outlining one way these ideas might be taken forward in the first 18 months of the Alliance.

The notes from each of these stages are as follows:

Stage 1: Plenary 'brain storming'

- ➢ Regional consultation [start with one or two] on theology and practice
  - o key themes and best practice
  - o theology of development
  - o strengths based development
  - o must have as participants individuals who will take back home the outcomes and enable multiplication
- ➢ Mapping – start with two regions
- ➢ Web-based
  - o resource centre/network
  - o tool for mapping
- ➢ Connecting *grassroots* church to a *global* alliance
- ➢ Advocacy issue [take up one area well] – research and learning cycle
- ➢ Identify committed people in different places
- ➢ Share guidelines of common objectives
- ➢ Identify areas of capacity building
- ➢ Communicate to external partners what the Alliance is about
- ➢ Need to discuss how the AC Networks engage

Concerns expressed:

➢ Structures must serve people at grass roots
➢ Are we just harvesting work and not sowing?
➢ We are speaking 'on behalf of people' – we need to go into the regions and engage directly with the expertise, they will be dynamic partners.

Stage 2: Individual responses on future work plan. [The numbers after each suggestion indicate the strength of priority given – i.e. number of participants who named this aspect of work]:

Regional consultations [12] to gain big picture
       Mapping [9]
       Set priorities [2]
       Grass roots involvement
Advocacy strategy [3]
       Capacity building [5]
       Climate change
Disaster and relief framework [2]
       Theological work
Holistic mission/strength-based – theological and practical work [4]
Communication [4]
       Stories [3]
       Website [4]
       Database
     Links with partners

Stage 3: What might this look like in terms of as work plan?

Central core – a pilot project to test relationships, including Networks, raise awareness of the Alliance and experiment.

Possibility – a regional AIDS Conference in August 2011

➢ Be present at Faith Leaders pre Conference
➢ Map HIV/Aids work and social issues surrounding it in the Communion
    o Use CAPA All African Bishops' Conference; Asia-Pacific regional consultation, Primates Meeting (Jan 2011) as opportunities of consultation.
➢ Share resources

Anticipated impacts:

➢ Anglican presence at the AIDS Conference (Faith Leaders)
➢ Raise awareness of Anglican work
➢ For the Anglican Church offer examples of ways of working and mapping (big picture)
➢ Beginning of the exchange about this work and the wider work of the Alliance.

Appendix H: Alliance Coordinator – suggestions for essential elements of the person profile for this office holder:

➢ Knowledge of [sensitivity to]:
  o the Anglican Communion
  o development paradigms, wider development and relief world
  o more than one cultural context
  o grassroots programme work
  o missiology and development

➢ Demonstrated life experience of:
  o work at grassroots and within global networks
  o consensus builder
  o managing communications
  o managing fund raising
  o more than one language
  o living in more than one culture
  o office computer skills
  o coping with tension of high profile position v servant leadership style.

Must travel

Appendix I: Communications immediately following the Consultation

Two communications were circulated at the end of the Consultation. The first was a general reporting statement drawn up by a small sub-group of participants seeking to outline, in general terms, what the gathering had achieved. It was purposefully general in its tone and did not attempt to give details of the consensus's reached. The second was an Anglican News Service posting which sought to give a flavour of the Consultation through a number of quotes taken from the final meeting with the Archbishop of Canterbury and the Secretary General of the Anglican Communion.

<u>Reporting Statement from Anglican Alliance Consultation held at Lambeth Palace,</u>

<u>12 – 14th July 2010</u>

The Global Anglican Alliance for Development, Relief and Advocacy is a working title for an initiative that emerged out of the Lambeth Conference, when bishops called for a mechanism to strengthen the work Anglicans already do in advocacy, relief and development around the world. This mechanism would aim to better connect practitioners and programmes in order to share best practice, to build a strategy for resourcing capacity building and to ensure voice and impact of Anglicans is known in international development forums.

The purpose of the consultation at Lambeth Palace was to find ways forward for the Alliance to develop from an idea into a reality. Professionals working in church based community development programmes and in advocacy were invited from around the Anglican Communion for this meeting. Over three days the participants looked at the responses to a public consultation on the foundational document, and the issues arising from them, and worked together to chart a way forward for the first few years of the Alliance.

The consultation at Lambeth reached consensus on a number of key issues:

    The purpose and added value of the Alliance;
    How churches and agencies will participate in the Alliance;
    What the interim structure will look like;
    A suggested work plan for the first two years.

The consultation emphasised the relationships within the Alliance and built on what binds us together rather on what divides us. There was consensus around a vision for our collective work in development that is a key part of the holistic mission of the Church. Also that the Alliance, and its structures and working practices, must have a primary concern to empower the communities we serve.

In light of this foundation there was agreement over several key activities:

    Mapping existing resources and strengths;
    Creating tools for capacity building;
    Developing theological resources around holistic mission;
    Developing a communications strategy.

This consultation is part of a continuing process. There were immediate tasks that were agreed upon:

    Activate the structures discussed, such as setting up a Secretariat;
    Create awareness in the regions of the value of the Alliance and how it will develop;
    Plan for regional consultations;
    Promote the presence the Anglican Alliance in international forums (e.g. the 2011 Asia Conference on HIV)

The group called to this meeting will continue to be part of a working group, guiding and supporting this process with specific commitments to the immediate tasks ahead.

Anglican Communion News Service

Anglican relief, development and advocacy alliance a step closer to becoming reality [July 23, 2010] A working group from across the worldwide Anglican Communion met at Lambeth Palace between 12 and 14 July to plan how to turn the proposed Anglican Alliance on relief, development and advocacy into a reality.

Professionals from five continents working on advocacy, relief and community development programmes reviewed responses to a public consultation on the foundational document and the issues arising from them, and worked together to chart a way forward for the first few years of the Alliance. On the consultation's final afternoon the group reported back to both the Archbishop of Canterbury and the Secretary General of the Anglican Communion, Canon Kenneth Kearon.

Their report included inspiring stories of local church action on relief, development and advocacy currently taking place around the Anglican world, and comments on how the Alliance could support this work. Reflecting on his Church's programmes in areas of HIV and sexual violence, the Congolese participant Albert Baliesima said: "This is an opportunity to share our experiences and learn from each other in the Anglican Communion." Ollie Pokhana, a participant from the Solomon Islands where the Church helps communities adapt to climate change, agreed: "This Alliance can connect me with other people who are engaged in similar issues so we can get better results." Delene Mark from the Anglican Church of Southern Africa described her church's campaign against human trafficking and reflected on what the Alliance could add: "It could strengthen the voice of the individual churches working on key issues such as human trafficking, but also raise the profile of this campaign at the global level, encouraging churches in other countries to engage." Mrs Sandra Andrade, the representative from Brazil, emphasised the importance of keeping people—especially the most vulnerable—at the heart of the vision: "We need to put at the centre the people who will be served by this Alliance, particularly our brothers and sisters who most need our support."

The Archbishop of Canterbury described the proposed Alliance as something he believed "could really allow local understanding, and local initiative to grow and flourish with the best skills and capacities we, as a church worldwide, can offer."

It was affirmed that a key aim of the Alliance was to work collaboratively to help equip Anglican churches to be more effective partners with other organisations. The working group's plan is to establish a light provisional structure to facilitate learning and collaboration while the participants developed the most effective mechanisms for learning from and strengthening grassroots initiatives and promoting regional collaboration.

The Secretary General of the Anglican Communion, Revd Canon Kenneth Kearon, told the group that this consultation was an encouraging move forward, seeing Anglicans coming together on a common vision around a response to poverty. Dr Williams also stressed that with the Alliance the Anglican Communion was not trying "to create another huge NGO" but rather something that was "more focused, more intentional; something which could genuinely lead to an exchange of wisdom and experience and build the capacity of churches to be a credible partner for governments and NGOs."

Appendix J: Participants in the July 12-14 Consultation

Ms	Sandra	Andrade	Development Officer, Anglican Province of Brazil
Mr	Albert	Baliesima	Coordinator of the Health and HIV Programmes, Anglican Church of Congo
The Ven.	Noel	Bewarang	Centre For Gospel Health and Development, Jos (Nigeria)
Mr	Stuart	Buchanan	Mission team, Anglican Communion Office, London
Revd	Rachel	Carnegie	International Development Secretariat, Lambeth Palace
Revd	Desmond	Cox	St John's Cathedral, Hong Kong (Social development focus)
Mr	Khagendra	Das	Project Coordinator, Diocese Of Durgapur, India
Revd	John	Deane	Executive Director, Anglican Board of Mission - Australia
Ms	Adele	Finney	Interim Executive Director, The Primate's World Relief and Development Fund, Canada
Ms	Claudine	Haenni Dale	Anglican Office, Geneva
Mr	John	Kafwanka	Director of Mission, Anglican Communion Office, London
Revd Canon	Grace	Kaiso	Secretary General, Council of Anglican Provinces in Africa
Revd	Alejandro	Manzoni	Director, Promocion Humana, Iglesia Anglicana del Uruguay
Ms	Delene	Mark	Hope Africa, Development Department of the Province of Southern Africa
Ms	Abagail	Nelson	Senior Vice President of Programs, Episcopal Relief and Development, USA
Ms	Laura	Ocampo	ECP-ABM Community Development Liaison Officer, Episcopal Church in the Philippines
Revd Canon	Mark	Oxbrow	International Director of Faith2Share
Ms	Ollie	Pokana	Anglican Church, Solomon Islands
Mr	Rob	Radtke	Executive Director, Episcopal Relief and Development, USA
Dr	Charles	Reed	Mission and Public Affairs, Church of England
Revd	Terrie	Robinson	Anglican Networks Coordinator, Anglican Communion Office
Revd Canon	Edgar	Ruddock	International Relations Director, USPG: Anglicans in World Mission
Miss	Helen	Stawski	International Development Secretariat, Lambeth Palace
The Ven.	Alison	Taylor	Chair, AngliCORD, Australia
Mr	Joseph	Wangai	HIV and Health Programme Coordinator, Department of Social Services, Anglican Church of Kenya
Ms	Hellen	Wangusa	Anglican Observer at the UN
Mr	Stephen	Lyon	Facilitator
			Translator