

LAMBETH
CONFERENCE
God's Church for God's world



LAMBETH CALLS

INTRODUCTION

The Lambeth Conference met in 2022 to explore the theme 'God's Church for God's World – Walking, Listening and Witnessing Together.'

During the conference, ten Lambeth Calls were discussed by the bishops on themes in church and world affairs.

Lambeth Calls themes are:

- Discipleship
- The Environment and Sustainable Development
- Anglican Identity
- Safe Church
- Science and Faith
- Human Dignity
- Christian Unity
- Mission and Evangelism
- Inter Faith
- Reconciliation

Lambeth Calls have been drafted following a structure that includes:

- A declaration, summarising what the Christian Church has generally taught about the theme of the call.
- An affirmation, summarising what the bishops want to say on the matters in the present time.
- Specific requests (The Calls) to future witness, sharing actions or challenges that the bishops want to give to each other, to fellow Christians and to the world.

The Lambeth Calls were presented to the bishops at the conference in July-August 2022. Each Lambeth Call was developed by a drafting group made up of bishops, clergy and laity from around the Anglican Communion, led by a Primate or senior bishop.

This edition of the Lambeth Calls, published in 2023, incorporates updates that were made by the drafting groups following feedback given by bishops at the Lambeth Conference in 2022. The Calls are being presented in a different order from the one at the conference, in order to tie them in more closely with the seasons of the Christian year and with major international events.

These will now be taken forward into Phase 3 of the Lambeth Conference journey.

The Lambeth Conference is an 'Instrument of Communion' and as such, the Lambeth Calls are offered as gifts, to the Anglican Communion. They are intended to be explored by churches and communities and taken forwards in a way that is most applicable to local settings.

For information, read about [the Lambeth Calls and Phase 3 of the conference journey](#), as well as the [History and Purpose of the Lambeth Conference](#) on the website.

The aim of each call is to deepen faithfulness to God, advance the ministry of the Communion and enable wider participation in the calls by churches and communities around the world.



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LAMBETH CALL DISCIPLESHIP

1 Introduction

- 1.1 A disciple is a learner in mind, body and spirit. In the Call that follows, the bishops assembled at the Lambeth Conference ask all Anglicans to learn and learn again the loving, liberating and life-giving way of Jesus Christ in every aspect of their lives and to follow him in this. The bishops are issuing this Call because 1 Peter calls all God's people to such disciplined and whole-of-life discipleship:

Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, 'You shall be holy, for I am holy.' (1 Peter 1:13-16)

- 1.2 This is a demanding call because of the pressures that come upon us from society and the spiritual battle faced by all. But the letter shows that we can and should depend on God's help:

Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power for ever and ever. Amen.' (1 Peter 4:11)

This Call, then, is for all Anglicans in every aspect of their lives to learn and learn again the way of Jesus Christ 'with the strength that God supplies', a strength given by the Holy Spirit, and to follow him in this.

2 Declaration

- 2.1 Jesus taught his disciples to "Go therefore and make disciples of all nations". The size and extent of the Anglican Communion today shows that Anglicans around the world have been doing this throughout their history with enthusiasm and commitment.
- 2.2 Some have commented, however, that while Christian commitment 'is a mile wide it is only an inch deep.' For example, in many places Christian commitment has been seen as nominal. To address this a Season of Intentional Discipleship and Disciple-Making (Jesus shaped life) was launched at the Anglican Consultative Council in Lusaka in 2016:

In light of the Gospel and theological imperative to make disciples, [we] recognize the need for every province, diocese and parish in the Anglican Communion to adopt a clear focus on intentional discipleship and to produce resources to equip and enable the whole church to be effective in making new disciples of Jesus Christ. (ACC-16 Resolution 16.01)ⁱ.

- 2.3 This was re-affirmed in 2019 at ACC-17 in Hong Kong. The Season will run until ACC-19 in 2026. Up to now well over 100 dioceses and many of the 42 provinces of the Anglican Communion have formally adopted Intentional Discipleship as a key priority and/or have hosted consultations and workshops on this subject. The use of small groups are central to it. The Anglican Communion has developed many resources to support the Season and Jesus shaped life (www.anglicancommunion.org/mission/intentional-discipleship.aspx).

- 2.4 Many other Churches around the world are also responding to the need to deepen discipleship. The Arusha Call to Discipleship of 2018, from the World Council of Churches, to which Anglicans contributed, expressed this powerfully when it declared that 'We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.'ⁱⁱ Pope Francis has also called on all God's people to become missionary disciples and has placed this call at the heart of his ministry.ⁱⁱⁱ
- 2.5 As Anglicans have entered into our Season of Intentional Discipleship many have found that the Five Marks of Mission provide an inspiring and unifying set of signposts for learning and following the way of Christ. The Calls that follows therefore invite Anglicans to be formed by these so that we may live and share Jesus shaped life more and more.

3 Affirmation

We the bishops assembled at the Lambeth Conference, in this Season of Intentional Discipleship, commit ourselves to learn and learn again the loving, liberating and life-giving way of Jesus Christ in every aspect of our lives, through prayer, Word and sacrament, with the strength that God supplies, so that our following of him may be renewed by the Holy Spirit and that the people of our dioceses may be encouraged to do the same.

4 Specific Requests (The Calls)

- 4.1 We call on all Anglicans, in this Season of Intentional Discipleship, to learn and learn again the loving, liberating and life-giving way of Jesus Christ in every aspect of our lives, in everyday life, through prayer, Word and sacrament, and in small groups, with the strength that God supplies, so that our following of him may be renewed by the Holy Spirit and we make disciples of others. Life-long learning is needed for this, aware of our vocation. We especially call on Anglicans to be formed by the Five Marks of Mission, as an Anglican Communion Rule of Life, as habits to acquire through regular, thoughtful and contextually appropriate expression:
- Tell – to proclaim the Good News of the Kingdom of God
 - Teach – to teach, baptise and nurture new believers
 - Tend – to respond to human need by loving service including through healing ministries
 - Transform – to work to transform unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation
 - Treasure – to strive to safeguard the integrity of Creation and sustain and renew the life of the earth
- 4.2 We call on all leaders, lay and ordained, to enable our worship and liturgies intentionally to be a place where we are formed and transformed in our mind, body and spirit to live a Jesus shaped life, focused especially in the baptismal covenant of the Baptism service, in which the newly baptised are assured of the support of the congregation in their new life in Christ.
- 4.3 We call on dioceses to help parishes establish and extend small groups also for formation in discipleship and to offer and support other 'gates' into discipleship in everyday life, online and in-person, appropriate for their context, including in the workplace, schools and communities. Resources for the faith development of young children are also needed.
- 4.4 We call on all in our churches intentionally to sustain deep relationship with young people, in schools, congregations and communities, and to learn from those who are



senior in their discipleship, and from women, the marginalised and the poor, so that this learning and transformation can take place across whole church and for everyone to discover their gifts from Christ, using them fruitfully as they follow him.

- 4.5 We call on our seminaries, theological colleges and training programmes to consider giving discipleship and disciple-making a central place, reframing programmes of learning and teaching around them, so that all ministers, ordained and lay, may be equipped to enable those they serve to learn these things, not least through preaching;
- 4.6 We call on the Secretary General of the Anglican Communion to encourage and support progress in these areas with the help of the Commission on Evangelism and Discipleship, including through promoting the Season of Intentional Discipleship across the Communion, and to report back to the next ACC and next Lambeth Conference on the ways provinces are actively promoting intentional discipleship.

5 Implementation

In receiving and implementing this Call, provinces and dioceses will need to do more work on specifics, e.g. which kind of small group formation works best in their context? what are the possibilities for church planting? and what are the competencies that colleges, seminaries, and programmes need to instil in their graduates?

End Notes

- i. ACC-16 Resolution 16.01
- ii. R. Jukko and J. Keum, *Moving in the Spirit*, Geneva: WCC 2019
- iii. *Evangelii Gaudium*, 2017



LAMBETH CALL

THE ENVIRONMENT AND SUSTAINABLE DEVELOPMENT

A. THE ENVIRONMENT

1 Introduction

- 1.1 We have been gifted a world of breath-taking beauty, astounding abundance and intricate interconnection. It is a world God declared good and loves.
- 1.2 That world is now in crisis. Climate change, biodiversity loss and pollution threaten both people and planet. Alongside these environmental challenges, and often fuelled by them, lie poverty, inequality, injustice and conflict which each damage the lives of millions of people.
- 1.3 Yet, this is still God's world and God calls us to respond as Easter people: bearers of hope.
- 1.4 The Lambeth Conference studied the book of 1 Peter. In this scripture, we are called to "have genuine mutual love" (1 Peter 1:22), expressed hospitality, stewardship and mutual service (diaconia) (1 Peter 4:9-10). These are essential in our care for one another and our common home, the earth.
- 1.5 God so loved the world (*cosmos*) that he sent his only Son into the world (John 3:16). On earth, Jesus found peace and solace in the natural world as well as inspiration for his teaching. Jesus died on the cross to bring reconciliation to the whole of creation. In Christ, "God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross". (Colossians 1:19-20)
- 1.6 While the environmental challenges are huge, the Christian story is one of redemption, resurrection, transformation and hope. Jesus calls his disciples to follow in the Way of reconciliation with all creation and, through the Holy Spirit, we are empowered do so.

2 Declaration

- 2.1 Anglicans hold to Scripture and the teachings of the Church, reflected in the Five Marks of Mission. These provide a clear vision and holistic framework for intentional discipleship and for being God's Church for God's World. They call us to proclaim the Good News of the Kingdom, nurture disciples, and to express our concern for people and planet, for justice, peace and care for vulnerable people, as well as our duty to safeguard creation (Genesis 2:15) and to sustain and renew the life of the earth (Fifth Mark of Mission).
- 2.2 Anglicans therefore not only take human well-being and creation care seriously, but also see these as missional imperatives and how we share in the 'renewed creation of heaven and earth with justice" (2 Peter 3:13).
- 2.3. The integrity of creation is under threat and at risk of collapse. The need to make the Fifth Mark of Mission central to our life as Anglicans has never been greater. Theologies of dominion have been used to justify exploitative and extractive behaviours, which have contributed to the current environmental crises. We need to repent the sinful damage done through these harmful theologies and commit to change – and to call others also to repentance.



- 2.4 The Anglican Communion is building on the legacy of the 2008 Lambeth Conference, which made a strong commitment to the UN Millennium Development Goals and gave birth to the Anglican Alliance. It is also building on ACC 17, which reaffirmed this commitment in light of the UN Sustainable Development Goals [<https://sdgs.un.org/goals>].
- 2.5 Provinces throughout the Communion continue to respond to local, national and global societal and environmental challenges. With crisis comes opportunity: for the Church to listen to God's voice, to imagine how the world could be different, and to help build towards God's Kingdom.
- 2.6 But the triple environmental crisis of climate change, biodiversity loss and pollution is an existential threat to billions of people and species of plants and animals across the globe. The Intergovernmental Panel on Climate Change (IPCC) has warned that it is "code red for humanity"; "It's now or never, if we want to limit global warming to 1.5°C".ⁱ Drastic action is needed in the next three years to bring down greenhouse gas emissions to achieve net zero targets.
- 2.7 As a global, connected body with a shared identity that transcends national borders, the Anglican Communion has a distinctive perspective. Member churches of the Anglican Communion are involved in every part of the environmental emergency. We are the people facing devastation in disaster-stricken communities. We are all the polluters, especially in wealthy countries. We are people living in poverty and on the margins. We wield power and political influence. We are experiencing loss and damage of our land, homes and livelihoods. We are investors with financial capital. We are first-responders to disasters and those who accompany communities on the journey of recovery and resilience.
- 2.8 We contribute to the problem. We contribute to the solution. We are both local and global. We connect with one another, share our experiences and can leverage our networks and Anglican identity to mobilise for action. We do not speak from just one position but from many. We do not only speak to others; we speak also to ourselves. We are all part of the web of God's creation for 'in God all things in heaven and earth were created, things visible and invisible' (Colossians 1:16). And we are called now to act together for the sake of all humanity, for all creation, and our shared home, planet earth.
- 2.9 By the next Lambeth Conference, increasing areas of the Communion will be uninhabitable, because of drought, rising sea levels and other impacts as we reach tipping points in climate change. Meanwhile, despite these terrible realities, carbon emissions continue to rise and there are over 50,000 new fossil fuel developments in the pipeline.ⁱⁱ Our oceans and rivers are clogged with plastic and people are choking and dying from polluted air. The web of life is becoming so damaged by the loss of biodiversity, including through deforestation, over fishing and unsustainable agricultural practices, that the integrity of creation is under threat.
- 2.10 The global response has been wholly inadequate – both in the level of resources dedicated to the response and in the level of urgency with which those with most power to make radical changes are taking action.



3 Affirmation

- 3.1 For ourselves and for future generations we need to act now, urgently and at scale.
- 3.2 However, actions are difficult to sustain unless there is also the transformation of hearts and minds from which such action flows. The climate emergency is not just a physical crisis – it is also a spiritual one which is exacerbated by greed, apathy and selfishness.
- 3.3 Humanity needs a spiritual and cultural transformation. We must see the world differently: repenting of and rejecting an extractive world view, which regards the earth and all nature as something to be exploited, and embracing instead a relational worldview, at the heart of Christ's teaching. This is espoused especially by indigenous peoples, who see the profound interdependence of all creation.

4 Specific Requests (The Calls)

- 4.1 We call on ourselves as bishops and the people of our provinces, dioceses and parishes to:
 - 4.1.1 Treasure God's marvellous creation, recognising the profound interdependence of all life on earth and repenting of actions and theologies of domination, which have caused great harm to the earth and injustices to its people.
 - 4.1.2 Recognise the triple environmental crisis as a crisis of cultural and spiritual values and build on the reach and influence of the Church to challenge ourselves and humanity to transform our mindset away from exploitation of the natural world to one of relationship and stewardship, as embodied by the wisdom of the Christian tradition and by Indigenous peoples.
 - 4.1.3 Integrate the Fifth Mark of Mission into the life of our churches by: bringing this Call to our diocesan and parish structures; teaching our people about issues of the environment; embracing creation liturgies, and responding in prayer and lament such as during the Season of Creation; raising up the prophetic voices of young people and women who are calling for climate justice; and forming partnerships of solidarity with dioceses on the frontline of climate change.
 - 4.1.4 Equip communities to build resilience to help them withstand and recover from disasters, and promote the prophetic voice of young people and the key role of women as earth protectors, recognising that climate change impacts unequally on women and future generations.
 - 4.1.5 Join in the Communion Forest initiative, to protect and restore forests and other ecosystems across our planet and commit to promoting tree growing at the time of confirmation, and other key life and faith moments, as a symbol of spiritual growth.
 - 4.1.6 Ensure we use and invest our assets ethically to be good news for our planet and people and, as a matter of urgency, remove our funds from any new fossil fuel exploration, and seek to invest in renewable energy sources.
 - 4.1.7 Acknowledge the impact on our lifestyles and commit to changes in the way we live, reducing our travel, consumption and energy use.
- 4.2 We call on the Instruments of Communion to:
 - 4.2.1 Support commitments to tackle urgently the triple environmental crises of climate change, biodiversity loss and pollution, and help resource dioceses in their efforts.
 - 4.2.2 Advocate with the international community to deliver, as a matter of justice, the required financial commitments for loss and damage due to climate change,



and to speak and act prophetically within the Communion on the issue, to demonstrate solidarity.

4.3 We call on world leaders to:

4.3.1 Enact bold and urgent policy changes, including:

- achieving net-zero carbon emissions as soon as possible to limit the global average temperature rise to 1.5 degrees above pre-industrial levels.
- fulfilling and substantially increasing their commitments to climate finance, including for loss and damage due to climate change.
- halting new gas and oil exploration, while at the same time enabling and financing emerging economies in a just transition to clean, renewable energy.
- protecting and restoring biodiversity and tackling pollution.

4.3.2 Challenge wealthier nations and those with greatest responsibility for climate change to take the lead on climate action and just financing for other countries to reduce emissions.

4.3.3 Support international cooperation and ambitious targets to transition to clean energy and to sustainable land use practices and food systems.

4.3.4 Acknowledge that the scale and urgency of the climate emergency is such that politics must give way to action based on science and rooted in a moral call to recognise our interdependence with each other and the natural world.

4.3.5 Recognise the wisdom within faith communities about the value and care of creation and the role that the faithful, and their faith leaders, can bring in influencing change in communities across the world.

End notes

- i. 2022 IPCC Report: <https://unfccc.int/news/the-evidence-is-clear-the-time-for-action-is-now-we-can-halve-emissions-by-2030>
- ii. <https://theconversation.com/how-treaties-protecting-fossil-fuel-investors-could-jeopardize-global-efforts-to-save-the-climate-and-cost-countries-billions-182135>



B. SUSTAINABLE DEVELOPMENT

1 Introduction

- 1.1 Millions of people today live in communities and nations where extreme poverty and inequalities damage their lives and capacity to flourish. The Covid-19 pandemic has exacerbated inequalities and undermined the development gains of recent decades. Levels of extreme poverty rose during the pandemic crisis, with over 700 million people now estimated to be living on less than \$1.90 per day.
- 1.2 Many Anglicans and other Christians are among these numbers. People face both chronic challenges in daily living and sudden disasters, often related to conflict, economic crises, and climate change causing drought, sea level rise, flooding and fires. These disasters take lives, destroy homes, devastate livelihoods, cause food insecurity, interrupt education, impact health, force migration, put people at risk of trafficking, increase gender-based violence, disrupt communities and break up families. They have a vastly disproportionate impact on women, young people and indigenous peoples. The impacts of these crises are costly, both financially and in terms of the trauma they cause. The pandemic worsened the situation, increasing poverty and inequalities, both within and between countries.
- 1.3 This situation can also be seen as a result of human sin, in that we have failed to love God, love our neighbour and care for creation. Yet, as expressed in 1 Peter, studied at the 2022 Lambeth Conference, we are called to “have genuine mutual love” (1 Peter 1:22), expressed through hospitality, stewardship and mutual service (diaconia) (1 Peter 4:9-10). These are essential in our care for one another locally and globally.
- 1.4 Jesus called us all to follow his ministry seeking justice and giving loving service: “to bring good news to the poor... to proclaim release to the captives and recovery of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord’s favour.” (Luke 4:18-19)

2 Declaration

- 2.1 As Christians, our hope is in the Lord, who made heaven and earth. Our hope means that we are called into the adventure of participating in God’s eternal story, taking us towards the way the world could be, should be and one day will be as God’s Kingdom comes.
- 2.2 The UN Sustainable Development Goals (SDGs) are a vital vision for the mutual flourishing of people and planet, living together in peace and prosperity and in partnership as one humanity. Humanity is called to justice, compassion and solidarity with those who are poor, marginalised, and facing injustice, including gender injustice. The SDGs provide a vision and a framework through which all of us can play a part in working towards a more just world – a world in which all have the opportunity to flourish and where no one is left behind. The principles of the SDGs are reflected in the Five Anglican Marks of Mission.

3 Affirmation

- 3.1 In this spirit, we are in a season of action: a vital, urgent opportunity to re-imagine our world and address these injustices and threats. 2030 is the crucial target date for the SDGs. As Anglicans, the mission of the Church – that is, the mission of Christ – is expressed in our Five Marks of Mission. These recall Jesus’ mission to bring good news to the poor, release for the oppressed, fullness of life for all and renewal for all of creation (Luke 4:18; John 10:10; Mark 16:15). It is our call and our desire to follow in Jesus’ footsteps. The SDGs are a tool to help inform our understanding and response, our call to action, to be part of a wider global movement for people and planet. We are called to be God’s Church for God’s World.

4 Specific Requests (The Calls)

4.1 We call on ourselves as bishops and the people of our provinces, dioceses and parishes to:

- 4.1.1 Pursue more fully the Five Marks of Mission in the life of our churches as we serve as God's Church for God's World.
- 4.1.2 Identify which Sustainable Development Goals are of the most relevance to our mission and embed them in our diocesan mission plan for action.
- 4.1.3 Engage and equip our churches to work together with their local and global neighbours for transformation, using our gifts and assets to build resilient, sustainable and just communities in line with the vision for the Sustainable Development Goals as reflected in the Five Marks of Mission.
- 4.1.4 Support and encourage one another across the Communion to work together towards achieving universal human dignity and flourishing (John 10:10) in a thriving planet.

4.2 We call on the Instruments of Communion to:

- 4.2.1 Uphold the Five Marks of Mission as integral to Anglican identity and our discipleship and holistic mission as God's Church for God's World.
- 4.2.2 Promote the Five Marks of Mission, including their vision for reimagining our world, responding to human need by loving service, challenging unjust structures of society and safeguarding creation, and thereby encourage and equip the Communion to make a significant contribution to achieving the ambitions of the SDGs. [Changed language from concept of a global 'campaign' to be more rooted in diocesan action]
- 4.2.3 Collaborate in partnership with other faith communities and all people for the mutual well-being of people and planet. In particular, support women and young people's contributions and amplify their voices.
- 4.2.4 Challenge the unjust structures that perpetuate global economic and political systems driving injustice, inequality and instability within and between countries.

4.3 We call on world leaders to:

- 4.3.1 Commit to finance and action to enable all nations of the world to be able to fulfil the 2030 Sustainable Development Goals, including its vision to 'leave no one behind'.
- 4.3.2 Recognise the strategic importance of faith actors and faith-based organisations and include them as key partners in sustainable development and in disaster preparedness, resilience and response.

5 Implementation

Bishops are invited to follow up these calls at a diocesan level, in diocesan synods and gatherings, in order to make them a living document, incorporating them as priorities in mission planning and delivery.

These calls appeal to the bishops to give leadership and implement them within their own provinces and dioceses, with support from the Instruments of Communion along with mission and development agencies. The ACC and its Standing Committee will monitor the specific calls and report on progress up to 2030, including at ACC19. Communion level bodies, including the Anglican Office at the United Nations, the Anglican Alliance, ACO departments such as for Gender Justice, and the relevant Anglican Networks, Commissions and agencies will all collaborate to help connect, equip and inspire Members Churches, as well as work with global bodies, towards fulfilling the actions laid out in these Calls for the Environment and Sustainable Development

LAMBETH CALL

ANGLICAN IDENTITY

"...you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light." 1 Pt. 2:9

1 Declaration

1.1 The Church is the community of the risen Christ. Christians affirm that the Church of Christ is one, holy, catholic, and apostolic.ⁱ The Church is the fruit of God's redemptive mission through the incarnate Word (Rom. 12:5; Gal. 3:26-28). The Church is alive in its discernment of the mission of God and in its participation in the mission of God.

2 Affirmation

2.1 The Anglican tradition has its roots in a shared history committed to catholicity, reform, international mission, and inter-cultural witness. Our unity, and hope for deeper Christian unity, is expressed in the Chicago-Lambeth Quadrilateral:

- i. The Holy Scripture of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- ii. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- iii. The two Sacraments ordained by Christ Himself – Baptism and the Supper of the Lord – ministered with un failing use of Christ's words of Institution, and of the elements ordained by Him.
- iv. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.ⁱⁱ

2.2 Grounded in Scripture, and guided by tradition and reason, Anglicans seek faithfulness to God in richly diverse cultures and in distinct human experiences. In communion with the See of Canterbury, the Anglican Communion has grown into a family of interdependent churches and provinces in over 165 countries.

2.3 Anglicans, therefore, believe in the visible and institutional form of the church.ⁱⁱⁱ Each province of the Anglican Communion is autonomous and called to live interdependently. Four Instruments of Communion have developed to express Anglican interdependence.^{iv} These Instruments are:

- i. The Archbishop of Canterbury
- ii. The Lambeth Conference
- iii. The Anglican Consultative Council, and
- iv. The Primates' Meeting.

Member Churches of the Anglican Communion are defined in relation to their fellowship with each other and with the Instruments of Communion.

2.4 Our common baptism calls all God's people to a life of ministry in service of the Lord Jesus Christ. We affirm a common ordained ministry according to the threefold order of deacons, priests (presbyters), and bishops. Formed in liturgical community, fed by Word and sacrament, we turn outwards as witnesses to the Lordship of Christ in the world.^v

2.5 Our witness is rooted in local communities and has global reach. The call to mission is expressed in Anglicanism's Five Marks of Mission.^{vi} The mission of the Church is the mission of Christ:

- i. To proclaim the Good News of the Kingdom
- ii. To teach, baptise and nurture new believers
- iii. To respond to human need by loving service
- iv. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
- v. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

3 Specific Requests (The Calls)

The bishops gathered at the Lambeth conference 2022 call on the Communion to:

3.1 *Reimagine the vision and practice of Communion*

Aware that shared traditions can narrow our vision of the world, that the gift of institutions can feed institutionalism, that the gift of authority can be sullied by abuses of power, and that the grace found in discernment amidst disagreement can be squandered by sectionalism – we desire a fresh vision of Communion. We call on the Archbishop of Canterbury and the Anglican Consultative Council to establish an independent research group to study the various ways in which Communion (*koinonia*) is understood and embodied across provinces and ecclesial traditions.^{vii} This inter-cultural research group will produce resources that reimagine, inspire, and renew theologies of Communion and ways of being in Communion. An initial design for this research (clarifying, for example, method, scope, and outcomes) will be presented to the ACC standing committee in 2024. The research group will publish its first set of resources in 2025.

3.2 *Explore the Possibility of an International and Inter-Cultural Gathering in the Global South*

This is an era marked by authoritarianisms; both vulnerability and activism of indigenous peoples; inter-religious co-operation and conflict; mass migration; pluralism; the climate crisis; and enormous changes in science and technology. Amidst such challenges and opportunities, and in the distinct and diverse cultures that shape our Communion, we celebrate the presence of the risen Christ in the world and testify to the hope found in the Gospel. Giving priority to the voices of indigenous leaders, women, young people, and the laity, we call on the broad Anglican family to gather together in joyful testimony to the rich expressions of the Gospel in our many cultures expressed in the visual, literary and performing arts.^{viii} Such a cultural and inter-cultural celebration will provide a renewed approach to discerning the Holy Spirit and thus to the Church renewing its vision and practice of Christian mission.

We call on the Standing Committee of the Anglican Consultative Council to set up an exploratory group to present a feasibility study for this international Anglican festival or congress.^{ix} An initial report, establishing the frame of reference for the feasibility study, should be presented by the Secretary General to the ACC standing committee in 2025. The final feasibility study should be presented by the exploratory group at ACC-19 in 2026. If appropriate, the Secretary General, in consultation with the Archbishop of Canterbury, would then call for an international Anglican gathering and set up a design group. This international gathering would take place before the next Lambeth Conference.

3.3 *Review the Instruments of Communion*

We call for a review of the current Instruments of Communion. We ask the Archbishop of Canterbury to set up an independent review group on the Instruments of Communion with special attention to how all the ministerial orders (including the laity) relate to the Instruments and/or are represented in the Instruments. To what extent are the Instruments fit for purpose? To what extent might some (or all) of the Instruments be reconfigured to serve the Communion of today and the future? Should there be a further Instrument of Communion in order to center those voices too often marginalized – indigenous leaders, the laity, women and young people?^x This review should be presented to ACC-19 at its meeting in 2026.

3.4 *Revitalize Anglicanism's Commitment to the Five Marks of Mission*

We call on all bishops to lead their dioceses in a reaffirmation and recommitment to the Five Marks of Mission.^{xi} The Standing Committee of the Anglican Consultative Council, in consultation with appropriate Communion networks and departments, should be tasked with convening an international group of Anglican missiologists to study the diverse ways this reaffirmation and recommitment to mission is embodied across the Communion. This study will be published by the end of 2026 as a renewed vision for mission in the Communion.^{xii}

End Notes

- i. The Nicene Creed; The Inter-Anglican Standing Commission on Unity, Faith & Order (IASCUFO), *Towards a Symphony of Instruments: A Historical and Theological Consideration of the Instruments of the Anglican Communion* (2018), 1-2.
- ii. Lambeth Conference 1888, Resolution 11. See also the formularies enshrined in the Book of Common Prayer (1662).
- iii. Articles XIX–XXI, *Book of Common Prayer* (1662). See also the “Principles of Church Order” set out in Encyclical Letter 1.5 (Lambeth Conference, 1878): <https://www.anglicancommunion.org/resources/document-library/lambeth-conference/1878/recommendation-1-union-among-the-churches-of-the-anglican-union-encyclical-letter-15?language=english&year=1878>, accessed July 1, 2022.
- iv. *Towards a Symphony of Instruments* (2018).
- v. See The International Anglican Liturgical Consultation (IALC), *Report on Liturgical Formation of All the Baptised* (2021): https://www.anglicancommunion.org/media/493609/The-Liturgical-Formation-of-All-the-Baptised_ACC18_IALC_2301.pdf.
- vi. See <https://www.anglicancommunion.org/mission/marks-of-mission.aspx>. The Marks of Mission began to emerge at the Anglican Consultative Council (ACC-6) in Badagry, Nigeria (1984). The 1988 Lambeth Conference affirmed this emerging sense of Anglican mission (“The Nature and Meaning of Mission”) and at ACC-8 in 1990 a fifth mark addressing the ecological crisis was added. The Lambeth Conference 1998 endorsed the Five Marks of Mission. See Cathy Ross, “Mission” in Mark D. Chapman, Sathianathan Clarke and Martyn Percy eds., *The Oxford Handbook of Anglican Studies* (Oxford, 2015), 504-515; Robert S. Heaney and John Kafwanka K, “Discipleship in the Mission of God” in Robert S. Heaney, John Kafwanka K, and Hilda Kabia, *God's Church for God's World* (New York: Church Publishing, 2020), 1-19.
- vii. *1 Cor.* 10:16-17.



- viii. [Ka Hao – Praise Is What I Do – YouTube](#) This is an example of how young people in one Province have explored their indigenous and Christian identity through an integrative approach that takes seriously the Gospel in relation to indigeneity and the creative process. This *Waiata* (song) is the result of spiritual, theological, and artistic endeavor. Further, the performance *itself* is an act of theology and spiritual discernment. Such artistic-theological expression is, in part, what we have in view as the work and witness of an international and inter-cultural gathering.
- ix. Such an international gathering might find inspiration in the Anglican Congresses that met in London, UK in 1908; Minneapolis, USA in 1954; and in Toronto, Canada in 1963. For information on the last Anglican Congress in Toronto, Canada (1963) see: https://www.episcopalarchives.org/e-archives/the_witness/pdf/1963_Watermarked/Witness_19630905.pdf.
- x. On May 2, 2022 the Archbishop of Canterbury promised the First Nations peoples of Canada discussion on the rights of Indigenous peoples. See Archbishop of Canterbury, “Apology to the Indigenous peoples of Canada” (Press Release, May 2, 2022): <https://www.archbishopofcanterbury.org/speaking-writing/speeches/read-archbishop-justins-apology-indigenous-peoples-canada>, accessed June 23, 2022.
- xi. See also the Lambeth Call on Mission and Evangelism.
- xii. If it is judged that an international and inter-cultural gathering take place, the research and studies envisioned in this Call would be key documents in shaping that gathering.



LAMBETH CALL SAFE CHURCH

1 Introduction

The theme of the Lambeth Conference was God's Church for God's World and bishops studied 1 Peter. In this letter, the apostle Peter wrote to the Christians scattered throughout Asia Minor reminding them of their identity in Christ as God's chosen people, sanctified by the Spirit for obedience to Jesus Christ (1 Peter 1:1-2). Both the Old and New Testaments express the call to be holy as the appropriate response to God's grace (1 Peter 1:15-16). Christians are therefore to live as servants of God and are to honour everyone and love the family of believers (1 Peter 2:16-17). Christian leaders are called to protect the people of God in their care (1 Peter 5:1-2).

2 Declaration

2.1 In making this call we are deeply mindful of, and guided by:

- the voices of those who have experienced abuse within church contexts;
- the range of circumstances which can make persons or communities more vulnerable to violence, abuse and marginalisation such as race, gender, sexual orientation, ethnicity, religious belief, living with physical, cognitive or sensory disability, or economic vulnerability;
- the World Health Organization citing research which estimates that:
 - globally, up to 1 billion children aged 2–17 years experienced physical, sexual, or emotional violence (abuse) or neglect in the past year. Violence against children has lifelong impacts on their health and well-beingⁱ;
 - 1 in 3 women worldwide have been subjected to physical and/or sexual intimate partner violence or non-partner violence in their lifetime. This violence can cause serious short and long-term health consequences as well as social and economic costs for women, their families and societiesⁱⁱ;
- the 2030 Agenda for Sustainable Development (SDG) targets:
 - “to eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation” (target 5.2);
 - “to end abuse, exploitation, trafficking and all forms of violence against, and torture of, children” (target 16.2).ⁱⁱⁱ

2.2 We make this call fully aware of safeguarding/Safe Church failures in religious institutions including churches of the Anglican Communion, as highlighted by government inquiries, reported cases and the media. There are people working within religious institutions, both clergy and lay persons, who have betrayed trust and abused children and adults for whom they had pastoral responsibility. There are religious leaders who have denied or minimised this abuse and its consequences. Religious institutions have compounded the impact of the initial abuse by failing to respond effectively. They have failed to take disclosures seriously, to report abuse immediately to the relevant authorities, to hold the perpetrator accountable and/or to provide ongoing pastoral care to those who have been abused. As a result, the reputation of, and public trust in, many religious institutions has been damaged.

2.3 We declare:

- the witness of Scripture to God's love for all members of the human family and the priority given in Jesus' ministry to children, the vulnerable and the marginalised;
- the continuing relevance of the reflections of the Lambeth Conference 2008 upon the many forms of abuse of power within society and the Church from which women and girls suffer disproportionately. Violence meted out to women and children within the body of Christ is violence done to the body of Christ. Violence takes many forms including physical, financial, emotional, psychological, intellectual, cultural, sexual and spiritual abuse;
- that we will fulfil the Charter for the Safety of People within the Churches of the Anglican Communion adopted by the Anglican Consultative Council in 2012 (at ACC-15). We will fulfil its five commitments of providing support where there is abuse; implementing effective responses to abuse; adopting and promoting standards for the practice of ministry; assessing suitability for ministry; and promoting a culture of safety;
- that we will implement the Protocol for disclosure of ministry suitability information between the churches of the Anglican Communion welcomed by the Anglican Consultative Council in 2016 (at ACC-16). We will implement the Protocol by having systems in place to share and assess information when church workers move between/within provinces;
- that we will follow the Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults – within the provinces of the Anglican Communion adopted by the Anglican Consultative Council in 2019 (at ACC-17). We will follow these Guidelines by having systems in place in our churches to prevent abuse and provide appropriate pastoral support to those who have been abused;
- that we will work with the Anglican Communion Safe Church Commission whose continuation was requested by the Anglican Consultative Council in 2019 (at ACC-17). We will work with the Commission as it provides assistance, and reports on progress, to enhance the safety of all people in the churches of the Anglican Communion.

3 Affirmation

3.1 We acknowledge with deep shame that some people working within the Church, both clergy and lay persons, have engaged in sinful, and even criminal, behaviour by abusing those in their care. We apologise unreservedly to those who have been abused and harmed and who continue to live with the impacts of that harm. We are profoundly sorry for the failure of our churches to prevent harm, and to listen to and help those who have been abused. We acknowledge that our repentance must be demonstrated by intentional action towards enhancing the safety of our church communities and institutions.

3.2 We affirm that:

- a key part of the mission of the Church and the discipleship of God's people is to create communities in which all people are safe and cared for. This conviction must be a core component of our theology and must therefore characterise our identity, thinking, words and actions in being God's Church for God's World.
- we will take action to make churches of the Anglican Communion places of enhanced safety for everyone, where church workers act with integrity; victims of abuse receive care and a just outcome; church workers who commit abuse are held accountable; and church leaders do not conceal abuse;

4 Specific Requests (The Calls)

We, the bishops gathered at the Lambeth Conference, make the following calls:

4.1 to ourselves as bishops, to fulfil our responsibility to protect all people in our care by:

- ensuring we ourselves are equipped with the necessary knowledge, understanding, compassion and discernment through training, listening to the experiences of those who have experienced abuse and ongoing sharing with fellow bishops;
- adopting the Charter for the Safety of People within the Churches of the Anglican Communion;
- implementing the Protocol for disclosure of ministry suitability information;
- following the Guidelines to enhance the safety of all persons – especially children, young people and vulnerable adults – within the provinces of the Anglican Communion;
- ensuring that every diocese puts in place a Safe Church structure/system, appropriate to context and local resourcing, as a matter of urgency;
- fulfilling all legal requirements in our own countries to report abuse of children to the relevant authorities and services;
- advocating for changes in legislation and practice within government agencies to enhance the safeguarding of children, young people and vulnerable adults.

In so doing, we acknowledge that our progress is different in different parts of the Communion, and that some of our provinces and dioceses face situations such as war and natural disasters which pose unique challenges for this work;

4.2 to the Instruments of Communion, to make the safety of all persons in the provinces of the Anglican Communion a priority of their focus, resource allocation and actions;

4.3 to the people of our provinces and dioceses, to partner with us to protect everyone in our church communities and institutions by having systems, training and people in place to prevent abuse and provide appropriate pastoral support to those who have been abused;

4.4 to the leaders of the world, to take whatever steps are necessary to achieve SDG targets 5.2 and 16.2 (as per 2.1 above).

We undertake through our representatives to regularly report to the Instruments of Communion on progress in fulfilling our responsibility to protect all people in our care.

End Notes

- i. World Health Organization, Fact sheet, Violence against children, 29 November 2022 [Violence against children \(who.int\)](https://www.who.int/news-room/fact-sheets/violence-against-children).
- ii. World Health Organization, Fact sheet, Violence against women, 9 March 2021, [Violence against women \(who.int\)](https://www.who.int/news-room/fact-sheets/violence-against-women).
- iii. The 2030 Agenda for Sustainable Development was launched by a United Nations Summit in September 2015 and is aimed at ending poverty in all its forms. It contains 17 sustainable development goals and 169 targets.

LAMBETH CALL

SCIENCE AND FAITH

1 Introduction

- 1.1 The world faces multiple dangers in the coming decade from climate change and biodiversity loss, poverty, disease, war, famine and the careless use of new technologies. In the Call that follows the bishops assembled at the Lambeth Conference invite every Church of the Anglican Communion to recognise within science God-given resources for the life of faith and to offer the wisdom of faith to the work of science. We call on our Churches to make this a priority and to support and equip church leaders and scientists in partnership for such courageous and confident leadership.
- 1.2 The bishops are issuing this Call because the biblical text they have been studying throughout the Conference, 1 Peter, calls on God's people to be 'good stewards of the manifold grace of God' and to 'serve one another with whatever gift each of you have received.' (1 Peter 4:10) There are many experienced scientists in our Churches across the world, Anglicans who have the gifts of science to offer the church and the world; furthermore many scientists look to the wisdom of faith and, in particular, the wisdom of Christianity for insight into the manifold grace of God. Also, 1 Peter is calling not only for the sharing of these gifts but to 'do so with the strength that God supplies' (1 Peter 4:11). In other words, Anglican scientists and church leaders should know that they are not on their own but can depend on the One in whom they live and move and have their being.

2 Declaration

- 2.1 Despite calls from successive Lambeth Conferences to the Communion for the Church to engage with science and technology and the more recent work of ECLASⁱⁱ, the perception of a gap between science and faith has become more widespread and is expressed differently in different parts of the Communion. Often scientists have not been affirmed in their vocation as disciples and church leaders have not felt confident in bringing the wisdom of faith to scientific questions.
- 2.2 As the Archbishop of Canterbury has recently said, 'The relationship between science and faith presents us with a very real and a powerful route to lasting, major change. Our global reach [as the Anglican Communion], our commitment to local communities and our hope combined with the knowledge and expertise of science can forge a powerful alliance'.ⁱⁱⁱ
- 2.3 Furthermore, Pope Francis and an alliance of 40 global faith leaders issued the following powerful call in October, 2021: 'Faith and science are essential pillars of human civilization, with shared principles and complementarities.... We must address [the challenges we face] using the knowledge of science and the wisdom of religion: to know more and to care more'.^{iv}

3 Affirmation

- 3.1 As bishops we believe the perception of a rift between science and faith should be laid to rest in every part of our Anglican Communion over the coming critical decade, in order to fulfil our calling to be God's Church for God's World in this generation.^v
- 3.2 This coming together of faith and science can only come about through partnership between scientists, theologians and Church leaders and between the different Churches of the Communion, recognising the complicated history that science has played in many countries and drawing on Anglican theological method (from Scripture, reason and tradition) to gain greater clarity over the relationship of Christian faith and science.

Therefore,

- 3.3 We the bishops assembled for the Lambeth Conference commit ourselves to welcome and enter into theological dialogue with science, establishing how it is understood in different regions of the Communion, recognising within it God-given resources for the life of faith and offering the wisdom of Christian faith to its work especially to the ethics of its use and unequal impacts across the world.
- 3.4 We call on our Churches working with our ecumenical and interfaith partners and governments (where possible) to give this a high priority and to support and equip church leaders and scientists in partnership for such courageous and confident leadership, drawing on the collaboration that is already taking place through other Commissions, Networks and agencies in the Anglican Communion and in other churches.

4 Specific Requests (The Calls)

- 4.1 We call on all Anglicans as they participate in mission to enter into theological dialogue with science, establishing how it is understood in different regions of the Communion, recognising within it God-given resources for the life of faith and offering the wisdom of Anglican theological method (from Scripture, reason and tradition) to its work especially to the ethics of its use and unequal impacts across the world. Using the Five Marks of Mission as a framework, this can happen in the following ways:
- *To proclaim the Good News of the Kingdom:* by recognising within science God-given resources for the life of faith, and thereby removing it as a barrier to proclamation and belief; by drawing on science as inspiration for our worship to the praise and glory of God;
 - *To teach, baptise and nurture new believers:* by finding foundations within science for Christian faith and by affirming the dignity and value of new believers who have scientific backgrounds and vocations;
 - *To respond to human need by loving service:* by using the resources of science in issues ranging from physical and mental health care to water and food security;
 - *To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation:* by recognising how science may contribute to inequity and conflict, speaking to those issues from a position of confident scientific knowledge, offering the ethics and wisdom of faith to the deployment of new technologies such as AI, genetics and nuclear technologies;
 - *To strive to safeguard the integrity of creation, and sustain and renew the life of the earth:* by contributing the Christian theological motivation for caring about the material world and responding to the ethical mandate to check greed and engage responsibly with God's creation.
- 4.2 We warmly welcome the establishing of the Anglican Communion Science Commission to lead and focus our work in this area, providing effective and easy communication of the work that stems from the Call.
- 4.3 We call on our schools, seminaries, theological colleges and training programmes to welcome and enter into theological dialogue with science as a God-given resource for the life of faith and to model how the wisdom of faith can be offered to the work of science, so that all God's people, lay and ordained, may be better equipped to do the same for those they serve as disciples and public ministers. We ask that the new Commission for Theological Education in the Anglican Communion take a lead on this.

- 4.4 We call on every Church of the Communion to designate a lead Bishop for Science (if not already done so) and to explore the possibility of a Commission of scientists and church leaders in their provinces to take forward this agenda, to be connected with and supported by the Anglican Communion Science Project.^{vi} We especially ask that young scientists are invited onto these commissions.
- 4.5 We call on every Anglican disciple to grow in their understanding of science as integral to the wellbeing of all disciples and to the mission of every church, so that they can play a more active role as citizens of the world and be God's Church for God's World.

5 Implementation

The response to this Call will be led by the Anglican Communion Science Commission launched at Lambeth 2022 supported by a team of scientists and theologians from across the Communion. The work will be facilitated by the Anglican Communion Science Project, which will be based in two or three universities, such as Oxford, Cape Town and St Paul's University, Limuru, Kenya.

The Commission will report at regular intervals on its goals and progress.

The Commission will also report to the next Lambeth Conference on progress made across this critical decade.

End Notes

- i. See for example, Resolutions 1 and 2 of the 1978 Lambeth Conference and the accompanying commentary pp. 65-67.
- ii. 'Equipping Church Leaders in an Age of Science' (ECLAS) was established in 2013 focussed on the UK and latterly North America with similar aims <https://www.eclasproject.org>
- iii. The Archbishop of Canterbury, Address to Faith Leaders, February 2021 [Archbishop of Canterbury addresses international faith leaders ahead of COP26 climate change conference | The Archbishop of Canterbury](#)
- iv. Holy See: Faith and Science, An Appeal for COP 26 (a joint declaration from 40 faith leaders and leading scientists): [Holy See: Faith and Science: An Appeal for COP26 – GOV.UK \(www.gov.uk\)](#)
- v. Science has not been innocent in colonial history and this is still felt in certain parts of the Communion. The rift is not simply between 'faith' and 'science' but is more complicated.
- vi. An application to fund this project has been made to a major global trust.



LAMBETH CALL

HUMAN DIGNITY

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead... 1 Peter 1:3

1 Declaration

- 1.1 Within God's good gift of creation (Gen. 1:31), humanity is made in God's image and blessed by God's care and love (Gen. 1.26-28). This gives all human beings a dignity that cannot be taken away.ⁱ "Whenever we face another, we see a reflection of God's infinite love and glory."ⁱⁱ
- 1.2 It is in Christ's mission that we know the grace of God and God's faithful love for every human being (Jn 3:16; Col. 1:15–20; Rom. 5:18–19; 1 Cor. 15:22; 2 Cor. 5:14–17; 1 Pt. 2:9).ⁱⁱⁱ Humanity is offered new birth into a living hope through Christ's resurrection (1 Pt.1:3; 2 Pt. 1:14). As God's image-bearers, human beings are called to love God and to love each other (1 Jn. 4:11).^{iv}
- 1.3 The wonderful diversity of God's creation is echoed in the diversity of human beings. Every human being is "a unique and deep mystery of inestimable value and dignity".^v This diversity among human beings and in all creation is good and beautiful. Pentecost – and the vision of Revelation 7:9 – show how diversity is a good gift from God when, in the unifying power of the Holy Spirit, it is used in God's service and for the good of one another.^{vi}
- 1.4 Only Christ is the perfect image of God (Jn. 10:30; Col.1:15-16). All human beings turn away from God's love and mar God's image.^{vii} We acknowledge our sin and God's victory over sin at the cross (1 Pt.2.24, 3:18; Rom. 5:8). Respecting, honouring, and preserving the dignity of each human being involves acknowledgment of sin, repentance, and forgiveness. It is in Christ, through the power of the Holy Spirit, that the full potential of the human person is seen.^{viii} It is in the gift of rebirth and renewed identity that the church, the body of Christ, is united. As a people redeemed by Christ, the Church is called to bear God's image, to be the body of Christ on earth (1 Pt. 3.9-10; Galatians 3.28).
- 1.5 Therefore, the church catholic declares that life is sacred and all persons are worthy of respect and worthy of conditions that make for life in all its fullness.^{ix} From such holy standards there can be no faithful dissent.

2 Affirmation

We are fellow-workers with God (1 Cor. 3:9) called to protect the gift of human life and the dignity of all human beings.^x As Jesus washed the feet of both his denier and betrayer, we are called to follow his example (Jn. 13:12–17, 34–35). We are called to love one another.

Acts and attitudes against the dignity of God's children are sin. The legacies of colonialism, the trans-Atlantic slave trade, and other abuses of power continue to impact our communities.^{xi} Some have been enriched and some impoverished. International economic systems, built upon unjust structures of exploitation, have created dehumanizing conditions. The deep inequalities in access to land, health and education, exploitation of the young, unjust labour practices, mistreatment of ethnic minorities, migrants and refugees, the inhumanity of human trafficking, religious persecution, pressures on those guided by their freedom of conscience, oppression of LGBTQ persons, gender based violence, war and sexual violence in conflict, in part, reveal such sin. Hospitality to all and faithfulness to each are key marks of a godly community (1 Pt. 4:8–10).

- 2.1 God intends life-giving inter-cultural community. Local missionary effort and contextual theology attest to a deep reception, contestation, adoption, and adaptation of the Gospel of Jesus Christ within and across cultures.^{xii} However, international Anglicanism often emerged in the context of colonialism. We acknowledge the existence and ongoing impact of an imperialist Anglicanism involved in dehumanizing practices predicated upon cultural and racial supremacy.^{xiii} Christian commitment to human dignity must celebrate the rich diversities of contextual theologies and take account of Anglicanism's complicity in brutal and extractive colonialisms.
- 2.2 Unjust economic systems unfairly disadvantage the world's poorest communities.^{xiv} Progress had been made in combating poverty.^{xv} However, a global pandemic, rising inflation, and war has seen unprecedented reversals in the reduction of poverty. The ongoing climate emergency (seen in, for example, increased global temperature, rising sea levels, and ocean acidification) creates further instability and food insecurity challenging efforts to eradicate poverty and create sustainable development now and in the future.^{xvi} In 2020, an additional 120–124 million people were driven back into extreme poverty.^{xvii} In 2022, it is estimated that between 657 million and 676 million people will live in extreme poverty.^{xviii} We lament these figures and the ways such poverty disproportionately impacts women and girls.^{xix} A commitment to human dignity means the church stands in solidarity with the poor and the marginalized and stands in witness against injustice as the poor and the marginalized.
- 2.3 Prejudice on the basis of gender or sexuality threatens human dignity. Given Anglican polity, and especially the autonomy of provinces, there is disagreement and a plurality of views on the relationship between human dignity and human sexuality. Yet, we experience the safeguarding of dignity in deepening dialogue. It is the mind of the Anglican Communion as a whole that “all baptised, believing and faithful persons, regardless of sexual orientation are full members of the Body of Christ” and to be welcomed, cared for, and treated with respect (I.10, 1998).^{xx} After careful theological reflection and a process of discernment, many provinces continue to affirm that same gender marriage is not permissible. Lambeth Resolution I.10 (1998) stated that the “legitimizing or blessing of same sex unions” is not advised.^{xxi} Other provinces have blessed and welcomed same sex union/marriage after careful theological reflection and a process of discernment. As bishops we remain committed to listening and walking together despite our deep disagreement on these issues.

3 Specific Requests (The Calls)

The scriptures witness to the inherent dignity and equality of all human beings because all are made in the image of God. In the great ethnic and cultural diversities of the Anglican Communion all are made in the image of God. All are equal. Indeed, it is God's intent to curate the richness of the world's cultures in the final and full revelation of God's glorious redemption (Rev. 21:24). Therefore, the bishops gathered at the Lambeth conference 2022 call on the Church to protect the dignity of all creation, cultures, and human beings. We call the Communion to:

- 3.1 Support the establishment of an Archbishop's Commission for Redemptive Action (ACRA).

This work will have, at least, four foci. First, the Archbishop of Canterbury should convene the ACRA as a group of theologians in the Communion, under the chairmanship of a Majority World theologian (we have in view here a leader from a community that experienced colonialism and slavery). The ACRA will study the reports and forensic accounting being produced by the Church Commissioners for England into the church's historic links to transatlantic chattel slavery.^{xxii}

Second, the ACRA will establish and publish holistic theologies of redemptive action and reparation, grounded in the great scriptural traditions of God's redemption in Christ, and the church's call to the ministry of reconciliation (2 Cor. 5:17–19).^{xxiii} We call upon the Archbishop of Canterbury (as Chair of the Church Commissioners' Board of Governors) to ensure that this theology shapes the Church Commissioners' response to the church's links to colonialism and slavery.

Third, the ACRA, in consultation with the work of the Church Commissioners, will identify criteria, communities, and programs that would serve a Communion wide witness to redemptive action.

The ACRA will provide quarterly progress reports to the Archbishop of Canterbury and the Standing Committee of the Anglican Consultative Council.

3.2 Act for funded social protection measures across the Anglican Communion

Such action will mean, where possible, lobbying governments for social protection measures. It will also mean the Anglican Communion acting for social protection.

First, in consultation with relevant sources and experts, at the next Primates meeting the Primates should explore together the meaning and implications of social protection in their contexts.^{xxiv} The Primates will take the lead in witnessing to the life-changing potential of social protection schemes while equipping their bishops and dioceses to do the same in local contexts.

Second, because poverty is “a multifaceted problem that requires a multifaceted and integrated approach”, resources that are economic, political, social, environmental, institutional, and spiritual need to be mobilised.^{xxv} In a bid to deepen spiritual and imaginative approaches to the eradication of poverty, and especially youth poverty, we call the ACC to establish an Anglican Innovation Fund (AIF). This fund will disperse financial support for young people (18–30 years old) that establish projects or businesses that combat poverty through special attention to social protection. In reference to 3.1, this initiative may find ongoing funding as an outworking of the ACRA and the Church Commissioners response to the historic injustice of slavery.

3.3 Extend the work of the Anglican Communion Office to Promote Human Dignity with Attention Sexuality as well as Gender.

We call upon the ACC (informed by relevant networks and departments of the ACO and informed by Lambeth 1998 resolution I.10), to examine whether its work on Gender Justice should be expanded to promote provincial and inter-provincial vision and practices toward human dignity with attention not only to gender but also sexuality. At ACC-19 provincial and inter-provincial reports on this matter should be received and further recommendations made.

End notes

- i. The Inter-Anglican Standing Commission on Unity, Faith & Order (IASCUFO), Created in the Image of God: The Divine Gift and Call to Humanity: An Anglican Theological Anthropology: Unity, Faith & Order Paper No. 3 (London: ACC, 2021), 9, 12, 14–25, 42 https://www.anglicancommunion.org/media/460188/UFO_IASCUFO_Papers-3-and-4-God-So-Loved-the-World_v2_en.pdf See also Brian Brock and John Swinton eds. *Disability in the Christian Tradition: A Reader* (Grand Rapids: Eerdmans, 2012); World Council of Churches, *The Gift of Being: Called to Be a Church of All and for All* (2016) <https://tinyurl.com/7kyvdnr>



- ii. IASCUFO, *Created in the Image of God*, 24
- iii. International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD), *In the Image and Likeness of God: A Hope-Filled Anthropology* ("The Buffalo Statement", 2015), 5–12. Lambeth 1998, I.10c; IASCUFO, *Created in the Image of God*, 75–77.
- iv. IASCUFO, *Created in the Image of God*, 34–40.
- v. IASCUFO, *Created in the Image of God*, 24.
- vi. IASCUFO, *Created in the Image of God*, 10–11.
- vii. IASCUFO, *Created in the Image of God*, 12, 50–57.
- viii. IASCUFO, *Created in the Image of God*, 9–11, 30–35.
- ix. ICAOTD, *In the Image and Likeness of God*; Lambeth 2008, Section C (Human and Social Justice); Lambeth 1998, I.1, 2, 4, 5, 9, 14, 15; III.21, 22.
- x. IASCUFO, *Created in the Image of God*, 26–30.
- xi. IASCUFO, *Created in the Image of God*, 53–54. See Jeremy M. Bergen, *Ecclesial Repentance: The Churches Confront their Sinful Pasts* (London: T&T Clark, 2011); International Labour Organisation (ILO), *Walk Free*, and International Organisation for Migration (IOM), *Global Estimates of Modern Slavery Forced Labour and Forced Marriage* (Geneva: ILO Publications, 2022)
- xii. See Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture* revd. ed. (Maryknoll: Orbis, 2009); Jehu H. Hanciles, *Migration and the Making of Global Christianity* (Grand Rapids: Eerdmans, 2021); William L. Sachs and Robert S. Heaney, *The Promise of Anglicanism* (London: SCM, 2019).
- xiii. See Rowan Strong, *Anglicanism and the British Empire* (Oxford: Oxford University Press, 2007); Ian T. Douglas & Pui-lan Kwok eds., *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-First Century* (New York: Church Publishing, 2000).
- xiv. See IASCUFO, *Created in the Image of God*, 52–54.
- xv. Andrea Peer and Sevil Omer, "Global poverty: Facts, FAQs, and how to help" <https://www.worldvision.org/sponsorship-news-stories/global-poverty-facts>, August 23, 2021 (accessed June 10, 2022).
- xvi. UN, General Assembly, 73rd Session (18 October, 2018), Second Committee, Agenda item 24 (a), "Eradication of poverty and other development issues: implementation of the Third United Nations Decade for the Eradication of Poverty (2018–2027)", 4. IASCUFO, *Created in the Image of God*, 12–13, 58–67.
- xvii. <https://sdgs.un.org/goals/goal1> accessed June 10, 2022.
- xviii. "Extreme poverty" is measured as people living on less than \$1.90 a day. See Daniel Gerszon Mahler, Nishant Yonzan, Ruth Hill, Christoph Lakner, Haoyu Wu and Nobuo Yoshida, "Pandemic, prices, and poverty" <https://blogs.worldbank.org/opendata/pandemic-prices-and-poverty>, April 13, 2022 (accessed August 10, 2022). See <https://www.un.org/en/global-issues/ending-poverty> accessed June 11, 2022. For information on climate change and migration patterns see Intergovernmental Panel on Climate Change, Working Group III contribution to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change, "Climate Change 2022: Migration of Climate Change" (April 2022), 2-54 – 2-55; 3-96 – 3-109. https://www.ipcc.ch/report/ar6/wg3/IPCC_AR6_WGIII_FinalDraft_FullReport.pdf accessed June 27, 2022.

- xix. UN, General Assembly, 73rd Session (18 October, 2018), Second Committee, Agenda item 24 (a), "Eradication of poverty and other development issues: implementation of the Third United Nations Decade for the Eradication of Poverty (2018–2027)", 3.
- xx. Lambeth 1998, 1.10 c, d
- xxi. Lambeth 1998 1.10 e
- xxii. <https://www.churchofengland.org/sites/default/files/2022-06/Church%20Commissioners%20research%20report%20final.pdf> accessed June 28, 2022
- xxiii. IASCUFO, *Created in the Image of God*, 75–77. See IASCUFO, *God's Sovereignty and Our Salvation: An Anglican Theological Statement: Unity, Faith & Order Paper No. 4* (London: ACC, 2021), 82–84.
- xxiv. Social protection is any scheme or system set in place to protect workers from dramatic or traumatic change in working conditions. Social protection means employers share risk with their employees. Such protection can be in the form of, for example, pension benefits, access to low rate loans, and subsidized or free health care access. For more on the concept of "risk sharing" see Truman Packard, Ugo Gentilini, Margaret Grosh, Philip O'Keefe, Robert Palacios, David Robalino, and Indhira Santos, *Protecting All: Risk Sharing for a Diverse and Diversifying World of Work* (Washington D.C.: International Bank for Reconstruction and Development/The World Bank, 2019) <https://bitly.ws/zBmR> June 21, 2022.
- xxv. UN, General Assembly, 73rd Session (18 October, 2018), Second Committee, Agenda item 24 (a), "Eradication of poverty and other development issues: implementation of the Third United Nations Decade for the Eradication of Poverty (2018–2027)", 3.



LAMBETH CALL CHRISTIAN UNITY

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. 1 Peter 3:8

1 Declaration

Our Ecumenical Story

- 1.1 Just over one hundred years ago, the bishops of the Anglican Communion, assembled in the 1920 Lambeth Conference, issued An Appeal to all Christian People. In it, they spoke of their passionate desire to seek the unity of all Christians in a visibly united Church, which would witness to the reconciling power of the Gospel and call all nations to repentance and faith. Meeting together as bishops in the 2022 Lambeth Conference we hear afresh their call, and now make our own commitment to strive for the unity of the Church.
- 1.2 The Appeal to all Christian People represented a galvanising and stirring step forward in Anglican involvement in the worldwide ecumenical movement that had started in the late nineteenth century. Since then, this movement has made significant progress, and relations between the different Christian traditions have been transformed. No longer strangers, potentially hostile, to one another, there have been huge strides to deepen koinonia and mission. Anglicans have participated in the union of several Churches in South Asia, and both global and regional commitments of full communion. We continue to celebrate the Bonn Agreement with the Union of Utrecht, and many warm and positive relationships of communion, for example with some Lutheran Churches. There are also other agreements of commitment and dialogue, including participation in multi-lateral instruments such as the World Council of Churches.
- 1.3 Ecumenism today takes many forms. Where Churches have worked together on matters of peace and justice, our common life and witness has been immeasurably strengthened. Churches have increasingly spoken and worked together on the environment and care of creation. We welcome the growth of spiritual ecumenism, and the practice of Christians praying together, sometimes in the context of intentional ecumenical communities such as the Community of St Anselm, based at Lambeth Palace.

Continuing Challenges

- 1.4 However, in recent years progress in bringing forward unity in matters of faith and order has slowed. Despite considerable convergence in doctrinal issues, agreement on patterns of governance has proved more difficult and different patterns of governance and ecclesiastical custom in the Churches are not easily reconciled. At the local level the Lund Principle (that Churches should seek to work together except where 'deep differences of conviction compel them to act separately') is generally acknowledged, but can be difficult to enact.
- 1.5 The disunity of the Church is a continuing and damaging wound in the body of Christ. We regret that divisions between the baptised lead to estrangement: to a lack of mutual recognition of our sacraments and ministries and the abiding sadness of our inability to share Holy Communion together. Such division weakens the Church's witness to the Gospel of reconciliation at a time when, in many parts of the world, government regulation, persecution and even terrorism make Christians vulnerable in their life and witness.

2 Affirmation

Our Anglican Commitment

- 2.1 Beginning with the Chicago-Lambeth Quadrilateral (1886/1888), there have been many definitions of the goal of the unity we seek. The Anglican Consultative Council (ACC-14, 2009) adopted the following Four Principles of Ecumenism:
- The Goal: the full organic unity of the Church;
 - The Task: recognising and receiving the Church in one another;
 - The Process: unity by stages;
 - The Content: common faith, sacraments, and ministry.
- 2.2 We, the bishops of the Anglican Communion, now reaffirm our commitment to seeking the unity of Christ's body, the Church. In our study of the First Epistle of Peter, we have been reminded that the Church is God's creation, established on the one foundation stone, which is Jesus Christ. In God's vocation, the Church is one 'chosen people, a royal priesthood, a holy nation, God's special possession', called to 'declare the praises of him who called [us] out of darkness into his wonderful light' (1 Peter 2:9).
- 2.3 We therefore affirm:
- 2.3.1 That the Churches of the Anglican Communion are part of the one, holy, catholic and apostolic Church;
- 2.3.2 That the vocation of the Anglican Communion includes a commitment to seek the visible unity of Christ's Church;
- 2.3.3 That, despite our divisions, we recognise in other Christian Churches the fruitfulness of the work of the Holy Spirit, commitment to the proclamation of the Gospel and loyalty to Jesus' institution of the Sacraments that we cherish in our own lives;
- 2.3.4 That at every level of church life Anglican Churches can learn from other Churches, communions and traditions and, in learning, receive gifts of grace;
- 2.3.5 That Anglicans should work together in mission and ministry with other Churches wherever possible, on the way to the full organic unity which we believe is God's will and our calling.

3 Specific Requests (The Calls)

3.1 A Call to Action

We call upon the Instruments of Communion, the Churches and the people of the Anglican Communion:

- 3.1.1 To renew their commitment to an urgent search for the full organic unity of the Church;
- 3.1.2 To receive and carry forward the fruits of our ecumenical relationships;
- 3.1.3 To build strong, close relationships with the other Churches in their provinces;
- 3.1.4 To seek reconciliation and unity even within the Anglican family of Churches, recognising that disagreements within the Anglican Communion have led to the setting up of separated churches and groups from which, though standing within the same Anglican tradition, we are divided;

- 3.1.5 To work with our brothers and sisters in other Churches in the mission of proclaiming the good news of Christ and responding to the needs of the world;
- 3.1.6 To speak out with, for and on behalf of brothers and sisters who are persecuted: for when one part of the body suffers all suffer with it;
- 3.1.7 To see what is best in the other and to seek what we might receive from the riches of traditions that are not our own;
- 3.1.8 To seek opportunities for dialogue to overcome those theological and ecclesiological differences that remain as barriers to the full, visible communion of Christ's Church at local, regional and worldwide levels, establishing formal relationships of communion with other Churches where possible and working towards the goal of full organic unity.

3.2 An Ecumenical Invitation

The World Council of Churches' Faith and Order document, *The Church: Towards a Common Vision* describes ecumenical work as a call to the Churches towards 'unity in faith, unity in sacramental life, and unity in service' (para 67). In this spirit, we invite our ecumenical partners:

- 3.2.1 To assist us in understanding the depth and diversity of life in Christ, and what may be learned from one another;
- 3.2.2 To invite their neighbouring Anglican Churches to share with them in local initiatives to proclaim the gospel, to renew the life of the Church and to serve society for the common good;
- 3.2.3 To work with us in sharing the riches of our common inheritance of faith, and those distinct gifts which God has bestowed on us in our separated histories and experiences (cf. 1 Peter 4:10);
- 3.2.4 To join with us in pursuing the steps leading to full organic unity;
- 3.2.5 In giving thanks for the achievements of the ecumenical movement, we urge one another to take ecumenical endeavour seriously in our lives and ministries, recalling at all times Our Lord's own prayer that all should be one (John 17:20).

4 Implementation

- 4.1 The task of encouraging and monitoring the implementation of this call within the member Churches and the Instruments of Communion lies principally with the Anglican Consultative Council, working through the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUF0) and the Anglican Communion Office;
- 4.2 We call upon the ACC and the Secretary General to ensure that adequate resources are available to enable this task;
- 4.3 We invite IASCUF0 to monitor and oversee progress and to report regularly to the ACC;
- 4.4 We invite member Churches to report regularly to IASCUF0, via the ACO's Department of Unity, Faith and Order, on developments and challenges in this area.



LAMBETH CALL

MISSION AND EVANGELISM

1 Introduction

- 1.1 As those called to serve Christ in episcopal ministry in Anglican churches, we rejoice to announce this call for Evangelism.
- 1.2 The people of God are chosen, set apart, equipped, and sent into God's world 'that you may declare the praises of him who called you out of darkness into his wonderful light' [1 Peter 2:9]. For we who are recipients of God's great mercy in Christ, we who have been given 'new birth into a living hope through the resurrection of Jesus Christ from the dead', we who have an 'inheritance that can never spoil or perish', have been filled by the Holy Spirit 'sent from heaven' who turns us from serving ourselves to announce the beautiful gospel – which angels have longed to look at – to all. Our unity of spirit, our lives lived in response to the grace that is ours, our suffering, our commitments, service, hospitality and hope are lived that all may glorify God who comes as judge of all people.

2 Declaration

- 2.1 Every church across the Anglican Communion joyfully and courageously shares this vocation to declare the good news of God's salvation of the world in Christ Jesus. Our first Mark of Mission commits us: To proclaim the Good News of the Kingdom.
- 2.2 Evangelism is the proclamation of the gospel of the one who was dead but is now alive – Christ Jesus and the Kingdom of God he inaugurates. Empowered by the Holy Spirit every Christian is a witness to Jesus Christ.

Do not fear what they fear, and do not be intimidated, 15 but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an account of the hope that is in you; 16 yet do it with gentleness and reverence [1 Peter 3:14-16]

- 2.3 All of our mission and evangelism begins with the mission of God; God chooses to be for us in creating and redeeming love to be for us. Christ Jesus is the great evangelist who, through the power of the Holy Spirit, is working constantly, faithfully and radically to draw all people to himself. Pope Francis states, 'it is first and foremost the Lord's work.' Empowered by his Holy Spirit, he calls his people to work with him, as his agents of the good news.
- 2.4 Every church in our Communion has its origin in the mission of God. In 597 St Augustine arrived in Canterbury, sent by Pope Gregory the Great, to herald the good news. Our Communion is testament to the vocation and power of the good news of Christ in every country and culture. Each church was first established because God sent someone to proclaim the good news of Christ and, through the enabling of the Holy Spirit, the church was formed in response.
- 2.5 As those called to oversight, we are those charged with leading the mission of the church; we are an apostolic sign of Christ's commission to preach the Gospel to the entire world, making disciples of all people of every nation.

3 Affirmation

Compelled by the love of Christ, that been poured into our hearts by the Holy Spirit, we are convinced of the world's need to receive the salvation and redemption the gospel proclaims – that all whom God has made hear the good news, in such a way that they can respond in faith to all God has done in Christ. The good news of grace and mercy, of repentance and forgiveness, of reconciliation and stewardship, of hope and eternity is a message which the world is dying without hearing. But it is to this fallen world that the gospel is addressed. “God loves human beings. God loves the world. Not an ideal human, but human beings as they are; not an ideal world, but the real world” [Bonhoeffer]. God calls every person through his great love, therefore it matters that those who have never heard this good news can hear it in a way they understand, so that they can respond to it. The Holy Spirit has been poured into our hearts so that we live as faithful witnesses to Jesus Christ.

4 Specific Requests (The Calls)

- 4.1 Each diocese and every church to seek fervently to be renewed by the wonder and power of the good news of Christ.
- 4.2 Each diocese and every church to commit to prayer, listening and discernment, in the power of the Holy Spirit, so that we might live to bear faithful witness to Christ and authentically proclaim the gospel. This to include praying for the Holy Spirit to work in hearts and minds so that the message of the gospel would be received and bear fruit.
- 4.3 In obedience to Christ's own charge, every church to commit itself to actions which intentionally present the good news of Christ so that all might hear the call of Christ and follow Him.
- 4.4 Every Christian joyfully to embrace the calling to be a witness to Jesus Christ, praying that through this at least one other person each year might come to faith and grow as a disciple.
- 4.5 That we as the Anglican Communion pray for each other in this ministry and commit to listen to, learn from and find encouragement together in this Call.
- 4.6 For bishops to be equipped and enabled to lead in this evangelism. Following the apostolic example, we bishops are to lead the people of God in God's world in bold proclamation.
- 4.7 For each diocese to cherish, train, send and receive evangelists.
- 4.8 For each diocese to make a fresh and creative commitment to revitalize churches and to plant new congregations in contextually appropriate ways, to reach those who have not yet heard the Gospel.
- 4.9 For the churches that are persecuted to be supported in their witness, that they may be protected and stand firm in their faith.
- 4.10 We call on the Secretary General to support and follow the progress in these areas with the help of the Commission on Evangelism and Discipleship, and to report back to the next ACC.



LAMBETH CALL INTER FAITH

1 Introduction

- 1.1. In a world of religious difference, like the context of those Christian disciples to whom the first letter of Peter was addressed, the church is a witness to the hope of the good news of salvation in Jesus Christ (1 Peter 3:15-16), a sign of blessing and service to the wider community (1 Peter 2:12), and an anticipation of the glory of God in Christ that will be revealed to all by its faithfulness in the face of hostility and persecution (1 Peter 4:13-14).

2 Declaration

- 2.1 When Jesus Christ ascended into heaven, he promised the gift of the Holy Spirit to his disciples so that they may be empowered with His risen life to be His witnesses “to the ends of the earth” (Acts 1:8).
- 2.2 A persistent challenge for Anglicans is how we are to be God’s Church for God’s World when living with people of diverse faiths. For some in the Anglican Communion there is the freedom to call people into baptism and discipleship, and our neighbours of other religious traditions can also become partners in work for the common good, tackling areas of shared concern such as the pandemic or climate change. In some contexts, however, Anglicans face hostility and even persecution. This is why the Network for Inter Faith Concerns for the Anglican Communion (“NIFCON”) was set up in 1993 on the authority of the Lambeth Conference of 1988 in order to share stories of encounter with other faiths across the different parts of the Communion.
- 2.3 At the Lambeth Conference of 2008, *Generous Love: the truth of the gospel and the call to dialogue*, was presented and received.ⁱ In the spirit of the important Roman Catholic Pastoral Constitution of Vatican II, *Nostra Aetate*, the Lambeth Conference acknowledged that “As members of the Church of the Triune God, we are to abide among our neighbours of different faiths as signs of God’s presence with them, and we are sent to engage with our neighbours as agents of God’s mission to them”. *Generous Love* recognised the diversity of contexts for both these patterns of presence and engagement across the Anglican Communion, “whether as minority or majority communities, whether in places of vulnerability or security, whether in relations of dialogue or tension”.ⁱⁱ
- 2.4 Whatever our context, our neighbours of other religious traditions are all made in the image of God, and as Christians we are called to love others as ourselves.

3 Affirmation

- 3.1 We the bishops of the Anglican Communion, assembled in the Lambeth Conference of 2022, therefore affirm our commitment to witnessing to Jesus Christ as Lord and Saviour by faithful, Christ-like service and in humble proclamation of this good news among people of different faiths and beliefs.

- 3.2 The church's rootedness in and indebtedness to the Jewish story means that there is a formative and primary encounter with other faiths in its encounter with Judaism, *most evident in those Scriptures that are shared*. We acknowledge that the shameful history of Christian-Jewish relations gives the church a particular responsibility to reject and overcome anti-Judaism in its theology, liturgy and preaching.
- 3.3 We recognise that our commitment to the 'Five Marks of Mission' situates relations with people of other religious traditions within the mission of God in Christ, understood in a holistic sense, and each context and relationship will determine how these 'Marks of Mission' are held together.
- 3.4 In a world where there are increasing challenges which affect all our communities, how we work with other religious traditions for the common good testifies to our participation in the gracious work of God beyond the church. The Covid-19 pandemic has been one contemporary example of this, and the pressing challenge of climate change is another.
- 3.5 In a world of inter and intra religious violence, how we are agents of peace-making with neighbours from other faiths goes to the heart of the good news of the gospel. Our calling to be agents of peace-making also means that we should be determined to reject and challenge all that exists within the church that might foster prejudice and hatred towards those of other religious traditions.
- 3.6 In a world of growing restrictions on religious freedom or belief, and heightened persecution of Christians, how the Anglican Communion (in the words of Generous Love) may "offer our solidarity and support to Christians who have to witness to their faith in difficult circumstances"ⁱⁱⁱ honours our understanding of being part of the one Body of Christ, in sorrow and suffering, as well as in joy and resurrection.
- 3.7 In a world of growing restrictions on religious freedom or belief, there are increasing opportunities for Christians to work with members of other religious traditions in common cause of defence of these freedoms, including the freedom to *change one's religion or belief*, and in mutual advocacy.

4 Specific Requests (The Calls)

Based on our commitment to work for the common good with those of other religious traditions and beliefs, to neighbourly peace-making across religious communities, and to solidarity with our Christian sisters and brothers in struggling contexts for inter faith relations, we therefore make the following calls:

- 4.1 To all of us who are disciples of Christ, to witness to our neighbours of other religious traditions, in word and deed, and through humble service.
- 4.2 To bishops across the Anglican Communion, where possible in the your local context, to forge a new friendship with a leader of another religious tradition, modelling our commitment to peace-making and the common good.
- 4.3 To invite leaders of other faith communities, to join with us in exploring how we can enable more effective collaborative work on tackling climate change and other challenges to our shared environment, alleviating poverty and care for the vulnerable.
- 4.4 To the Anglican Inter Faith Commission: to find funding for research by clergy or lay practitioners from across the Anglican Communion within a specialist track of inter faith relations with a view to resourcing a new generation of Anglican scholar-practitioners so that the good of theological learning about other religious traditions can be affirmed and fostered in the mission of the wider Communion.

- 4.5 To bishops and provinces of the Anglican Communion, where it is safe and possible, to set up links with those parts of our Communion facing hostility and persecution so that there can be exchange of information, prayerful support, and solidarity in friendship, including in the support of those who encounter hardship in the decision to convert to the Christian faith.
- 4.6 To all of us who are disciples of Christ, to commit to pray for the suffering persecuted church in its efforts to continuing to be a gentle and faithful witnessing presence even in the face of hostility and the struggle to form strong relationships with neighbours of other faiths.

5 Implementation

The Inter Faith Commission will promote and encourage:

- Practical ways to follow-up outcomes of the call to a new friendship across faiths (4.2)
- Practical ways to follow-up outcomes of the call to collaborative action with those of other religious traditions (4.3)
- Establishing research scholarships: delegated committee to oversee this, covering budgets for doctoral programmes, accommodation, etc. and feeding back into local, Provincial and Communion-wide learning and practice (4.4)
- Practicalities of matching arrangements: how to identify the contexts looking for solidarity, how to make this informal: should it build on existing diocesan links or be separate or overlap? (4.5)

End Notes

- i. *Generous Love: the truth of the gospel and the call to dialogue, an Anglican theology of inter faith relations*, Lambeth Conference 2008, page 10, available at https://www.acommonword.com/wp-content/uploads/2018/05/Generous_Love.pdf
- ii. *Generous Love: the truth of the gospel and the call to dialogue, Generous Love: the truth of the gospel and the call to dialogue, an Anglican theology of inter faith relations*, Lambeth Conference 2008, page 8, available at https://www.acommonword.com/wp-content/uploads/2018/05/Generous_Love.pdf
- iii. *Generous Love: the truth of the gospel and the call to dialogue, Generous Love: the truth of the gospel and the call to dialogue, an Anglican theology of inter faith relations*, Lambeth Conference 2008, page 10, available at https://www.acommonword.com/wp-content/uploads/2018/05/Generous_Love.pdf

LAMBETH CALL RECONCILIATION

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ... [Y]ou are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. 1 Peter 2:4-10

1 Introduction

God's reconciling mission is the ministry of the Church today. We yearn for and commit to reconciliation through God's saving mercy and grace in Jesus, knowing fully that, without it, we are impoverished. We are redeemed as a holy nation and are called to work with God in living out this reconciliation.

2 Declaration

We believe in God who is three in one and one in three. In this Trinity, particularity and unity are held in the heart of God's being, as Father, Son and Holy Spirit. In the life, death, resurrection, and ascension of Jesus Christ, God reaches out to an estranged and fractured humanity by becoming flesh – embodying and reconciling with humanity in an extraordinary, unique way. In the ultimate reconciliation on the cross, God in Christ bears witness to the cost and pain involved in reconciling. Each formed in God's image in unique ways and in different contexts, we are invited into covenantal partnership in God's mission of reconciliation. Our differences embodied in the Anglican Communion both challenge and deepen our experience of God in the other. As we join in God's mission of reconciliation through Jesus in the power of the Spirit, our diversity is celebrated and our divisions redeemed, as we are made whole in the body of Christ. In that diverse whole, we more fully reflect the image of God.

3 Affirmation

- 3.1 Relationships across difference can be holy and complex. We acknowledge that scripture, in particular the 2022 Lambeth Conference's focal text of 1 Peter, has been interpreted over time by those wielding power, whether in nations, churches, cultures, or households, to support the domination and oppression of other human beings. We are participants in systems that create division, disagreement, and conflict both among us and within us. Reconciliation requires justice, accountability, and change in society and in the Church. Without these, oppression and division continue, diminishing the humanity of all caught up in those systems, regardless of their role. We call on the Holy Spirit to empower and inspire us as we seek right relations in Christ — among us, within each of us, with God, and with creation.
- 3.2 This call reaffirms God's reconciling mission, the ongoing process of bringing us back to God in and through Christ, as the Church's ministry. Recognising that those in power have sometimes used talk of reconciliation to maintain systems of power and impede efforts towards justice and wholeness, we seek a Communion-wide focus on this ministry as it is embodied in our different contexts.ⁱ As we witness together, we practise the reconciling habits highlighted at the Lambeth Conference: being curious and wondering about each other's unique experiences; being present with each other, listening attentively and without judgement; and reimagining our own contexts as our understanding is prayerfully expanded.ⁱⁱ We seek to practise reconciliation in every aspect of our lives, both seen and unseen.

4 Special Requests (The Calls)

- 4.1 We call upon Anglicans worldwide to turn to God in prayer for refreshment in Christ's distinctive offering of mercy and grace amidst the fracture, division and polarisation around us and between us. We encourage engagement with the diverse liturgies used across the Anglican Communion which invite us to repentance and renewal and which give expression to God's gift of reconciliation.
- 4.2 We commit ourselves as bishops to urge our dioceses to join in this Communion-wide practice of reconciliation, utilising available reconciliation resources.ⁱⁱⁱ We affirm the 'Calls' on the Environment and the Sustainable Development Goals and the 'Call' on Ecumenism as examples of a Communion-wide commitment to reconciliation in relation to God's creation and other denominations.
- 4.3 We commit ourselves as bishops to encourage the next generation by celebrating their contribution to the ministry of reconciliation and nurturing their hopes. We will create space for listening and responding to their hurts and generational pain, and empowering their full participation in reconciliation initiatives.
- 4.4 We invite Anglican seminaries and training programmes around the Communion, supported by the new Commission on Theological Education and the Colleges and Universities of the Anglican Communion network, to create spaces for training and dialogue on reconciliation as a fundamental part of our identity as followers of Christ, hearing particularly from theologians in areas of the Communion that have historically had less power.
- 4.5 Acknowledging the pain of racial, cultural and caste discrimination and inspired by many Anglican churches' work in truth-telling and reckoning with these realities, we invite each province to an exercise of self-examination and reflection, listening respectfully to the experiences of those who have historically been, and continue to be, marginalised in their contexts and in their church.^{iv} And we call each Instrument of Communion to engage in a similar self-examining, listening exercise.
- 4.6 As we recognise the centrality of justice and accountability in God's reconciliation, we call upon the ACC to outline a plan for better understanding and interrogating the legacy of colonialism within the Anglican Communion. This might include, but is not limited to, mission practices grounded in imperialistic assumptions, and systems that remain complicit in colonialism. We hope it will build on work already done through the ACC.
- 4.7 We call upon the Archbishop of Canterbury, together with the ACC Standing Committee,^v to renew and refresh the conversation with our sisters and brothers in provinces and dioceses unable to join us at Lambeth Conference 2022, seeking to build a fuller life together as an Anglican family of churches.
- 4.8 We call upon the Archbishop of Canterbury, the Primates, and the ACC to raise the profile of existing funding streams and networks that will support peacebuilding responses and those standing for justice and wholeness in provinces experiencing acute conflict.

5 Implementation

- 5.1 We ask that each province engage with a reconciliation resource of their choice by the 2025 Primates' Meeting, in order to share stories from that experience and from listening to groups who have historically been marginalised.^{vi}
- 5.2 We invite the Commission on Theological Education to support seminaries creating spaces for dialogue and to report on resulting outcomes at ACC-19.

- 5.3 We ask the instruments of Communion to receive questions and testimonies from each province in order to begin their exercises of self-examination. We hope they will respond with suggested actions by 2025.
- 5.4 We expect the ACC to report at the ACC-19 on its progress with, and plans for, studying the historic legacy of colonialism with fresh eyes and questioning mission practices that may still be grounded in imperialistic assumptions and practices, and systems that may continue to be complicit in colonialism, working with the Anglican Indigenous Network and others living with the continuing impact of colonialism.
- 5.5 We invite the peacebuilding function of the Archbishop of Canterbury's Reconciliation team, working with the Anglican Communion Fund and Anglican Peace and Justice Network, to report to primates on ways to develop peacebuilding responses and support for individual peacebuilders in provinces experiencing acute conflict.
- 5.6 We ask the Archbishop of Canterbury and the Standing Committee of ACC^{vii} to report on the renewed conversation with the those provinces and dioceses who were unable to join us at Lambeth 2022 at ACC-19.
- 5.7 We ask that the Anglican Communion Youth Network and the Archbishop of Canterbury's Reconciliation team present ideas for engaging young people in reconciliation initiatives as soon as practical and celebrate what has been developed by young people at the following ACC.

End notes

- i. We acknowledge that the very term 'reconciliation' has become loaded in some contexts, either denoting one particular area of fractured relationships and/or becoming unhelpfully politicised. We also note that the concept of reconciliation is expressed differently among different contexts. For example, there is no word for *reconciliation* in Kiswahili but instead the notion of two sides meeting to move forward together. In Fiji, reconciliation is expressed by offering forgiveness as a gift. If it is received in humility, there is reconciliation and embrace. In Congo, the notion is expressed through a word meaning *shared inheritance*.
- ii. For more information about these habits, see the *Ministry in a Conflicted World* course offered to bishops in preparation for the Lambeth Conference: <https://www.lambethconference.org/programme/ministry-in-a-conflicted-world/the-course/>
- iii. Resources may include those recommended by Anglican provinces or Anglican Networks e.g. the Anglican Indigenous Network or Anglican Peace and Justice Network, or the *Difference* course from the Archbishop of Canterbury's Reconciliation Ministry and his book *The Power of Reconciliation*.
- iv. See for example Anglican Church in Canada, the Anglican Church in Aotearoa, New Zealand and Polynesia, and the most recent work done on racism and white supremacy in The Episcopal Church.
- v. The Standing Committee is responsible for the ongoing function of the ACC between meetings of the whole body.
- vi. Resources may include those recommended by Anglican provinces or Anglican Networks e.g. the Anglican Indigenous Network or Anglican Peace and Justice Network, or the *Difference* course from the Archbishop of Canterbury's Reconciliation Ministry and his book *The Power of Reconciliation*.
- vii. The Standing Committee is responsible for the ongoing function of the ACC between meetings of the whole body.

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