



# IAFN

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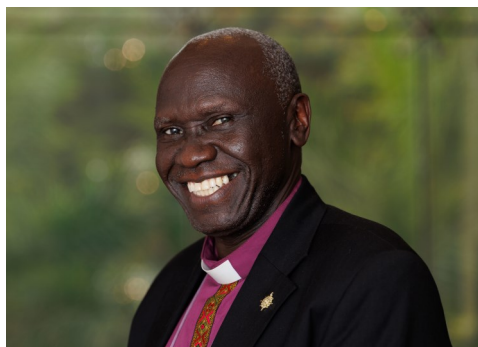
## **Families and Conflict:**

**Resilience, recovery and peace-building**

## **International Anglican Family Network**

celebrating the God-given potential of the family as a source of thriving relationships, identity, belonging, discipleship and reconciliation

## Editorial



**by the Rt Revd Anthony Poggo, Secretary General of the Anglican Communion**

Dear Sisters and Brothers in Christ

Family is something so central to life and at the heart of our societies. Stability in the family is important just like it is in the society. The reality is that this is not often the case; conflict in families as well as within communities is sadly something that is far too widespread in our world today. We hear of wars in many parts of the world including Sudan, Ukraine, Congo and many other countries. Having grown up during both the first and second civil wars in South Sudan, I am all too familiar with the topics of the theme of this issue of IAFN's newsletter.

*[Photo credit: Anglican Communion Office]* As you will read from the first article below, where Bishop Seme Nigo Abiuda talks of ministering among his people in the diaspora, we are all acutely aware of the growing number of refugees across the globe. The impact of being displaced and sent from your home country, as well as the impact of any sort of conflict, has a great effect on family life, often negatively.

Displacement separates people from their families and loved ones for many, many years. When what was then the country of Sudan was at war, I was separated from my own mother for ten years. During that time we could not even speak on the telephone as phone connections to Juba from the neighbouring countries at that time were non-existent, and any form of communication into the city of Juba, which had been besieged by the Sudan People's Liberation Army (SPLA), was a cause for suspicion. This impacted not only me as her son and her as my mother, but also my own daughters who were not able to see or speak to their grandmother for so many years. After eight of the ten years' separation, I was able to speak to her for the first time when I was studying in the UK in 2000. This was the first time I could make a telephone call to Juba.

I know that my story is not unusual and there will be many stories similar to my own, including married couples who are separated as a result of conflict. This adds a negative impact on family life for children who grow up unable to know one or both of their parents due to such separation.

Resilience, recovery and peace-building are three key themes that are fundamental in times of conflict. Resilience is necessary in times of trouble, recovery for the nations and families themselves if reunited, and peace-building on every level from national to international, on a governmental level as well as personal level.

It has always been my prayer that leaders work towards the resolution of conflicts to bring people's suffering to an end. This includes the separation of families and the negative impact that conflicts cause on family life. Family is a gift from God and seeing how families are stripped of thriving relationships, part of their identity and belonging due to conflict underscores the importance of conflict resolution.

May we be leaders and bringers of peace in our own different contexts. Jesus said in the Beatitudes: 'Blessed are the peacemakers, for they will be called children of God' (Matthew 5.9). Let us not forget those who are suffering and remember them in our prayers as well as our actions. As Jesus said in John 14.27, 'Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.'

## International Anglican Family Network (IAFN)

IAFN networks across the Anglican Communion to celebrate the God-given potential of the family as a source of thriving relationships, identity, belonging, discipleship and reconciliation. Out of this celebration IAFN is an advocate for the family in the face of behaviours which diminish this potential, sharing stories of hope, promoting family care and sustaining the family as the cradle for human dignity.

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## A refugee bishop ministers among his people in diaspora

*The South Sudanese civil war was a multi-sided civil war between government and opposition forces. The conflict led to hundreds of thousands of civilians being killed. Four million people were internally displaced or fled to neighbouring countries, especially Kenya, Sudan and Uganda. In spite of a peace deal in 2018 there has been continuing conflict between government and opposition, as well as within rebel factions in parts of the country, including Central Equatoria.*

*The Rt Revd Seme Nigo Abiuda is Bishop of Panyana in Central Equatoria Internal Province in the Episcopal Church of South Sudan. Bishop Abiuda is himself a refugee and here describes his ministry and the situation among South Sudanese Anglicans who have sought safety in Northern Uganda.*

South Sudanese refugees in Northern Uganda are dispersed across four Districts. Most of the refugees arrived at the camps in 2016 when war erupted in South Sudan. As a Bishop who is also a refugee, I do my ministry among them. All these four Districts are scattered and so it needs a lot of movement on my part.

Initially, the World Food Programme (WFP) supported the refugees, allocating 12 kilograms of food per person, per month. This was reduced to 8 kilograms, then 6, and now 4 kilograms per person, per month. With all these reductions in food rations, life has become challenging and the WFP has announced that by June 2023 they no longer supply the refugees with food because donors wish to support those caught up in the war in Ukraine. The WFP will only continue to support the more vulnerable and new arrivals. This has created a big challenge among the refugees for whom it is the only source of living. Some are taking the risk of returning to South Sudan though there is no peace yet. Some are trying to get some land for farming.

The big work today in my ministry is going to the refugees to encourage them, give them hope, and do some spiritual activities like preaching, ordaining some church ministers, and confirmation of prepared candidates, in order for them to receive power to strengthen their faith. Recently I confirmed

101 candidates and ordained four pastors to support the ministry work.

In my Diocese we initiated a translation project to translate the Bible into the mother tongue so that people could read the word of God in their heart language, and understand God and believe in Jesus. We also do leadership training to develop the capacity of the church leaders in the camps. We hold Pastors' and Church leaders' conferences, youth conferences, and other spiritual activities too. Recently we had both Pastors' and Church leaders' conferences which were attended by 105 participants, and a youth conference attended by 98 young people. The photographs show some of the activities we are doing in the camps.



The challenges we are encountering in the camps are these. By June there is going to be no food ration distributed by the UNHCR to the refugees. There is no land for the refugees to farm. And if the land is theirs, there is no money for rent. Travelling to all the camps is challenging for me because I do not have a vehicle to facilitate such movements. Resources to support conferences, workshops, and other planned activities are not there because refugees have nothing to contribute. I am therefore asking for your prayers.

## Building human resilience

*A story from the Diocese of Colombo in the Church of Ceylon.*

The long 'ethnic' war which raged in the North-East of Sri Lanka came to an end in 2009 with the military defeat of the Liberation Tigers of Tamil Eelam (LTTE). However, despite changes in government over the past 13 years since the end of the fighting, the underlying causes of the conflict – principally the issue of the devolution of power within a united country – has not yet been addressed.

Meanwhile there are many issues which affect the day to day life of the ordinary citizens of the North and East. These relate to the missing, the disappeared and those still held in custody without trial. In addition, there are issues relating to security, land, water, fishing rights, etc, which, due to the breakdown of civil administration and the destruction caused during the long years of war, remain unresolved and have an impact on the day-to-day life of communities.



The Diocese of Colombo has, over the years of war and thereafter, engaged in several initiatives to promote healing and reconciliation. These include bringing together ‘war widows’ from the North-East and South, and working with senior school children of several schools to build awareness of issues related to peace, healing and reconciliation.

In response to community requests, activities initiated by the Diocese of Colombo have focused on building awareness on conflict and rights, and trauma counselling. Based on these experiences and on lessons learnt from that work, in 2020, the Diocese, with support from Episcopal Relief and Development, launched a programme called ‘Building Human Resilience’.

The programme works primarily with women, using ‘saving groups’ as the main mechanism for mobilising and engaging with participants in eight high-risk communities in the country, most of which are still recovering from the long civil war and the economic crisis, and are populated with resettled internally displaced persons.



For the savings groups, Episcopal Relief and Development’s customised methodology is used to provide financial services and meet socio-economic needs in the areas of the country identified as under-resourced. Using empowerment strategies to identify female community leaders, the programme intends to build the capacity of group members to be resilient in the face of community-level conflicts and challenges.

The programme has adapted existing resources and has also developed customised education modules, in both the Tamil and Sinhala languages, on issues that have been identified through focus group discussions.

The Diocese’s broader aim for the savings with education programme is to use it as an entry point to then be able to address the issues of conflict in families and communities. These issues are approached through group discussions, outside facilitation, joint reflections and, in time, through deeper engagement in the community for the purpose of healing and restoration. Working for healing and wholeness is an important aspect of this programme.

Participants’ stories can be seen on video here: <https://bit.ly/3qgnrs4>

## Contra Spem Spero – Against all hope, I hope

*Since Russia’s invasion in 2022, its war against Ukraine has had a disastrous impact on civilian life, with thousands of civilians killed and injured, and large-scale destruction of civilian property and infrastructure.*

*Christina Laschenko is Churchwarden at Christ Church, Kyiv, which is part of the Church of England’s Diocese of Europe. She wrote to IAFN in March this year, describing some of the realities for families living in Ukraine, or fleeing into neighbouring countries.*



*Contra spem spero.* That was the name of a very famous poem written by the renowned and popular Ukrainian female poet Lesya Ukrainka in the early 20<sup>th</sup> century. It renders the mood of defiance, courage and strife for life in difficult circumstances. It seems to me, that this mood is generally shared and manifested by many Ukrainian families. Having been tasked to describe the life of Ukrainian families in this time of war in the Ukrainian land, I decided to talk only about those whom I know personally, my colleagues and friends, who mainly live in Kyiv and in some other big cities in Ukraine, which are not in close proximity to the combat line.

But some bits of background information first. In February and March 2022, Kyiv was under threat of occupation. It was intensively shelled with cruise missiles (just as many other big cities, like Kharkiv, Dnipro and Odessa). Life in the city was paralyzed. Martial law was introduced and men between 18 and 60 years old were not allowed to leave the country. Later,

in April, when the Russian troops retreated from the North of Ukraine, the shellings became less intensive, but resumed with new intensity since 10 October 2022, when the Russians started to destroy our energy and heating infrastructure before winter. Regular shellings continue till now. Very recently, one of the energy infrastructure objects was targeted in the Kyiv region, and people once again were left without electricity supply.

A lot of families with numerous children escaped from Kharkiv, Kyiv, Irpin and Bucha in February and March. I know a father of seven, who, after a week spent in a basement in Bucha, under artillery shellings, managed to take his family of nine people, including seven children, to Germany. The youngest girl (two years old), who experienced that stay in the basement, continues to speak about aircrafts, helicopters, tanks, and mortar fire, even now, after a year spent in a peaceful environment. The two oldest daughters (16 and 18 years old) were missing their home in Bucha so much that they tried to flee from Germany and to get to the Polish-Ukrainian border in the attempt to reach home.

A family of another colleague, a father with six adopted children, escaped to Germany after intensive combats in Irpin, when a big part of the city was half-ruined. The youngest daughter, six years old, keeps asking almost every day till now, 'Will the missiles come again today?'

Even with all the fantastic hospitality that Ukrainian families with children have found in Germany, the kids are obviously traumatized by the war experience.

My third colleague, a father of four, was not allowed to leave the country, and his wife left Ukraine last March with the two younger boys (aged 10 and 15) and the older daughters (18 and 23). Having spent three months in Finland, they returned to their father, with the eldest daughter returning to her young husband in Ukraine. Last summer she gave birth to a beautiful boy. I saw a picture of the young father with his son on his lap, sitting in the bomb shelter of the maternity hospital in Kyiv in September. Both were happily smiling.

Between October and February, when life became more difficult because of destroyed power plants, lack of water supply and heating interruptions, families with small children suffered most. Those who had only electric ovens relocated to friends or relatives who had gas ovens, to be able to cook for their children. Those who were unable to do that had to go somewhere else, adding to the waves of refugees from the occupied areas.

During the winter energy infrastructure crisis, many service-oriented small businesses closed. This added to the economic hardships of families, which I do not describe here. People are reluctant to discuss their economic circumstances against a background of danger to life and losses of human life, both in the conflict zones and in the rear because of shellings.

And yet, the spring arrives and life continues. The shellings are happening slightly less often and the anti-air defence brings down more drones and cruise missiles; unfortunately not the ballistic ones. Energy workers have restored many networks

and grids, and now with support from our neighbouring countries, we have much more energy. Recently my friend's daughter-in-law gave birth to a girl in Kyiv. This is a promise of new life and hope.

*Dum spiro, spero* – While I breathe, I hope.

## A Scottish response - welcome and trucks

*Howard Moody belongs to Christ Church Morningside, a Scottish Episcopal Church in Edinburgh, Scotland. He describes how the war in Ukraine galvanised a rapid response.*

Christians are aware of the tragic paradox that life crushing events are often necessary to shake us out of our complacency and inspire acts of kindness, unselfishness and sacrificial giving of both time and money. Covid-19 and the Ukraine war have achieved this in great quantity. Both have produced a massive international response and the account below is one example of what a congregation can do.

Christ Church Morningside in Edinburgh was typical in thinking that it ought to do something 'to help in Ukraine' but did not know how. We gave money to the UK's Disaster Appeal and one couple, whose adult children had left home, had the space to provide a home and family support, firstly for a mother and daughter from near Mariupol and, a little later, for the mother's mother and, eventually, her husband. This little family quickly found employment and the daughter, just 12 years old, loves her new school. They are now earning enough to rent their own house. They have stayed together and are as happy as they can be, hoping one day to return to their home and their extended family.

The host couple will tell you in all sincerity that they have been blessed beyond words and have gained so much more than they have given. This all came about because another member of the congregation felt so intensely for the suffering in Ukraine that he had taken direct action.

Dominic, (I have permission to give his name), after studying English at Oxford University, spent six years in Berlin and became fluent in German as well as making many friends. He was therefore familiar with travelling to and from Germany. In Edinburgh, Dominic's young son had a supply teacher from Ukraine who introduced Dominic to another Ukrainian woman who had contacts in east Ukraine and was also keen to help. She and Dominic flew to Poland and met with Ukrainians at the Polish-Ukraine border and were able to see, firsthand, those whose lives had been shattered by the war.

Clearly the flood of refugees needed immediate help and Britain's response was generous but slow and the paperwork was not as streamlined as it is now. It was not long before Dominic and his Ukrainian friend located the family referred to above. Mother and husband both owned and ran their own businesses. Mother is a brilliant baker and the husband is a joiner by trade had built up a construction company. Both businesses had fallen into Russian hands. They had managed to escape injury and had applied for UK Visas over the phone.

Back in Edinburgh, Dominic and I spent some time at the Ukrainian community centre where we met with staff from the UK's Home Office who, while being as helpful as they could, were handicapped by slightly confusing Home Office advice. It took a few weeks to exchange photocopies both of Ukrainian and UK passports since the British hosts had to be vetted and their house examined for suitability. However, in May 2022, they arrived in Edinburgh.

Meanwhile, Dominic, having seen so much, realised the necessity of providing Ukrainians with what they wanted and not what we thought they needed. TRUCKS. Trucks to take humanitarian aid (largely supplied through Dominic's German contacts) from the Polish border to where it was needed.



Members of the congregation of Christ Church Morningside in Edinburgh gather for the Blessing of a second-hand truck provided by them for Ukraine.

Needs change all the time. Food and construction material were obvious, less so toys and footballs for the displaced children. Portable electricity generators seemed to be a good idea given the widespread disruption of the electricity supply, until it was realised that it was cheaper to repair the network.

Now the trucks are vital. They are used mainly to take medics into the war zone and evacuate the wounded. If the Russians see the trucks, they destroy them. Dominic, along with the Rector of nearby St John's Church in Edinburgh and other volunteers are driving the trucks purchased on a fairly regular basis. In just one week in March this year, nine trucks went out. A couple of weeks earlier, seven trucks left from Edinburgh, one of which was blessed in the grounds of Christ Church Morningside. Getting wounded Ukrainian soldiers out of the war zone to hospital and relative safety is a valuable way of providing family support – as valuable as housing families who have come to us as refugees.

## Rehabilitating conflict-affected young men

*The East Jerusalem Young Men's Christian Association (EJ-YMCA) Rehabilitation Programme in Palestine applies a holistic approach to providing rehabilitative services for young men. The organisation believes that in order to achieve their*

*objectives at the psychosocial and vocational levels, a suitable environment needs to be provided to the beneficiaries in order to facilitate the rehabilitation process. Customized to each individual beneficiary, professional staff provide a comprehensive intervention plan that takes into consideration all the different needs and obstacles ranging from education to mobility and accessibility. The focus is on ability and not disability, so that beneficiaries become active members in their communities and are reintegrated into society, thus contributing to mobilising and utilising community resources as well as to the reconstruction of Palestinian society. The services are provided either by field workers who cover all areas of the West Bank, or at the Programme's main office in Beit-Sahour.*

*This is the story of just one young person affected by the political violence in the region, who has benefitted from participating in the Programme. A staff member of EJ-YMCA writes:*

Eighteen-year-old student Amir lives in the Tulkarem suburb of Shweika, where daily army incursions and arrests have created an atmosphere of fear and instability. At the age of 16, Amir was detained for a year and reports that he was subjected to multiple forms of torture, including beating, electric shocks, solitary confinement, starvation, and the threat of long-term detention. Numerous aspects of his mental, social, and academic health suffered as a result, but the psychological impacts were the most pronounced in his words; 'I don't enjoy life', he expressed.

As for the effects on the academic level after his release, Amir refused to return to school, as he developed a mistrust of others and became more cautious in his interpersonal interactions. A similar situation exists at home, where the father has a strained relationship with him, leading to a breakdown in communication and frequent, heated disputes.

An ex-detainee who had previously benefited from the Rehabilitation Programme introduced Amir to the Programme.



After a thorough assessment, Amir showed signs of post traumatic stress disorder (PTSD) due to the detention experience. In participation with the family and Amir, the intervention plan for Amir included individual psychosocial counselling sessions, academic and career guidance, and remedial education classes. Eye Movement Desensitisation and Reprocessing (EMDR) is a psychotherapy treatment initially designed to alleviate the distress associated with traumatic memories.

Due to the extensive psychological, social, and academic work performed with Amir, he overcame the psychological trauma he had suffered since his release from detention and began rebuilding his life, including resuming his education. A sense of optimism, hope, and an appreciation for life began to dawn on him. He also felt more in command of his feelings and noticed an improvement in his family's attitudes toward him and their capacity to comprehend him.

Socially, Amir has regained trust in others, repaired connections within the school community, and emerged as a respected figure among his peers. Academically, he received remedial education classes; he became more motivated and more capable of efficiently managing his time.

'I began to feel emotionally secure, I began to see the bright side of things, life became meaningful to me, I learned to manage my emotions, I stopped procrastinating, I began to make plans for the future, and I chose to go to nursing school', he expressed.

## Healing memories in Mozambique

*Since 2017, over a million people living in northern Mozambique have been displaced by a violent insurgency and 4,000 have been killed. This is a population who are now deeply traumatised. Many professionals have said that their need for trauma counselling and support is as great as their need for food, but funds are short.*

The Anglican Diocese of Nampula has been working with internally displaced people (IDPs) for the last couple of years supporting them with food, education and training via their community development work. So many of the IDPs with whom they work have experienced great trauma from horrific actions they have seen; family members killed, fleeing in atrocious conditions.

The church there has a vision to widen their community development work and create a trauma support project for IDPs which begins to *Curar as Memórias* - 'heal the memories'.

With support from the Church of England's Diocese of London in partnership with the Mozambique Angola Anglican Association (MANNA), leaders in Northern Mozambique will be trained to provide pastoral care and support for those with trauma.

This work has already begun. Clergy, community leaders and volunteers are already working at a grassroots level to hear people's stories and begin to counsel and support those in great need. So the Mozambique Conflict Trauma Support project recognises that the Holy Spirit is already at work and the church wants to 'get on board' and resource this work through training, materials and establishing a framework.

Bishop Manuel Ernesto from the Anglican Diocese of Nampula has a strong link with Fr Michael Lapsley and his team at the Institute for Healing of Memories (IHOM) in South Africa (<https://healing-memories.org>). The Institute's resources have been used in a wide variety of communities and settings around the world, enabling people to deal with anger, hatred and great trauma to work towards healing. Now the materials will need to be translated into Portuguese for the people of Northern Mozambique. Local trainers will then translate verbally into Makhuwa, Makonde, Muani and other dialects.

Volunteer facilitators for Healing of Memories Workshops will be trained and a group from IHOM will visit in order to 'train the trainers' for community dialogue promoters. Pilot projects will then begin in local communities, with each trained promoter leading a cluster of community dialogue groups.

The regional community dialogue promoters will be supported along the way. Nampula's Mission Team already has experience in managing similar groups engaged in community health, community mobilisation, water and sanitation. Trauma healing is a new area of work and is being added to the mission priorities.



*Bishop Manuel Ernesto, Diocese of Nampula*

The Diocese of Nampula, in partnership with ecumenical and interfaith organisations, has set up many Peace Clubs in local communities across Nampula and Cabo Delgado. An initial plan is for these clubs to use the newly created content in Portuguese.

We look forward to hearing more as this vital project unfolds.

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## Responding to the trauma of conflict and earthquake in Syria

*Syria has been in a civil war since 2011. Millions of people have been displaced within the country; in fact, Syria now holds the largest number of internally displaced people in the world. Conflict has brought basic services and infrastructure to the brink of collapse and most of the population currently live below the poverty line. So, when two high-magnitude earthquakes, together with thousands of aftershocks, struck northern Syria in February 2023, the country was already in a situation of deep vulnerability. This added to the tragic and far-reaching impacts of the earthquakes and continues to hamper people's ability to recover.*

*The Awareness Foundation is a Christian, ecumenical, educational organisation based in London, UK, which aims to empower Christians everywhere to be a counter force of love and peace to the intolerance and mistrust now prevalent in so many communities. Here, Huda Nassar, Director for Awareness Foundation Middle East, tells the story of a young Syrian woman, Nanash, and describes the Foundation's efforts to help young people to recover from the trauma of conflict and earthquake.*

Nanash lost her father at the beginning of the war in Syria, after a long suffering from cancer. She lives with her mother who is running a shop to provide a dignified life for both of them. The store, which used to provide enough income to support a family of five people is now not even enough to support two. The cost of living increases daily and, in addition, the harsh system of taxation eats up most of the income of the store.

The young woman has lost most of her friends, especially the male ones, either to the war or to emigration in order to seek a safe haven and a better education. As if 12 years of terrible war had not been enough, the devastating earthquake hit her city, Latakia, killing hundreds and destroying thousands of homes. Talking to her some days after the earthquake, Nanash said, 'It was a terrifying experience to go through the earthquake that hit my city at 4.00am local time on Monday 6 February. My mother and I woke up in horror when we felt the whole building shaking in a violent way. We got up very quickly and had to dress in seconds and leave our home. We saw our neighbours also leaving the building. We jumped in their car and left the area to go to a less crowded area with open space. It was one of the most terrifying experiences in my life.

'We returned home later that morning but during the day we had to leave again four times because we heard that in Latakia and the nearby town of Jableh, many buildings were collapsing and we had a lot of casualties. Many people died and many were injured.

'The news from Aleppo has also been heart-breaking because the damage is colossal. Unfortunately, the aid from international organisation did not deliver help to the people and children inside the devastated areas. Families that were not displaced by the war were displaced by the earthquake.'



*Devastation in Aleppo after the earthquakes*

The story of Nanash is like thousands of stories of people who have been living in Syria since the beginning of the war in 2011. She and her entire generation feel abandoned and forgotten by the world. They face death and humiliation every day trying to survive the disasters that challenge their existence. The ultimate disaster they face is that there is no horizon in front of them. They feel as if they are going into a dark tunnel steering into an abyss. They can only hope to see a light that can encourage them to continue their struggle.

Millions of Syrian families have scattered all over the world and lost their emotional, spiritual and social unity which was vitally important when they used to live in Syria. They are grateful now that digital technology is helping them to communicate and save whatever is left of their family bond. Syrian society needs generations to overcome what the war and the earthquake have destroyed.

The Awareness Foundation responded as quickly as possible to help young people in Syria after the terrible earthquake there. Nanash and many other young people in Latakia and Aleppo - places that were severely hit by the earthquake - went through the Awareness Foundation's 'Ambassadors for Peace' training, exploring how to face their fear and overcome the suffering of their traumas resulting from the war and the earthquake.

We listened and engaged with them for hours and, led by specialists, provided help and empowerment so that they



could resume their lives, especially with their families, universities and within their communities.



May the Lord stretch out his hand and touch Nanash, her family, and all the broken families around the world and grant them his peace.

## Women on the Frontline

### Presence, parity, particularity, potential and prayer

*Women on the Frontline works with bishops' spouses and women who are living in violent and post-violent contexts. It recognises the significance of women in peace and reconciliation and that women are often the first to notice the beginning of any tension and take steps to de-escalate it and support those suffering from violence. These women may not have any formal leadership roles; however, in many parts of the Anglican Communion they find themselves in positions of public responsibility with little or no training.*

*Jane Namurye, who had personal experience of conflict in South Sudan in 2013, explains more:*

Every event organised by Women on the Frontline offers space and time for fellowship and prayer to women who carry heavy burdens and are often not in the habit of taking time with God for themselves. This enables them to receive from God what they need - particularly to hear that they are loved, called and chosen by God. Women on the Frontline believes that unless we know clearly that we are called to the work we have been given, and that we are loved and chosen by God, we will not be able to reach our *potential*, however much training we receive.



*Bishops' spouses in Melanesia*

In West Africa, Estelle is one of the spouses who attended a series of sessions of the Women on the Frontline's Mentoring programme. She is an example of what bishops' spouses across the Anglican Communion are able to do to accompany others on this journey in their various provinces and contexts.



*West Africa: Estelle and church leaders praying*

Women on the Frontline, founded by Mrs Caroline Welby, is guided by five core principles: presence, parity, particularity, potential and prayer. We value the importance of bishops' spouses and other clergy spouses to become key actors in carrying out retreats, reconciliation training and any other peace processes in their own contexts.

The principles are important in the work of Women on the Frontline because they enable these women leaders to see themselves as equally loved and valued above all by God but also by one another. The principles help to guide in creating a team of people to deliver programmes or events in the various contexts across the Anglican Communion. It recognises the strengths in others and creates space for those skills to be utilised for God's Kingdom.

A Women on the Frontline team is made up of those who depend on God, recognise that they do not have all the answers, are collaborative and not status-conscious, and are able to own the principles and lead according to them. A team leader does not need to be an expert in any part of the programme but rather needs to be able to recognise the gifts and potential of others and draw out those gifts to help in this work.

Women on the Frontline is for those who embody presence, parity and potential as they relate to others. It aims to engage, enable and equip bishops' spouses, other clergy spouses and women leaders from across the Anglican Communion to fulfil their roles effectively as reconcilers with self, family, church, the wider community and with creation.

To put this into effect, we are developing a library of resources as a guide from which spouses can select which area of training would be suitable and work well in their own contexts.

Women on the Frontline has been to South Sudan, Burundi, Melanesia and the Democratic Republic of Congo. The next visit will be later this year to the Church of South India. We are also discussing the possibility of a visit to Papua New Guinea in the near future.

## Some helpful resources

### - Healing of memories

In 1990, Fr Michael Lapsley, an Anglican priest and monastic from New Zealand, exiled to Zimbabwe because of his anti-apartheid work in South Africa, opened a package and was immediately struck by the blast of an explosion. The bomb blasted away both his hands and one of his eyes.

Returning to South Africa, Fr Lapsley discovered his new vocation to become a wounded healer, drawing on his own experience to promote the healing of other victims of violence and trauma. In 1993 Fr Lapsley became chaplain to the Trauma Centre for Victims of Violence and Torture in Cape Town, which assisted South Africa's Truth and Reconciliation Commission.



This led to the founding of the Institute for the Healing of Memories (IHOM) which seeks to contribute to lasting individual and collective healing that makes possible a more peaceful and just future in South Africa and internationally.

IHOM has three central objectives: Prevention; Healing; Empowerment. More information about the Institute and its programmes is at [www.healing-memories.org](http://www.healing-memories.org).

### - Community of the Cross of Nails

On 14 November 1940, much of the City of Coventry was reduced to rubble by German bombs. The cathedral, at the heart of the city, burned with it. In the terrible aftermath that followed, the cathedral's provost wrote the words 'Father forgive' on the smoke-blackened wall of the sanctuary. Two of the charred beams which had fallen in the shape of a cross were set on the altar and three of the medieval nails were bound into the shape of a cross.

The Cross of Nails is a powerful and inspirational symbol worldwide of reconciliation and peace. After the Second

World War, Crosses of Nails were presented to the German cities of Kiel, Dresden and Berlin, also shattered by bombing. Out of the ashes grew a trust and partnership between Coventry and the German cities.



Photo credit: Coventry Cathedral, UK

The Community of the Cross of Nails is now a worldwide network of some 250 churches, charities, chaplaincies, peace-building and retreat centres, schools and other educational and training organisations, all inspired by the story of destruction, rebuilding and renewal, and active in reconciliation in our own ways.

Read more about the Community of the Cross of Nails, its activities and resources, at [www.coventrycathedral.org.uk/reconciliation/community-of-the-cross-of-nails](http://www.coventrycathedral.org.uk/reconciliation/community-of-the-cross-of-nails).

### - Archbishop of Canterbury on empowering young people

In July this year, Archbishop Justin Welby gave his annual keynote address on reconciliation in London, UK.

Speaking to a gathering of educators, youth workers, Christian leaders and others working directly with young people, the Archbishop stressed the importance of empowering young people to become leaders who can build peace in their communities.

'Across the world, more than 600 million young people ... are living in fragile and conflict-affected contexts and it is estimated that one in four young people alive today are affected by violence or armed conflict. Research by the United Nations has highlighted how violent conflict "distorts the life cycle progress" of young people, sometimes forcing them to take on adult roles prematurely or closing off opportunities for education and employment.

'... We need to equip and empower them to know how to deal with complexity, build relationships and cross divides - with confidence and perseverance. We need to resource them as peacemakers.



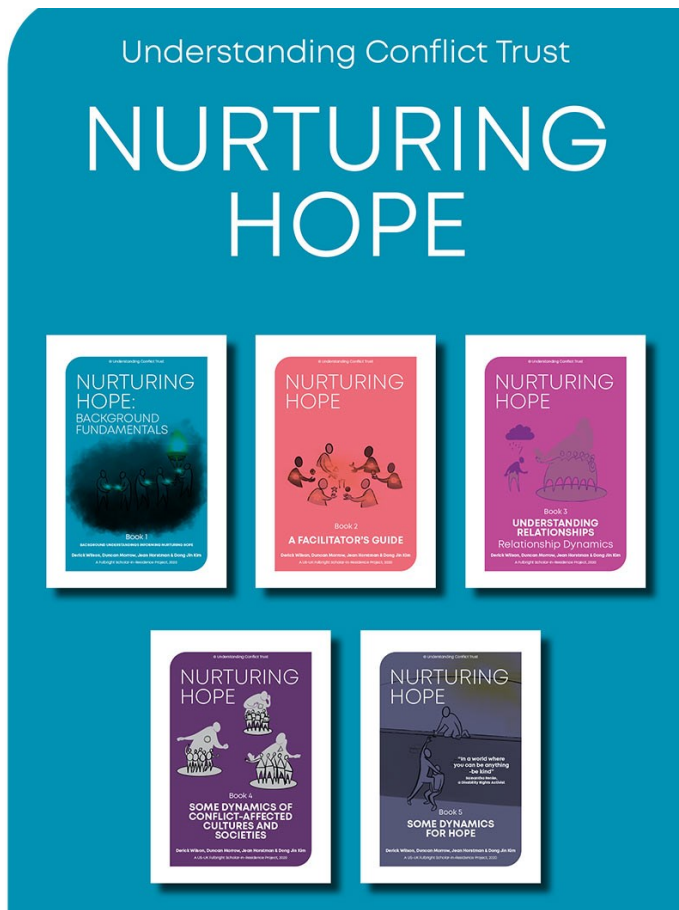
Photo credit: Lambeth Palace

‘Many of the imperatives of this generation are of peace and justice - from how to deal with the ups and downs of friendship and family, to how to take meaningful action on the gross injustices of society.  
‘These are the imperatives of reconciliation, and they are at the heart of who God is.’

A transcript of the Archbishop of Canterbury’s address, in full, is available on-line at <http://bitly.ws/SgkG>

### - Nurturing hope

The Corrymeela community in Northern Ireland aims to contribute towards a more cohesive and hope-filled society by welcoming thousands of people into courageous conversations, which deepen respect for each other so that all



can live well together. For example, its Big Momas Group supports mums who have struggled to parent their young people in the face of challenges such as drugs and paramilitarism in West Belfast. They have supported them in deepening their relationships and continuing their learning together.

*Nurturing Hope* is an extensive five–book learning resource being published by the Corrymeela Press. It will be available shortly as an open source resource. The learning journey’ is for those seeking to create spaces through which people who are divided can ‘experience the intimacy of our honest differences’.

The *Nurturing Hope* resource grows out of the experience of people in Northern Ireland, and the wider world, who chose to hope in times of darkness. They chose to find a way forward that included standing together with those who had been scapegoated. It draws on Corrymeela members’ decades of experience and was developed with learning partners in South Korea and the USA. See [www.corrymeela.org/programmes/nurturing-hope](http://www.corrymeela.org/programmes/nurturing-hope) for more information.

### - Kids4Peace

Kids4Peace is a global inter faith youth movement dedicated to ending conflict and inspiring hope in divided societies around the world.

The movement was founded in Jerusalem in 2002 and is youth-led, faith-rooted, and community-based. At heart is a belief that youth have the power to bring new questions and new answers to the struggle for peace and justice.

Find out more about its programmes and impact at [www.k4p.org](http://www.k4p.org).

### We would love to hear from you

The International Anglican Family Network is for Anglicans everywhere, making connections across the Communion and sharing stories of hope, promoting family care, and sustaining the family as the cradle for human dignity. Please do get in touch and be part of the network.

Where you live, what are the greatest pressures on families and family life?

What is being done in your parish, diocese or province to support families who may be fragile and in need?

What is being done in your church to advocate for the family as precious in itself, and as a place for unfolding the Gospel? How are families included as a vital part of mission narratives and strategies?

How are young people’s contributions to the mission of the church, their leadership gifts, and especially their potential to use technology to the glory of God, being valued and encouraged?

In your own language, please share your stories and reflections on any or all of these questions. Email [iafn@anglicancommunion.org](mailto:iafn@anglicancommunion.org). Thank you.

## Farewell and congratulations

*Bishop Nigel Stock, Chair of the IAFN Management Committee, writes:*

This edition of the IAFN Newsletter is the last that has been edited and assembled by Canon Terrie Robinson. Over the years we have been indebted to Terrie for the way that she has so efficiently put together our principal publication with stories from around the Anglican Communion. Terrie is now retiring from this voluntary role, having already retired from her work at the Anglican Communion Office (ACO) in 2019!

During her time at the ACO, Terrie not only gave much to IAFN, but also the other Communion Networks. In her initial stages at the ACO, Terrie supported the Unity, Faith and Order work. She also established the ACO Women's Desk as Director for Women in Church and Society.

Whilst that describes a small part of what Terrie has been doing, it doesn't capture the grace and generosity with which she has done all these tasks and supported us at IAFN. We are deeply grateful to her, and we were absolutely delighted when the Archbishop of Canterbury awarded her the Cross of Saint Augustine for services to the Anglican Communion. The photo shows her on the day she received her award.



This is a richly deserved recognition of all that Terrie has done.

It was also wonderful to see that at the same time Terrie received her award, another member of the IAFN Management Committee also received the Cross of Saint Augustine, and that is Canon John Kafwanka. John was Director for Mission at the ACO for 14 years. He helped shape the Anglican Communion's understanding of the Five Marks of Mission and was also part of the core team that developed the concept of the Anglican Alliance. Again, that is only a part of the many things that John achieved in his role at the ACO. He

now serves as a parish priest and the IAFN Management committee continues to benefit from his wisdom and wide experience.



Many congratulations to Terrie and John – IAFN is very proud of both of you!

**To find out more about any of the stories in this newsletter, please contact us at [iafn@anglicancommunion.org](mailto:iafn@anglicancommunion.org)**

### Prayer

'I shall break the bow and the sword and warfare, and banish them from the country, and I will let them sleep secure.' Hosea 2.20

God of peace

Every day, we pray 'Your kingdom come, your will be done, on earth as it is in heaven'. But still we give more value to weapons of war and tools of destruction.

Teach us to follow the ways of justice and walk the paths of truth.

Lead us to break the bow and the sword and warfare, and let go of hatred and division.

Strengthen your church as she ministers among families caught up in conflict; show us what we must do, so that all your children may sleep secure. Amen.



# IAFN