



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 marvelous 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 central to the ministry of the Church today. We live with difference, and it is difficult and demanding. In order for God's reconciliation to be fully realised there needs to be both justice and accountability. Let us practice the habits of being curious, being present and reimagining.

2 Declaration

2.1 We believe in God who is both three and one, who holds difference and unity in the heart of God's being, as Father, Son and Holy Spirit. In Jesus Christ, God reaches out to an estranged and fractured humanity. God becomes flesh – embodying and reconciling with humanity in an extraordinary, unique way. We come to God, through Christ, as living stones, formed in God's image in unique ways and in different contexts. God binds us into a new nation, God's own people, inviting us 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 and in the power of the Spirit, our differences are celebrated and 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 through difference are holy and complex. We acknowledge that scripture, in particular 1 Peter, has been interpreted over time by those wielding power in nations, churches, cultures, and households to support the domination and oppression of human beings in gender, religious, economic, ethnic, racial, environmental, and cultural systems. We are participants in systems that cast each of us in different roles in different contexts, creating division, disagreement, and conflict both among us and within us. We recognize that without justice and accountability, God's reconciliation is not fully realized. Instead, oppression continues, impairing 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, and with creation. We yearn for, and commit to, reconciliation through God's saving mercy and grace in Jesus, knowing fully that without it, we are both spiritually and functionally impoverished. We are redeemed as a holy nation, yet must continue to work with God in maintaining and building our reconciled reality in God.
- 3.2 This call reaffirms God's reconciling mission as a central part of the Church's ministry. Recognising that those in power have sometimes used talk of reconciliation to maintain status and impede efforts towards justice and wholeness, we seek a Communion-wide focus on a renewal of this ministry. As we witness together, we practice the reconciling habits highlighted at the Lambeth Conference – being curious, being present and reimagining.

4 Specific 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.
- 4.2 We ask all bishops to invite their dioceses to join in this Communion-wide practice of reconciliation.ⁱ
- 4.3 We call upon all bishops to encourage the hopes of the next generation by creating space for young people to participate in reconciliation initiatives.
- 4.4 We invite Anglican seminaries around the Communion, supported by a renewed *Theological Education in the Anglican Communion* initiative 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 Inspired by many Anglican churches' work in truth telling, reckoning and racial healing, 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.ⁱⁱ And we call upon each Instrument of unity in the Anglican Communion to a similar self-examining, listening exercise.
- 4.6 Relating particularly to the ACC, we ask for work to be done on deconstructing the historic legacy of colonialism (ACC18) and continued complicity in British and American empire as we recognize the centrality of justice and accountability in God's reconciliation.
- 4.7 We call upon the Archbishop of Canterbury and/or the Standing Committee of the Anglican Communion to renew and refresh the conversation with the Churches of Nigeria, Rwanda, and Uganda seeking a full life together as an Anglican family of churches.
- 4.8 We call upon each Instrument of Communion to raise the profile of existing funding streams and networks that will support peace-building responses and individuals standing for justice and wholeness in Provinces experiencing acute conflict
- 4.9 Given the importance of seeking *right relations in Christ*, we call upon the ACC, Standing Committee, and Primates to offer the Communion an opportunity to meet in an Anglican Congress focusing on God's mission of reconciliation, to be held *outside* the US or UK and to include not only bishops but also clergy and lay – in the fullness of who we are, to share stories.

5 Responsibilities and Further Process

- 5.1 We ask that each Province engages with a reconciliation resource of their choiceⁱⁱⁱ by the 2025 Primates' Meeting, in order to share stories from that experience and from listening to groups who have historically been marginalised.
- 5.2 We invite a renewed *Theological Education in the Anglican Communion* to support seminaries creating spaces for dialogue and to report on resulting outcomes by 2026.
- 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 by ACC 2023. We hope they will respond with suggested actions by 2025.

- 5.4 We expect the ACC to report on its progress with and plans for deconstructing the historic legacy of colonialism at the ACC 2026 working with the Anglican Indigenous Network.
- 5.5 We invite the Peace-building function of the Archbishop of Canterbury's Reconciliation team, working with the Anglican Communion Fund and Anglican Peace and Justice Network, to report on ways to develop peace-building response and support for individual peace builders in Provinces experiencing acute conflict at ACC2023.
- 5.6 We ask the Archbishop of Canterbury and the Standing Committee of the Anglican Communion to report on the renewed conversation with the provinces of Nigeria, Rwanda, and Uganda at ACC 2023.
- 5.7 We ask that the Anglican Communion Youth Network and the *Difference* team present ideas for engaging young people in reconciliation initiatives at the ACC 2023 and celebrate what has been developed by young people at the following ACC.

End Notes

Reconciliation End Notes

- i. 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'.
- ii. 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.
- 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'.