

# THE HISTORY OF THE ANGLICAN INDIGENOUS NETWORK (AIN)

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## THE ANGLICAN INDIGENOUS NETWORK

(1991 – 1999)

Member nations have met formally and networked their ministries between meetings over the last eight years.

### THE BEGINNING

In the early 1980s discussions began on the development of a network of relationships among indigenous peoples. These discussions took place during the meeting of the General Assembly of the World Council of Churches in Vancouver in 1983 and in the context of setting procedures for the election of an Aborigine Bishop. From this discussion further meetings were held which included indigenous delegates from Australia, Canada, Hawai'i, Aotearoa and the United States. But during the remainder of the 1980s the matter of a formal network never went beyond the discussion stage.

During the 1991 General Convention of the Episcopal Church in Phoenix, Arizona the first step was taken toward forming a network of indigenous Anglicans. It was here that the Anglican observer to the United Nations, the Rt. Rev. Sir Paul Reeves, convened a meeting of indigenous Anglicans and/or their representatives: Dr. Owanah Anderson, the Rev. Dr. Martin Brokenleg, Bishop Steven Charleston and Dr. Carol Hampton of the Episcopal Council of Indian Ministries; Bishop Wakahuihui and Doris Vercoe from Aotearoa; the Rev. Charles G. K. Hopkins from Hawai'i; Archbishop Michael Pierce representing native Canadians. The idea of an indigenous network to coincide with the United Nation's International Year of the World's Indigenous People was presented and the countries represented at the meeting agreed to participate in it. It was further decided that one person from each country meet as a steering committee with Sir Paul Reeves to develop a plan for networking among American Indians and Alaska Natives, Canadian Natives, Native Hawaiians and Maori. Father Hopkins' offer of his Mission, St. John's By-the-Sea in Kahalu'u, Hawai'i, as the site and host of the meeting was accepted with appreciation.

### HAWAI'I (1991)

The steering committee, consisting of Sir Paul Reeves, chair, Dr. Owanah Anderson, Mr. Charles Bellis, the Rev Laverne Jacobs, the Rev. Charles Hopkins, Professor Pua Hopkins, Bishop and Doris Vercoe, met on December 10 through 12 in Hawai'i where each one expressed the concerns of their people and identified the areas of mutual concerns. They were: 1) Self-determination, 2) Indigenous Ministry, 3) Spirituality, 4) Liturgy and Worship, 5) Church Self-examination and Transformation, 6) Church's Role in Society, 7) Funding and Resources. The steering committee also adopted the following Statement of Consensus:

This Anglican Indigenous Peoples' Network Steering Committee:

- 1) Adopts the statement of our areas of concern;
- 2) Recommends to our constituencies: that there be a representative gathering to consider these mutual concerns in November 1992 in Hawai'i; and that the representatives invited be persons of expertise in one or more areas of mutual concern;
- 3) Agrees to take advantage of important events happening in our respective churches for the purpose of further networking, for example:

Auckland, NZ - 1/92 Ministry Summer School

Rotorua, NZ - 3/92 Ordination of Bishops

Christchurch, NZ - 8/92 Partners in Mission

Washington DC, USA - 10/92 Celebration of Survival

Vancouver, Canada - 7/93 International Youth Gathering

Ontario, Canada - 8/93 Native Convocation; and

- 4) Conveys to our respective constituencies the significance of networking among indigenous peoples within the Anglican Communion.

Native Hawaiians and American Indians who were in Aotearoa for the consecration of three Maori Bishops in Rotorua in March 1992 attended a Network meeting called by Bishop Vercoe at which a consensus was reached on the following matters: 1) the dates for the November network meeting were set for Nov.12-15, 2) the meeting would be held in Hawai'i at St. John's By-the-Sea, and members of the congregation would host fifteen out of State delegates, 3) each constituency in the Network would be entitled to five delegates at the November meeting, 4) each member of the delegation would be selected for his/her expertise in one or more of the "areas of mutual concern," 5) each delegate must be an indigenous person (no non-native expert) and a resident of the country he/she represents, 6) because of the number of "mutual concerns," each constituency would review the "mutual concerns" and forward a prioritized list to Bishop Reeves or Owanah Anderson by August 15 along with a list of five delegates and the area of expertise of each, 7) for the time being membership in the Network would be kept as is: Native American, Native Canadian, Native Hawaiian, Maori.

## **HAWAI`I (1992)**

Network delegations met at St. John's By-the-Sea in Kahalu`u, Hawai'i on November 12 - 15: Native Canadians Mr. Charles Bellis, Mr. Gordon Crow Child, the Rev. Laverne Jacobs, Ms. Vi Smith, Ms. Esther Wesley; Maori of Aotearoa Ms. Jenny Kaa, Professor Whatarangi Winiata, Ms. Francis Winiata, Ms. Doris Vercoe. Bishop Wakahuihui Vercoe; Native Americans Dr. Owanah Anderson, the Rev. Dr. Martin Brokenleg, Bishop Steve Charlston, Ms. Ginny Doctor, Bishop Steve Plummer; Native Hawaiians the Rev. Darrow Aiona, Mr. Malcolm Chun, the Rev. Charles Hopkins, Professor Pua Hopkins, Ms. Linda Sproat.

At this meeting the Anglican Indigenous Network was adopted as the official title of the network along with the following Mission Statement:

**We are indigenous minority peoples living in our own lands. We are committed to the Anglican tradition while affirming our traditional spirituality. We have discovered that we have many things in common: a common spirituality, common concerns, common gifts, common hopes. We believe that God is leading the Church to a turning point in its history and that the full partnership of indigenous peoples is essential. Therefore we pledge to work together to exercise our leadership in contributing our vision and gifts to transform the life of the Christian community.**

Presentations were heard and discussed on the mutual concerns of self determination, indigenous ministry, liturgy and worship, and development of resources which resulted in identifying goals and objectives for 1993-94. It was agreed that AIN would next meet in Aotearoa (New Zealand) in March 1994, that Bishop Reeves would represent AIN at the events of the UN International Year of the World's Indigenous People, and that an AIN report be made at the meeting of the Anglican Consultative Council at Cape Town in January 1993. A calendar of events in the four constituencies in 1993 was formulated for networking between meetings.

### **AOTEAROA, NZ (1994)**

From February 28 through March 6, 1994 AIN met at St. John's Theological College, Auckland, the home of Te Pihopatanga's Te Rau Kahikatea and at St. Faith Parish in Rotorua. At this gathering an indigenous delegation of Aboriginal Anglicans from Australia was added to the Network which helped to make it the largest gathering (43) of delegates and observers: Aotearoa 19, Australia 5, Canada 5, Hawai'i 8, Continental US 6.



After hearing comprehensive reports on the plight of Maori in their home land and in the Anglican Province of New Zealand, and in response to hearing of the same plight by other delegations, and after hearing reports on the development of indigenous training programs developed by the Commission On Native Hawaiian Ministry (CONHM) and by the Episcopal Council On Indian Ministry (ECIM), there was a shift in the AIN's goals from formulating a sense of identity to building a viable interacting network. This was evident in the ideas from participants which were readily adopted: a proposal to increase membership in AIN by considering the inclusion of Latin Americans; the offer of scholarships and lectureships for other AIN constituencies at Te Rau Kahikatea; the production of a directory of human resources for their exchange within AIN; the production of a newsletter and video to interpret and promote AIN; the coordination of internal communications to keep constituencies linked; and a proposal to place women's concerns on the agenda of each meeting.

Following an agreement on these steps toward a solid network, there was a discussion on the effect of rotating delegates on preserving continuity from one meeting to the next. As a result it was agreed that it is the responsibility of each constituency to update new delegates on the current status of AIN so that unnecessary backtracking can be avoided. Because of the loss of Bishop Reeves as convener, it was decided that the constituency responsible for the next meeting would act as coordinator for AIN until that meeting is held. The American Indian delegation offered to host the next meeting of AIN in September 1995 somewhere in the continental US.

## ALASKA USA (1995)

The period between AIN gatherings in Aotearoa and Alaska was a time of mixed pain and gladness for the five constituencies. The bad news included the turmoil over financial matters in the Diocese of Hawai'i and the Episcopal Church Center in New York. In Hawai'i the diocesan budget was scaled back sharply in order to pay the interest on a foreclosed \$4,000,000 loan the Diocese had guaranteed. In an atmosphere of accusations and mistrust Bishop Hart, who had met with the Network in 1992, resigned. This financial turmoil seriously reduced CONHM's funding and delayed the approval of its Native Hawaiian Ministry Study Program until December 1995.

While this was happening in Hawai'i, the US delegates returned home to an ECIM meeting in San Jose, California where, in the spirit generated in Rotorua, they welcomed CONHM as a partner in the ECIM network and instructed the staff to invite the chair of the Commission On Native Hawaiian Ministry to the next ECIM meeting. This action was in response to CONHM's request in July 1993 for a liaison relationship with the Council with voice, vote only on issues of mutual concern, funding for liaison travel if available and to be included in the Staff Officers' portfolio. But later on in 1994 internal conflicts moved the Executive Council to approve a restructuring of the Church Center that would eliminate ECIM along with the other ethnic commissions and have 3 persons from the constituencies of the four ethnic desks appointed by the Presiding Bishop to a single advisory committee. Later that summer at General Convention, Bishop Charleston's pleas for the restoration of ECIM resulted in a truncated ECIM, reduced from 13 members to 5, only one of whom was a reappointment. Hawai'i lost its seat after only two ECIM meetings in 1995.

Unfortunately that was not the only setback for Native American ministry. Out of a renewed sense of self determination at the 1995 Winter Talk there emerged a Statement of Self Determination as a Native effort towards cohesiveness and unity. The larger Church, in its upheaval over the discovery in May of the embezzlement of \$2.2 million by the Church Center's treasurer, regarded the statement as further separation and divisiveness in the Church family. With not much to smile about Ginny Doctor was quoted as saying, "But we have not given up."

On a happier note, there was gladness in AIN over the optimism just north of the US border and in the faraway South Pacific. The First Nation peoples of Canada returned home from Rotorua and took bold steps toward self-determination in April by calling for a new relationship with the Anglican Church in Canada, resulting in a public apology from Archbishop Peers for the past behavior of the Church, and the beginning of a process towards a real partnership. Bishop Charleston of Alaska went south to assist the USA's Canadian AIN partners to the north with their initiative.

Reporting for AIN's newest constituency, Australian Bishop Malcolm said that ideas from AIN had been put to use by Anglican Aborigines and Torres Strait Islanders through the National Aboriginal Anglican Council (NAAC). As a result of this cross fertilization within AIN, they were looking forward with optimism to a synod after returning home from Alaska that could well provide an additional Aboriginal bishop in North Queensland, a new Native bishop for the Torres Strait Islands and the possibility of an all-indigenous theological college.

This mixed note prevailed at the AIN gathering from September 11-13 at Meier Lake Conference Center led by a "down-sized and down-cast" but not down-and-out American Indian and Alaska Native delegation. After delegates reported on the status of

their constituencies, took care of old business and were treated to an Alaska Native Potlatch, the gathering took on a positive note cued by the personal statement of Bishop Charleston:

"In the last few days I have begun to see again through the glass darkly; I have again felt the passion, and begun to recapture the vision I thought I had lost."

Consequently, a second Statement of Concensus was adopted which renewed our pledge to support each other with specific references to the First Nation's Covenant Statement of Self Determination adopted in Canada, the appointment of indigenous bishops in the Carpentaria and North Queensland Regions in Australia, the Statement of Self Determination adopted at the U.S. Natives' Winter Talk in 1995, the development of an indigenous training center in North America and the newly established Native Hawaiian Community of Faith, Ka Papa Anaina Hawai'i O Kristo. The Statement also reflected the desire to enlarge the AIN circle by inviting two new members. It included the adoption of the Anglican Consultative Council's five-point Statement as AIN's guiding principles. Finally, this Statement is to be distributed throughout the Anglican Communion, as high up as "Canterbury, and even to the Queen, herself."

### **LETHBRIDGE, CANADA (1997)**

On the campus of the University of Lethbridge, the Canadian delegation convened the 1997 assembly of AIN. After hearing a brief history of AIN, the five delegations reported at length on their ministries since the gathering in Alaska; one of the items from the U.S.A. was the establishment of the Indigenous Theological Training Institute. The description of local developments and concerns set the agenda for the remaining sessions.

The apparent "second class" status of Bishop Malcolm in the Anglican Province of Australia raised the issue of a bishop's jurisdiction especially as it applies to indigenous bishops. Are the jurisdictions defined by geographical boundaries within a national church or by the location of indigenous people and the need for one of their own kind no matter where they are in the Anglican Communion? After a lengthy discussion and suggestions for the Australian situation, it was decided that a position paper was needed regarding the authority, jurisdiction and role of bishops in their episcopate among indigenous people. Mark MacDonald was given the responsibility for the position paper to be presented at the next AIN gathering.

Native Spirituality, one of the priority mutual concerns, was the next matter taken up by the assembly. Discussion centered on what native spirituality means in each delegation's constituency; beliefs and practices, authenticity, expressions, role in the Church, place in the lives of the young, etc. Delegations were asked to present a paper on their understanding of native spirituality at the next AIN gathering in Hawai'i.

Other matters covered were; 1) indigenous theological training where those who head institutions within the Network were asked to establish an ongoing working group to support and assist one another, 2) the need for indigenous input on local churches' policies and plans to combat racism in church institutions in preparation for the WCC meeting in 1998, 3) the need for Anglican Consultative Council's official recognition of AIN as the voice of Anglican indigenous people utilizing those in the AIN constituencies who sit on the Council.

## **KAUA`I, HAWAI`I (1999)**

Five delegations representing the People of the Land in Aotearoa (NZ), Australia, Canada, the continental United States, and Hawai`i gathered on September 8, 1999 on Kaua`i, fourth largest of the Hawaiian Islands, for the seventh meeting of AIN. After an opening Eucharist, the host delegation, the Commission On Native Hawaiian Ministry, convened the Network's three day formal meeting on the morning of September 9 at All Saints' parish in Kapa`a where each delegation reported on the ministry of their constituency since the previous 1997 gathering in Canada. The afternoon session was given over to reports on matters carried over from 1997 which included reports from the working group of heads of native theological training institutions, the group working on the development of native theology and the bishops in the Network on the jurisdiction of indigenous bishops. This was followed by the presentation of papers on the native spirituality of the constituents of each delegation.

In the remaining sessions, the mode shifted to the future of AIN. Where do we go from here? What tasks do we need to undertake in the upcoming direction of AIN? It was agreed: 1) to appoint Whatarangi Winiata of Aotearoa as AIN's voice at the upcoming [ACC meeting in September 1999](#) [click to see ACC resolution] when AIN will seek recognition as an Anglican Indigenous Network with observer status and support in funding; 2) to the establishment of the following working groups: prayer and support, communications, youth participation, women's concerns; 3) to distribute Bishop Macdonald's paper on the authority and jurisdiction of bishops for discussion in the constituencies and to appointment a working group to follow up; 4) to expand participation in the Network by inviting other minority indigenous people to participate as observers at the meeting in Cairns in 2001; 5) to have Bishop Vercoe coordinate AIN administration in collaboration with member constituencies until our next meeting in 2001; 6) to encourage each delegation to make contributions as their budgets allow to a special AIN account in Bishop Vercoe's office to help with administrative expenses until 2001.

After a tour of the East side of the Island on Saturday afternoon, the gathering concluded that evening with a closing Eucharist, dinner, Hawaiian entertainment and farewells.

## **AN UPDATE SINCE 1999**

### **CAIRNS, AUSTRALIA (2001)**

Duress and the difficulty of international travel after the tragic events of 11 September in the United States of America, delegations from Canada, Aotearoa (New Zealand, Hawai`i and Australia (including representative of the Torres Strait Islands) met in Cairns, Australia for gathering of the Anglican Indigenous Network (AIN). The delegation from Hawai`i was delayed for four days before they reached Cairns and the Canadian delegation comprised of two members, Donna Bomberry, staff officer and Todd Russell, Vice- Chair of the Indigenous Council. Greatly missed was the entire American delegation, although they were represented by proxy through Episcopal Council on Indigenous Ministry member, Malcolm Naea Chun, head of the Hawaiian delegation.

Before the meetings began, members who arrived early were able to witness the consecration of the new Aboriginal Bishop the Rt. Rev. James Leftwich at St. Albans in the Aboriginal community of Yarrabah, and the retirement of Bishop Arthur Malcolm.

With the arrival of the Hawaiian delegation, the meeting began on Wednesday 19 September with cultural activities and fellowship that helped the delegations to recognize and appreciate the diversity of the Aboriginal tribes and the uniqueness of the Torres Strait Islanders.

With the arrivals of the delegation from Aotearoa (Maori) and Donna Bomberry of Canada their status reports since the 1999 AIN meeting in Hawai'i were given. The Maori delegation reported on education and mission and Canadian focused upon the present situation regarding the Church/Crown litigations, impending bankruptcy of the National Church, a new document entitled 'A New Agape': a plan for justice, healing and reconciliation of our relationships. Also noted was the resignation of Bishop Beardy's resignation as diocesan bishop, and a presentation of the video of Sacred Circle 2000 'Walking a New Vision' which attended by Bishop Arthur Malcolm. This was all followed by discussion, questions and answers. Each delegation will be forwarded a copy of the video from Canada.

Official business was commenced on Thursday, 20 September at St. Alban's Church in Yarrabah, the home community of Bishop Arthur Malcolm, retiring Aboriginal Bishop.

The original agenda hoped to focus upon particular issues such as youth, women's concerns, and land; however without full delegations to provide information and discussion, the venue was changed to an open plenary on the future of AIN.

Bishops Arthur Malcolm and Hui Vercoe, Bishop of Aotearoa (New Zealand) and Malcolm Naea Chun each brought out the concerns for the continuation of AIN, its past history and accomplishments and challenges for AIN to be effective and viable in the near future. In particular the discussion focused upon reviewing AIN's mission statement and the need for budget and financing.

Bishop Malcolm in his welcome to the delegations introduced the delegations to the Aboriginal spiritual concept of the dreamtime, "to be one with creation, the land and the people" so that all could bring the creativity to vision for the future of AIN and to help the Aboriginal and Torres Strait Islanders to become full partners in their own homelands and among the indigenous peoples of the world.

Bishop Vercoe set forth the new agenda calling for this AIN meeting to consider "Where are we going with our theological education centres? We need to pull together what those programmes really mean to us. We are caught up with the agenda of the national churches and we need to get away from that. The form and order that we talk of and use is way too dependent upon dominant culture and church. The process we use for work and ministry among youth is a process of the church that is still living in the past. We must enable and empower our laity to be an equal part of the leadership of the church, not just priests and bishops. They are the ones who elect or should elect their bishops."

Aboriginal delegate, the Rev. Di Langham emphasized the need for constant and reciprocal communication among the members of AIN. This was supported by Hawaiian delegate Malcolm Naea Chun who called for better communication remembering that there are still places that have no access to electronic communication and hence the continued need and responsibility for "regional, local and person to person communication; in whatever form is necessary and appropriate be it a website, emails, faxes, printed and recorded materials, and by voice."

Canadian First Nations delegate Donna Bomberry reiterated the need for AIN as it had given tremendous support and inspiration for the indigenous peoples of Canada when

they were in need for new thinking in the church. "AIN has supported for Canadian church. Maintaining who we are is terribly important for the indigenous people in Canada . We need the lifelines and linkages and communication with others sharing our common issues. This relationship has been very valuable to us and will remain high in our agenda."

There were several other resolutions and actions taken to ensure the work of AIN by formalizing its operations.

#### **BE IT RESOLVED THAT**

**AIN reaffirms its commitment to the mutual concerns of the indigenous peoples within the Anglican Communion for self-determination. AIN encourages the establishment of national indigenous bishops for indigenous ministry. AIN will support these efforts through advocacy, education, development of strategies and other means of support.**

**AIN strongly supports the Gwich'in Nation of Alaska in their opposition to the exploration and drilling for natural resources in the Arctic National Wildlife Refuge of Northeastern Alaska. The threat and potential destruction of their lifeline - the Porcupine Caribou - means the destruction of the life of Gwich'in traditions and their fundamental human rights. It is inexcusable to extinguish the livelihood of a people.**

**We call upon our brother and sisters of the indigenous peoples of the world to formally voice their opposition to the US Senate and the President of the USA , to the Canadian government and other effected nations.**

**AIN pledges its support in mutually sharing forms of indigenous ministries as expressed in liturgical worship and liturgy, training, theological education and social justice issues.**

**AIN resolves to establish the Office of General Secretary to the AIN.**

**It is further resolved to establish a Sub-Committee of the AIN chaired by Mr. Malcolm Naea Chun and consisting of at least one person from each member nation. selected by end before the end of 2001. This Sub-Committee will be authorized by the AIN to establish the office of the General Secretary including the establishment of terms of reference, functions, staffing, budgeting and established protocol.**

**The Interim Secretariat will help to organize a gathering of the leadership of the theological educators to held be held in the next six to twelve months in the United States of America (Hawai`i) for the purpose of introduction of programmes for leadership and ordination, the sharing of curriculum and resources, the exchange of faculty and students and other issues of concern.**

The next AIN meeting is scheduled for late autumn (March-April, 2003) and to held in Rotorua, Aotearoa ( New Zealand )

The member host Aotearoa has asked each delegation to be prepared to have a delegation that can focus and work on specific issues and therefore each delegation should consist of a priesthood, woman, youth, educator, and elder. The gathering will involve small groups and plenary, and each delegation should be prepared to offer a form of liturgical worship for either morning and evening that is reflective of their traditions so members can experience the liturgical diversity and gifts that each has to offer the Church.



It was also agreed upon that at least two observers would be invited from other Anglican indigenous minorities such as Taiwan , Japan , Mexico , and Belize to attend the next AIN meeting. Each of these groups would be responsible for their air expenses and for providing their own translation services.

### **ROTORUA, NZ (2003)**

The 8th Anglican Indigenous Network (AIN) gathering (31 March - 5 April) began with a traditional Maori welcome near the shores of Lake Rotorua , Aotearoa ( New Zealand ). A young Maori man dressed in traditional warrior's apparel came forward before the entering delegations with a traditional club-spear to test the delegations' intentions of either peaceful or warlike. By picking up the green fern leaf branch left upon the ground, the Secretary General of AIN, Mr Malcolm Naea Chun, gave the Maori host of the Bishopric of Aotearoa, that the delegations came in peace. A few moments later he would reaffirm this by invoking a traditional Maori saying that the gathering was to "sew the threads of humanity together so they could never be broken." Even at the end of the formal welcome traditional cultural elements were seen in the appearance of a double rainbow.

The host for this gathering, The Rt. Rev. Whakahuihui Vercoe, in his sermon at Eucharist on the morning of the first day of business, called for the delegations to be "storytellers, value bearers, community builders and spiritual journeyers" whose voices and work more than ever needs to heard and seen in the Anglican Communion. He implored the delegates, "This is our heritage and to act on this heritage is our ministry. It is a ministry of listening, of healing, and of caring."

Further words of encouragement and greetings came from the Secretary General of the Anglican Consultative Council, the Rev. Canon John L. Peterson, who wrote, "As you reflect on how you are able to grow into the fullness of the purpose of your network, we, too, will be reflecting how we as a Communion can be more effective in our support of your ministry. Together might we be able to use our common gifts and our common spirituality 'to transform' the life of the Christian community."

The Presiding Bishop and Primate of the Episcopal Protestant Church of United States of American, The Rt Rev. Frank T. Griswold, wrote, "A gift of our Anglican Communion is that we are able to come together to share in one another's realities and contacts, and therefore have a better understanding of how Christ moved throughout the world." He further wrote, "I hope that the time you spend together is fruitful, and that you find a strengthening of faith through community. I pray that you will all grow in your awareness of the strengths that can be found by being attentive to the movement of the Holy Spirit in our lives. This comes with my very good wishes and blessings for you all. Yours in Christ."

Before the delegations broke out into their representative groups, they listened to a special guest, Archdeacon Taimalelagi Tuatagaloa Matalavea, the Anglican Observer to the United Nations. She reported on the nature of her office and work and stressed that indigenous minority issues at the United Nations are one of her priorities. She also pointed out the tenuous nature of the office due to the lack of funds, but also how important the office is by letting groups like AIN know of forthcoming world gatherings like the next meeting in late May of the Permanent Forum of Indigenous Peoples, whose topic is children and youth.

Among eight resolutions passed by AIN, the most encompassing one called for: *the "creation of a non-geographic Province of the Anglican Communion for the Indigenous Peoples of the Pacific Rim ."* It was noted in the deliberations that unlike other Anglicans in the world who have sought to have their religious expression outside being in relationship and dialogue in the Communion, the membership of AIN continues to fulfill its mission statement in being "committed to the Anglican tradition while affirming our traditional spirituality. We believe that God is leading the Church to a turning point in its history and that the full partnership of indigenous peoples is essential. Therefore we pledge to work together to exercise our leadership in contributing our vision and gifts to transform the life of the Christian community."

Each of the delegations also introduced resolutions of regional concerns for mutual support. The following resolutions were adopted and passed by the membership:

**AIN supports the concept presented by Te Pihopatanga o Aotearoa for a "Primate Leadership Team," for the purpose of exercising collaborative leadership among the three Senior Bishops of the Anglican Church in Aotearoa , New Zealand and Polynesia .**

**AIN as a formal body of the Anglican Consultative Council supports and recognizes Episcopal Commission on Indigenous Ministry as a formal body representing the needs and concerns of the indigenous peoples of the United States .**

**AIN supports the establishment of a Native Hawaiian Area Mission; the establishment of an office of the co-ordinator for Native Hawaiian indigenous ministry; supports the increase of numbers of indigenous Native Hawaiian clergy; supports the training of our indigenous ministry aspirants to ministry through our Native Hawaiian Study Curriculum.**

**AIN strongly supports the efforts for a true and meaningful Covenant between the Anglican Indigenous people of Australia and the Church.**

**AIN express support for the position of the Anglican Council of Indigenous Peoples in relation to the Settlement Agreement between the Anglican Church of Canada and the Federal Government of Canada .**

**AIN express continual support for the Gwich'in Nation and for the establishment of a permanent natural reserve and refuge from the exploitation of natural resources.**

It was also moved formally that:

**AIN supports the development of the Anglican Indigenous Youth Network to assist Anglican Indigenous Network in meeting and addressing the needs of the youth and young adults within the Anglican Church and our home communities.**

On a more informal level the groups representing woman, elders and indigenous theological educators will also continue to organize themselves and to meet before the next AIN gathering in 2005. The women and elders have indicated their interim gatherings to be in 2004 to be held in Hawaii . They also, following the call of the AIN Secretary General, found the need for dialogue between groups and this was initiated by the elders and youth with designated leaders. In this dialogue they began to explore the need for better interaction among the generations especially as means for church and community growth, with the youth calling to their elders to get more involved.

A special proposal for funding of AIN was presented by the Secretary-General for the establishment of a US\$300,000 operating endowment fund set up under the Anglican

Consultative Council (ACC). It is hope that the fund will provide an annual budget of US\$15,000. Members will be asked to explore individual donors and other sources to help establish this badly needed fund. This proposal is part of the ACCs "Endowment Fund Campaign for the Anglican Communion" to ensure that the Church's programs have a secure future. Those wishing to contribute to this special fund should contact The Rev. Canon John Peterson, Secretary General of the Anglican Consultative Council (ACC).

Continuing the rotation of hosting AIN gatherings, the next gathering will be held in the United States of American in early Spring of 2005 and with the venue in Oklahoma . - coverage from Ain website ([www.ainetwork.org](http://www.ainetwork.org)), Anglican Communion News Service ([www.anglicancommunion.org](http://www.anglicancommunion.org))