



# The Standing Committee

Minutes of a meeting held at St Andrew's House,  
London, 26 to 30 March 2011

## Present at the Meeting

### *President:*

The Most Revd and Rt Hon Dr Rowan Williams      Archbishop of Canterbury

### *Chair:*

The Rt Revd Dr James Tengatenga      Church of the Province of Central Africa

### *Vice Chair:*

Canon Elizabeth Paver      Church of England

### *Elected by the Primates' Meeting:*

The Most Revd David Chillingworth	Scottish Episcopal Church
The Most Revd Dr John Holder	Church in the Province of the West Indies
The Most Revd Paul Kwong	Hong Kong Sheng Kung Hui
The Rt Revd Paul Sarker	Church of Bangladesh

### *Elected by the Anglican Consultative Council:*

Mrs Philippa Amable	Church of the Province of West Africa
The Rt Revd Dr Ian Douglas	The Episcopal Church
Dr Anthony Fitchett	Anglican Church in Aotearoa New Zealand & Polynesia
The Revd Canon Janet Trisk	Anglican Church of Southern Africa

### *Co-opted member*

The Revd María Cristina Borges Álvarez      Iglesia Episcopal de Cuba

### *Secretary General:*

The Revd Canon Kenneth Kearon

### *In attendance:*

Mr Jan Butter  
Mrs Yoshimi Gregory  
The Revd Terrie Robinson  
The Revd Canon Alyson Barnett-Cowan  
The Revd Canon Joanna Udal

## Apologies

The Rt Revd Samuel Azariah	Church of Pakistan
The Most Revd Dr Daniel Deng Bul Yak	The Episcopal Church of Sudan
Dato' Stanley Isaacs	Church of the Province of South East Asia
The Most Revd Dr Katharine Jefferts Schori	The Episcopal Church

During each week-day of the meeting, members of the Standing Committee participated in Morning Prayer, Evening Prayer and the Eucharist in St Andrew's Chapel. On Sunday 27 March members attended the Eucharist at St Paul's Cathedral.

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## 1. Welcome and Introductions

Bishop James Tengatenga, in the chair, opened the meeting and welcomed co-opted member the Revd María Cristina Borges Álvarez of the Iglesia Episcopal de Cuba, and members of the Primates' Standing Committee for whom this was their first meeting: Archbishop Paul Kwong, Bishop David Chillingworth and Archbishop John Holder (attending as alternate for Presiding Bishop Katharine Jefferts Schori). Bishop Paul Sarker was present as alternate for Bishop Samuel Azariah.

Canon Kenneth Kearon advised that the Primates' Meeting in Dublin 24-30 January 2011 had elected new members to the Standing Committee, and short notice meant that some had been unable to schedule their attendance at the present meeting. He also advised that the Archbishop of Canterbury would attend the meeting for two days, 29 and 30 March, and that the Revd Canon John Rees, Legal Adviser to the ACC and Mr Robert Fordham, Consultant to the Finance and Administration Committee would be asked to attend for relevant items of the agenda. The Finance and Administration Committee had met on 25 March and the matters of that meeting would be discussed later in the agenda.

The Standing Committee noted that the Primates had elected the following to the Primates' Standing Committee:

Africa: Archbishop Daniel Deng Bul Yak, Episcopal Church of Sudan; alternate Archbishop Bernard Ntahoturi, Anglican Church of Burundi.

Middle East and West Asia: Bishop Samuel Azariah, Church of Pakistan; alternate, Bishop Paul Sarker, Church of Bangladesh.

South East Asia and Oceania: Archbishop Paul Kwong, Hong Kong Sheng Kung Hui; alternate Archbishop Winston Halapua, Aotearoa New Zealand & Polynesia.

Central, North, South Americas and the Caribbean: Presiding Bishop Katharine Jefferts Schori, The Episcopal Church; alternate Archbishop John Holder, Church in the Province of the West Indies.

Europe: Bishop David Chillingworth, Scottish Episcopal Church; alternate Archbishop Alan Harper, Church of Ireland.

The Standing Committee also noted that Bishop Kumara Illangasinghe, elected by the Anglican Consultative Council (ACC), had now retired from active ministry, and therefore from the ACC and its Standing Committee. Taking into account that prior to the next round of elections there would most likely be one further meeting of the Standing Committee, plus the ACC meeting in Aotearoa New Zealand, the Standing Committee considered whether to elect a replacement member. Since the Asia region was still represented and representation of orders remained proportionate, and given the cost factor, it was agreed not to elect a replacement.

## **2. Minutes of the last Meeting 23 to 27 July 2010**

The minutes had been circulated to members of the Standing Committee.

### **Resolution 1: Minutes of the last Standing Committee meeting**

*That the Standing Committee adopts the minutes of the Standing Committee meeting held 23 to 27 July 2010 and authorises the Chair to sign the minutes on behalf of the Standing Committee.*

## **3. Secretary General's Report**

In his report to the meeting, the Secretary General highlighted the Primates' Meeting held in the Emmaus Centre in Dublin in January. The meeting had worked well and benefitted from the care and attention of Church of Ireland staff.

Since the last Standing Committee meeting Canon Kearon had visited Sri Lanka for the 125<sup>th</sup> anniversary of the Diocese of Colombo, attending a festival in the cathedral and a meeting of the Diocesan Council. The Church of Ceylon was deeply involved with reconstruction and reconciliation work after the long civil war in Sri Lanka. The Church related to the World Council of Churches as much as to the Anglican Communion. The name 'Church of Ceylon' was being retained until such time as the churches in Sri Lanka were united in the 'Church of Sri Lanka'. This was a long-term prospect. In the interim, the Church of Ceylon wished to create a third diocese and would then apply for membership as a Province of the Communion (its present status being extra-provincial to the Archbishop of Canterbury.)

Canon Kearon had visited Zimbabwe to attend a meeting of Theological Education for the Anglican Communion (TEAC) in Harare. This was his second visit to Zimbabwe. At the time of his first visit five years ago the country had been in dire straits politically and economically, and Anglicans were being excluded from their own churches. He had preached at a service in a public space since there were police guarding the cathedral door. This time, it was clear that there had been some economic improvement and there was some stability though the political situation remained fragile. Anglicans were now aggressively excluded from all their churches, however, they continued with lively worship services in borrowed spaces. Bishop Tenganega gave more of the background to present difficulties and described how the Anglican bishops of Zimbabwe were under threat of death. Canon Kearon said that Bishop Chad Gandiya was keen for the situation of the churches in Zimbabwe to be given broad publicity and encouraged members to raise this in their own Provinces and dioceses. The Revd Canon Joanna Udal explained more about the legal situation concerning ownership of churches in Zimbabwe. There had been a High Court order that for the time being, until the situation was resolved, church buildings should be shared. However the police appeared to

have received 'higher orders' to prevent members of the Anglican Church of the Diocese of Harare from attending services in their churches.

Canon Kearon reported that the ACC accounts for year ending 31 December 2010 had balanced and that outside bodies continued to be generous. He reminded members that the Lambeth Partners had provided a generous grant to fund the Anglican Alliance for Relief, Development and Advocacy for three years. In December 2010 Ms Sally Keeble had been appointed Director for the Alliance.

Canon Kearon explained the current situation regarding the Anglican Observer at the United Nations. The Anglican UN Advisory Group had recently met. Visa difficulties meant that Ms Helen Wangusa was unable to return to New York and her employment contract was therefore frustrated. In response to a query from Archbishop Kwong, Canon Kearon confirmed that the Secretary General had responsibility for the appointment of an Anglican Observer who was technically a staff member of the Anglican Communion Office.

## **Resolution 2: The Secretary General's Report**

*The Standing Committee receives the Secretary General's report.*

### **4. From the Primates' Meeting, Dublin, 24 to 30 January 2011**

Documents, letters and statements that had emerged from the Primates' Meeting were circulated to members of the Standing Committee: a paper on the Primates' Standing Committee's role towards the Primates' Meeting; a working document 'Towards an understanding of the purpose and scope of the Primates' Meeting'; a statement on climate change; a statement on the murder of David Kato; a letter to the Churches regarding gender based violence; a statement on Haiti; an open letter to the President of Zimbabwe. These were noted.

The Primates' letter to the Churches regarding gender based violence would be considered later in the agenda under item 16: Mission Cluster. Archbishop Holder reflected that presentations on gender based violence during the Primates' Meeting had been given time and deep consideration. Bishop Douglas noted that the increasing profile of this urgent issue bore witness to the Communion's ecclesial processes and common life.

The working document 'Towards an understanding of the purpose and scope of the Primates' Meeting' was discussed. Archbishop Holder considered that this was an important document intended to capture the open spirit of the Primates' Meeting as experienced in Dublin. There had been no intention in the paper to draw lines. Canon Trisk welcomed the positive developments reflected in the document but expressed sadness at pointed criticism aimed at Archbishop Thabo Makgoba, the Archbishop of Canterbury and others by a group within Southern Africa. Bishop Chillingworth reflected that the concerns of the Primates who had not attended the Dublin meeting for reasons of conscience were perhaps rooted more in a difference in view of the exercise of authority than in different views on human sexuality. The Dublin meeting had usefully explored the extent to which the Primates' Meeting was a reference and support group to the Archbishop of Canterbury and to one another, and functioned as an Instrument of Communion in its own right. Bishop Chillingworth thought that it served both purposes in many ways. He said that the Primates aspired to be an Instrument of Communion through networking and relationship building with those present and those absent, and that this was complimentary to what the Archbishop of Canterbury did but also had its distinct character. He hoped that this would be further explored.

Canon Udal informed the meeting that Archbishop Williams had received a letter from the Primate of Nippon Sei Ko Kai (NSKK), Archbishop Nathaniel Uematsu, expressing sincere gratitude for the Communion's response to the earthquake and tsunami that had severely affected Japan, and attributing some of this response to the profound relationship that had

been built up in the Primates' Meeting. Canon Kearon then shared with the meeting a communication received by him from Archbishop Uematsu expressing his appreciation for the deeply and personally held support of his colleague Primates and his pride of belonging to the community of Primates.

The Standing Committee further reflected on recent natural disasters and agreed to write to the Primates of NSKK, Aotearoa New Zealand and Myanmar to assure them of the Standing Committee's prayerful support as their countries grieved and as the work of rebuilding communities continued.

Bishop Douglas observed that tensions in Primates' Meetings had evidently built up over recent years and that the Primates' working document was therefore significant and should be acknowledged. He wished to voice to the Primates present in the Standing Committee meeting appreciation of the hard work behind the document and of the Primates' new way of being, and asked them to convey that appreciation back to their colleagues. Canon Kearon noted that a third of Primates had not been present in the Dublin meeting for reasons of health, diary, or conscience, and might have brought different perspectives to the table. There remained work to be done with those who hadn't contributed to the paper. Bishop Chillingworth considered that there were issues remaining from previous Primates' Meetings which meant that it wasn't possible simply to move from one way of working to another. Mrs Amable added that the document meant that there was something in hand to discuss with Primates not present in Dublin, and that there were issues on the table such as gender based violence which needed attention, regardless of politics. Canon Kearon considered that the letters and statements that had emerged from the Primates' Meeting recovered the *raison d'être* of the Primates Meeting and reinforced the importance of the meeting as an effective way of considering such issues and taking them forward.

The Standing Committee noted that the Primates' Meeting had not changed its mode of electing the Primates' Standing Committee.

The Standing Committee discussed the ACC's request to the Primates' Meeting that an equal number (ie, up to eight) of non primatial members of the Standing Committee be included as non-voting participants in the Primates' Meeting, and noted that the Primates' Meeting did not wish to agree to the request.

The Primates' Standing Committee would meet immediately after the present Standing Committee meeting. Mrs Amable queried why the Primates' Standing Committee would meet separately after the Standing Committee meeting, given the constitutional changes to make one Standing Committee. Canon Kearon and Bishop Tengatenga noted the query and asked that, while the Primates' Standing Committee needed to meet at some point, the Primates be aware that meeting in this way might give rise to such questions. Dr Fitchett noted that when Primates were present as part of the Standing Committee they were also present as members of the ACC, while meeting as members of the Primates' Standing Committee would relate to the Primates' Meeting.

Members noted the document already circulated setting out the role of the Primates' Standing Committee.

Bishop Tengatenga commended and thanked the Director of Communications for his work during the Primates' Meeting ensuring daily briefings and organising the closing press conference.

## **5. Communications**

The Director of Communications, Mr Jan Butter, presented his report. During the Primates' Meeting he had been grateful to colleagues and the Primates themselves for their assistance in preparing daily briefings and arranging translations. He quoted Pradexis Bouwman in *Our*

*Daily Bread: Communications as a Mission Ministry of the Church*, “Communication is a mutual effort to build community. Related to religion, it is a mutual effort to build meaningful community.” He then set out his hopes for what communication might look like in 2016, taking advantage of increased and better access to digital technology. Mr Butter noted that improved communication had improved promulgation of Anglican good news via third-party websites and media, and had reduced inaccurate content in websites and blogs. The Communications department had had an encouraging start with its fledgling use of social media with 1,000+ followers on the @acoffice Twitter account. More Provinces were sending their official statements to ACNS in order to communicate more broadly to the Communion.

Mr Butter hoped that funds could be raised for a new website for the Communion and had instigated research into what stakeholders would want from the website. Responses highlighted a desire to be more connected to other Communion members around the world. Most respondents wished to receive news about the Communion via the Anglican Communion News Service rather than relying on personal blogs, etc. Users also had other reasons for visiting the website, for example, for the history of the Communion’s structures and to access the provincial directory, but most visited for current news.

Mr Butter asked Standing Committee members how their Provinces could be better supported in terms of communication. Bishop Douglas noted that consciousness of belonging to a global Communion had not been high in The Episcopal Church until recent controversies. He reflected that The Episcopal Church was now moving into a new stage where increased awareness could be applied positively, for example, being aware of, and supporting Anglicans in Japan following the earthquake and tsunami. Mr Butter agreed that now was the time for Provinces to think intentionally about communicating globally.

Canon Trisk said that while most members of her home parish didn’t have access to electronic media, she included news items from the website and posted them on her church’s notice board. Archbishop Kwong related that Hong Kong Sheng Kung Hui had a provincial Chinese-language newspaper which included a page on Communion news. Mr Butter recommended that this be shared on the Communion website as a resource for Chinese speaking Anglicans in diaspora. Mrs Amable encouraged Mr Butter to be in touch with Provincial Secretaries. Mr Butter confirmed that he had begun the process of building up a community of Anglican communicators and hoped to attend the Provincial Secretaries’ meeting later in the year. He reflected that all Anglicans/Episcopalians needed to be conscious of the importance of sharing news; being news bearers was inherent to our baptismal vocation.

Bishop Chillingworth considered that the Director of Communication’s hopes for what communication would look like in 2016 were practicable. He reflected that what was said in the Communion was picked up by many people, religious and secular, and that this reflected the ethos of the Communion – that the Communion did not communicate in dogmatic mode but invited people into dialogue. Bishop Douglas added that reflecting our ecclesiology meant reflecting a sense of relationship that was deeply meaningful and closely held, accessible, and genuinely global but maintaining the integrity of the local. He considered that Facebook and other social networking platforms were about relating and relationship without compromising the individual, so that the individual became more him- or herself while relating in community. In a sense the Anglican Communion, because it was in the process of becoming itself, was in a place to benefit from social networking since it was consistent with our ecclesiology.

Mr Butter noted the emergence of virtual church, for example, in Australia, and cited the example of a person, for the most part housebound, who had set up a website with virtual worship, sermons, etc, which had attracted people from around the world. Mrs Amable asked if ACO Twitter and Facebook postings were addressed to young audiences since they were prime users. Mr Butter responded that at present Twitter and Facebook postings

reflected what went out on ACNS, but with more resources different audiences could be served. The possibility of a quarterly magazine was being considered which would gather best stories and communicate to a variety of audiences.

Dr Fitchett noted the importance of the ACNS subscription email and wondered how this facility might be built up. Mr Butter replied that he took every opportunity to encourage ACNS subscription and encouraged Standing Committee members to do the same. He hoped that a new website would have a magazine format so that someone visiting the website for a particular resource would be attracted to look at other pages. The website was intended as a portal for the Communion and he hoped it could be set up so that the best materials from provincial websites and from other sources such as You Tube could be streamed or uploaded. He would want the Provinces to have a sense of ownership of the website.

Mr Butter circulated two recommendations in respect of Communications. The first concerned the setting up of a Communications Commission. The second related to Resolution 33 from ACC-12.<sup>1</sup>

The recommendations were further discussed and resolutions were agreed.

### **Resolution 3: Anglican Communications Commission**

*That the Standing Committee recommends to the Director of Communications at the Anglican Communion Office that within the next 12 months a Communications Commission be established comprising strategists and communicators from across the Anglican Communion to:*

- *consider how the Communion should respond to the rapid spread of digital technology and global communication, and in particular how the life and mission of the Communion could benefit from the fast-approaching digital revolution in Africa*
- *gauge the current state of intra-Communion communication and propose what must be done to ensure all Anglicans and Episcopalians can share their stories with the Communion, and have access to the stories of their sisters and brothers around the world.*

### **Resolution 4: Anglican Communion Sunday**

*That the Standing Committee recommends to the Director of Communications at the Anglican Communion Office that within the next twelve months work be undertaken to:*

- *discover to what extent ACC-12 Resolution 33<sup>1</sup> has been implemented*
- *consider what is needed to enable every Province to celebrate Anglican Communion Sunday*
- *make a recommendation as to how any second offering should be used.*

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<sup>1</sup> ACC-12 Resolution 33: Anglican Communion Sunday

This Anglican Consultative Council:

1. urges each Province of the Anglican Communion to identify a day which will be Anglican Communion Sunday, the purpose of which will be to raise awareness of, and celebrate the Anglican Communion
2. invites churches to take a second offering on that day to be made available to the Anglican Communion Office for additional funding for, or special purposes within, the Inter-Anglican Budget.

## **6. Continuing Indaba**

The Revd Canon Phil Groves and Miss Angharad Parry Jones joined the meeting and presented the report for 'Continuing Indaba. Bishop David Chillingworth currently chairs the Continuing Indaba reference group. Canon Groves said that in their common life in Christ, Anglicans were passionately committed to journeying together in honest conversation and that in faith, hope and love they sought to build the Communion and further the reign of God. He reported on progress since the last meeting; gave an update concerning reception of Continuing Indaba in the Communion and asked for members' guidance on how the project should proceed.

Canon Groves reminded the Standing Commission that the aims of the project were to develop theological resources, develop and publish training materials, run five pilot conversations across diversity, and undertake theological and process evaluation.

Resource Hub meetings had taken place in many regions of the Communion, and a variety of papers had emerged. In Hong Kong, Facebook had been used as a mechanism for theological discussion. Continuing Indaba's first publication 'A New Drumbeat' had been distributed to those attending CAPA's conference of bishops in Entebbe in 2010. Canon Groves described different ways in which it had facilitated conversation and interest in the process. Further articles had been collated and published as 'Creating Space' to inform and assist people entering into the Continuing Indaba process and making their own contribution. The Continuing Indaba hubs had grown in enthusiasm and shaped the work. Materials from different parts of the Communion had been used in compiling a Continuing Indaba training manual. Canon Groves expressed gratitude to Eileen Turner who had helped assemble the training manual.

Canon Trisk said that the Anglican Church of Southern Africa had tried to involve young people in indaba conversation, for example, seminarians and others, and that there was plenty of enthusiasm at the grassroots level. Bishop Chillingworth related how he had been to Saldanha outside Calcutta and visited the theological faculty. The principal had been a member of the resource hub for Continuing Indaba and this experience meant that there was a common language in which to speak. Others had reflected to him that indaba would be the way to discuss the Anglican Covenant, since this was the language and process we were beginning to understand - the strength of being part of the Communion was becoming obvious.

Four Continuing Indaba pilot conversations would take place, each typically involving three dioceses from different parts of the Communion. A fifth conversation had stumbled for a number of reasons. It remained important to gain papers and theological resources from Spanish and Portuguese speaking Anglicans in the Southern Cone and this would be carefully pursued. The Provinces of Oceania had not yet taken part, however they had a great deal to offer and were keen to make a contribution.

Archbishop Kwong had begun to explore the possibility of using the indaba process within Hong Kong Sheng Kung Hui and with other Provinces. In Hong Kong, a group of young Anglicans had been gathered to engage with the process and the Province was committed to entering into conversation. Archbishop Kwong had found the facilitation process as used in Woking, England, very helpful. Canon Groves commended the work of the facilitation team – an inspirational group of people led by Cecelia Clegg.

Looking to the future, Canon Groves said that the aim now was to build on existing commitment to the indaba process assisted by a growing tool-kit. He reflected that it was important for bishops to be confident that Continuing Indaba was a means of enhancing mission and for Anglicans at grassroots to be enthusiastic about drawing from the toolkit. Publicity was vital; telling the stories; accessible publications; internet material. Training



could be offered through traditional distance learning, e-learning, training of trainers events, etc. He added that cultural adaptation and translation of tool-kit materials, paper and electronic, were vital. The project also needed champions.

Funding for the Continuing Indaba project was due to end on 31 March 2012. Proposals for further funding would be drawn up.

In response to a question from Archbishop Holder regarding the application of indaba, Canon Groves explained that a diocese would approach the Project Director who would support the process emerging from the diocese and would assist with training and theological materials, etc. The diocese itself would need to run the process.

Canon Groves pointed out that there was a constant need to educate people's perceptions of the project, which involved hearing one another across difference. It broadened the scope of the former listening process and aimed to be more mission-focussed. Without the process of mutual listening, Anglicans could become isolated and introverted.

Bishop Chillingworth perceived a link between the communications strategy discussed earlier in the agenda, and Continuing Indaba, in that both areas aimed to keep issues open and communicate a range of stories. This represented a slower, more studied way of engaging. Bishop Chillingworth's experience in Ireland had proved the value of embracing difference within strong relationships. This took time and patient work. Continuing Indaba involved ordinary people: theologians; bishops; everyone.

Bishop Tengerenga related how he had 'eavesdropped' on the Western Tanganyika/El Camino Real/Gloucester conversation, which had taken place in Gloucester. He observed that the process was slow but generated an excitement and provided momentum for spin-offs and opportunities to share the tool-kit. Bishop Chillingworth added that good facilitation encouraged people to articulate issues that hadn't hitherto been worked out – it provided a means of self discovery. Canon Groves agreed that for Continuing Indaba to work, good facilitation was essential and the methodology had to be owned by those taking part.

In response to a query from Bishop Douglas, Canon Groves said that he had met with the Continuing Indaba funding body which was keen to learn from the project. It had been made clear from the beginning that Continuing Indaba was not intended to focus specifically on human sexuality though it was possible that this issue might come up in the conversations.

## **Resolution 5: Continuing Indaba Phase 2**

*That the Standing Committee:*

- *receives the report of the Director of the Continuing Indaba Project*
- *affirms the aims of Phase 2 of the Project as set out in the report:*
  - *to develop, maintain and improve a toolkit for Indaba*
  - *to develop platforms for the toolkit*
  - *to develop training materials*
  - *to recruit and encourage advocates and champions*
  - *to encourage local adoption of Indaba around the Communion.*
- *encourages the Director of the Continuing Indaba Project to source funding for this next phase.*

## **7. Strategic Review and Planning Process**

Resolution 9 of the July 2010 meeting of the Standing Committee had requested a proposal at the following meeting for a strategic review and planning process relating to ACC membership and meetings, and Standing Committee structure and operation. Bishop

Douglas, Bishop Tenganega, Mr Fordham and the Secretary General had been appointed to prepare the proposal. Bishop Douglas, as convener of the group, presented a discussion paper to the meeting which was intended as a guide to decision making. The paper reminded members of the section in the July 2010 Standing Committee minutes that related to this item, together with Resolution 9. It considered the scope of the review and planning process, process questions, and next steps.

Mr Fordham, by way of background, explained that the ACC's Auditors had suggested that in order to remain effective, the organisation should periodically review the way in which it operated. During the last Standing Committee there was some interest in the issue, hence the discussion paper before the meeting. There was no imperative; it was for the meeting to decide whether it might be helpful to encourage the ACC to review some or all aspects of its work.

Bishop Douglas was concerned that a substantial review undertaken now had the potential to diminish the Continuing Indaba process. He reflected that over the last decade the life, business and operation of the Anglican Communion, as facilitated in and through the ACO, had greatly improved. While a review that noted and affirmed this improvement and pointed to some further areas in need of improvement might be helpful, he didn't think that micromanagement as a way of exercising leadership was necessary. Canon Trisk asked if there were significant areas that needed improvement or if the paper was simply responding to the Auditors' suggestion. Archbishop Holder noted that the Auditors were interested in best practice and the Standing Committee could bear this in mind. Mrs Borges Álvarez commented that there was a continual need for discernment and renewal, and a review would help this process. Canon Kearon was asked if he would find a review helpful and he responded that present arrangements were working well; the 2008 Lambeth Conference and the most recent ACC meeting and Primates' Meeting had been very positive events. He thought that any review that tried to shape the future even if only in structural terms might interfere with the Communion's freedom to decide its future. Mrs Amable agreed that now was not the time for a major review but considered that understanding and recording positive changes over recent years, for the benefit of institutional knowledge, would be worthwhile.

Mr Fordham reminded that this was the last opportunity for the Standing Committee to initiate any work on this issue before ACC-15. He endorsed Bishop Douglas' comments about management of the ACO, but asked whether there were gaps to be addressed, for example, concerning the relationship between the Standing Committee and the dioceses of the Communion where lack of connection and 'percolation' was an enormous disadvantage to both. Mr Fordham further noted that the Standing Committee had responsibility for addressing the fact that while the schedule of financial contributions from the Provinces provided for £1.6 million, the amount actually received was £1.1 million.

Archbishop Holder thought that lack of connection with the dioceses would be resolved once communications channels were improved. Bishop Tenganega reminded that the Inter-Anglican Standing Commission on Unity Faith and Order (IASCUFO) had been asked to look at the Instruments of Communion and how they related to one another; IASCUFO's review might have to come first, before looking at gaps. He added that the urgent question of provincial contributions would be discussed under agenda item 9: Finance and Administration.

Archbishop Kwong considered that strategic review and planning happened organically during Standing Committee meetings. Bishop Douglas suggested that members could first consider the Finance and Administration report and then return to this issue within consideration of the fiscal health and participation in the budget of the Anglican Communion. Dr Fitchett welcomed this but thought that such an evaluation would not constitute a strategic review. This was further discussed and the Standing Committee agreed that while a strategic review was not appropriate at this time, there were some issues to be addressed.

## **8. Archives**

The Secretary General reported that he had corresponded and met with the Director of the Church of England Record Centre. A response, with an idea of cost, was now awaited. It was anticipated that documents would be kept in St Andrew's House for 15 years and then stored off-site with access through the Lambeth Palace Library reading room.

## **9. Finance and Administration**

Mr Fordham distributed papers to the meeting: the Inter-Anglican Finance and Administration Committee report to the Standing Committee dated 26 March 2011; a Summary Report for 2010; the Report and Financial Statements for the year ended 31 December 2010; the Auditors' Report for financial year ended 31 December 2010; a list of provincial contributions with the amounts requested for 2011; Financial Projections for 2011 and 2012; a proposed Code of Governance for the Standing Committee.

Bishop Tenganega expressed gratitude to Mr Franklin and Mr Fordham for their hard work and careful attention to these matters.

### **9.1 Report of the Inter-Anglican Finance and Administration Committee Meeting of 25 March 2011**

Mr Fordham drew members' attention to the summary paper for the Report and Financial Statements. This outlined income and expenditure for the year compared to budget. Mr Franklin presented the summary report to the meeting and particularly highlighted the generous contribution of the Compass Rose Society. Currency fluctuations had been favourable on the whole. Expenditure had been reduced in the knowledge that income would be less than in the previous year, and had been within budget. Improvements had been made to St Andrew's House, with the provision of a staff kitchen area and extending the Communications offices. Transfers had been made to designated and other funds. ACC policy was to keep £100,000 in reserve in the General Fund. The provision for ACC-15, the Primates' Meeting, Unity, Faith & Order, and the UN Observer had been increased. Mr Fordham explained that whereas ACC and Primates' meetings took place less than annually, funds were designated annually so that they built up and didn't fall entirely in the budget for one year. Some activities were funded by external grant-makers rather than the ACC General Fund, namely TEAC, the Anglican UN Observer's office, Continuing Indaba, the Anglican Alliance and activities undertaken by the Networks.

Given that a significant proportion of the ACC's work was funded externally, Bishop Douglas queried whether, in the long view, an in-house resource for fund-raising should be considered. He appreciated the work that Directors at the ACO had undertaken to source funds, but considered that having a professional who knew the field and had cultural sensitivity would respond to the need for most effective stewardship of time and energy. Other members agreed that this was worth exploring with a view to generating funds for new initiatives that could not be covered by provincial contributions.

#### **Resolution 6: Professional Fundraiser**

*That the Standing Committee requests the Secretary General to begin to consider the feasibility of appointing a professional fundraiser for the Anglican Consultative Council, taking into account the need to be sensitive to cultural differences.*

Mr Fordham then presented the ACC Report and Financial Statements for year ended 31 December 2010. The narrative in the first section of the report dealt with structure, governance and management; public benefit; risk management; objectives, achievements and activities; the Anglican Communion Office; the Secretary General's Office including the work of the departments; donations in kind, and grant making, investment and reserves policies. He pointed out that the Secretary General and staff at the ACO had achieved a

great deal with limited resources, that initiatives underway in the Communion were bearing fruit, and that this good news should be spread widely and understood across the Communion. The Auditors had given a clean bill of health.

Members of the Standing Committee considered the narrative of the year within the Report to be a significant and welcome overview of the work of the ACO and asked for it to be broadly disseminated. Canon Paver advised that the ACO Director of Communications had been asked to consider how the report might be presented more attractively. A brief synopsis that would serve as a pew leaflet had also been suggested.

Mr Franklin presented the Balance Sheet for year ended 31 December 2010. This set out restricted, unrestricted and endowment funds. Mr Franklin highlighted that compared with 2009 income from Inter-Anglican Budget contributions was down. This had been anticipated and taken into account. Two grants had been received during the year for Continuing Indaba. The expenditure of the UN Office had been greater than budgeted. In the Balance Sheet the ACC charitable trust was shown to have a nil balance at the end of the year and a grant had been made to the new ACC charitable company. Pro forma figures were included in the Balance Sheet to show what year-end for the charitable trust would have looked like. Mr Franklin explained that figure of £606,000 included in the Balance Sheet under the heading 'cash' represented the funds being accumulated towards ACC and the grant for Continuing Indaba which would be expended within 12 months. Where funds were long-term they were deposited as investments. Mr Fordham said that the Finance and Administration Committee would be looking at the possibility of short term investment possibilities.

In the notes to the Financial Statements, Mr Franklin drew attention to Note 10 which listed total funds movement. There was currently a deficit in respect of the Primates' Meeting but there were plans to eliminate the deficit by 2014. As well as £100,000 in the General Fund, there was £72,000 in the St Andrew's fund which was a designated fund and served generally as a safety net.

### **Resolution 7: ACC Report and Financial Statements for the year to 31 December 2010**

*That the Standing Committee:*

- *adopts the Annual Report and Financial Statements for the year to 31 December 2010 and authorises the Chair to sign the Report on behalf of the Standing Committee*
- *requests the Secretary General to arrange for the Annual Report and Financial Statements to be forwarded to members of the ACC and to member churches*
- *requests the Secretary General in conjunction with the Director of Communications to publicise highlights of the Report.*

## **9.2 Auditors' Report**

Mr Fordham presented the Auditors' report to the meeting. The report set out the audit status, risk areas, and findings. Issues included incorporation of the new company, the ACC-13 resolution authorising the transfer of assets and liabilities to the incorporated charity, transfer of corporation tax records to HMRC Charities, discussions over the lease of St Andrews House, the UN Observer's deficit, and the risk register set up in 2009 which should include a disaster recovery plan, a review of accounting and internal control systems with observations and recommendations, points arising from this year's audit concerning capitalisation of tangible fixed assets, and cut-off testing.

Regarding the deficit for the UN Observer, Mr Fordham would write to the Anglican UN Advisory Council noting the Auditors' concern.

Regarding the disaster recovery plan, Mr Franklin would take this to an ACO management meeting for consideration. Systems were already in place to back-up data and we had appropriate insurance, but a broad recovery plan was required.

Canon Paver noted that the Director of Finance had built up an on-going relationship with the Auditors which meant that there were unlikely to be surprises at the end of each year.

### **Resolution 8: Auditors' Report to the Trustees for the Year ended 31 December 2010**

*That the Standing Committee notes the Auditors' Report to the Trustees for the Year ended 31 December 2010.*

### **9.3 Provincial Budget Contributions 2010 and 2011**

As an item within the notes to the Financial Statements for the year ended 31 December 2010, Mr Fordham presented the list of the Inter-Anglican budget contributions showing figures for the amounts that would be requested for 2011 and the amounts received in 2009 and 2010. Fewer Provinces had made a contribution in 2010 than in 2009. Reminders were issued three times per annum. The amounts requested were calculated in GBP and then converted into the relevant currency. Archbishop Kwong asked which criteria were taken into account when setting the figures requested. Canon Kearon replied that the formula in use pre-dated his joining the ACO. More recently the model applied by the World Council of Churches had been considered. For this, the formula for contributions would take into account church membership as publicly notified multiplied by a fraction relating to the country's GDP as defined by the United Nations.

The meeting discussed participation in financing the work and mission of the Anglican Consultative Council and acknowledged it as a part of participating in the catholic Body of Christ. The Standing Committee therefore had responsibility to ask Provinces to participate in the life of the Communion in terms of finance as well as in other areas. Canon Paver considered that there was a discussion to be had with those Provinces which hadn't made a contribution for two years, beyond simply sending out reminders.

A document that had been prepared by Mr Franklin in February 2008 was distributed to the meeting describing both the existing method and the WCC model of calculation of provincial contributions and how implementation of the latter model would affect levels of contributions requested. The differences in some instances were significant but members noted that the model of calculation would mean a level playing field. While acknowledging that some Provinces struggled to pay for their own structures, for example, asking diocesan synod members to fund their own attendance at meetings, Mrs Amable thought that it would be helpful if the various structures within Provinces were aware of provincial contributions to be made to the ACC so that they could be factored into budgets. Canon Kearon said that when looking at the possibility of creating a new Anglican Province, financial viability was an important factor. Theological education within the Province, provision for the Primate to attend Primates' Meetings, bishops to attend Lambeth Conferences, etc, had to be taken into account.

Dr Fitchett observed that the contributions of apparently wealthy Provinces were affected where its geographical spread included nations with low GDPs. Bishop Sarker described the situation for the Church of Bangladesh where partners supporting the church were asked to reserve an amount for its provincial contribution. He asked that any correspondence concerning provincial contribution be directed initially to the Moderator Bishop since the Church of Bangladesh didn't have a salaried provincial secretary or treasurer. Mrs Amable suggested that alternative methods of raising funds for provincial contributions might be considered, for example, entering into micro finance projects in Provinces that hadn't been able to make any payment, with a portion of the profit being payable to the ACC. However it

was noted that the Standing Committee did not have any mandate to interfere with internal affairs of Provinces.

The following resolutions were formulated and agreed:

#### **Resolution 9: Calculating Provincial Budget Contributions**

*That, in preparation for referring the issue to ACC-15, the Standing Committee requests a group comprising Mr Fordham (convener), Bishop Douglas and Canon Paver*

- *to consider models of calculating the schedule of provincial budget contributions in order to identify the most just method*
- *to report to the next Standing Committee meeting.*

#### **Resolution 10: Provincial Budget Contributions**

*That the Standing Committee requests the Secretary General and the Chair to:*

- *write to Provinces that have not made a contribution to the budget of the ACC*
- *request members of the Standing Committee to telephone Primates where contributions have not been made*
- *request ACC members to support the enquiry.*

### **9.4 Investments**

Canon Paver described a proposal from the Finance and Administration Committee concerning the holding of funds in Aotearoa New Zealand towards ACC-15 since the New Zealand dollar was currently in a strong position.

#### **Resolution 11: Investments**

*That the Standing Committee authorises the Secretary General in conjunction with the Director of Finance to forward and hold an appropriate level of ACC funds in New Zealand in anticipation of ACC-15.*

### **9.5 Financial Forecast**

Mr Fordham and Mr Franklin talked through the updated financial projections for 2011 and 2012. Mr Franklin emphasised that as ACC-15 drew nearer it was important to ensure budgeted amounts were realised and that planning proceeded in-line with available funds.

#### **Resolution 12: Financial Forecast**

*That the Standing Committee noted the updated Financial Projections for 2011 and 2012.*

### **9.6 Anglican United Nations Observer**

Further to the Secretary General's report concerning the frustrated employment contract with Ms Wangusa, the Finance and Administration Committee made recommendations in this respect. These were discussed and agreed.

#### **Resolution 13: Anglican United Nations Observer**

*That the Standing Committee*

- *endorses the actions of the Secretary General in relation to the employment of the Anglican United Nations Observer*

- *requests the Secretary General to take action to document adequately the relationship between the Secretary General, the Advisory Council for the Anglican United Nations Office, and the Anglican United Nations Observer.*

## **9.7 Governance Code**

The Finance and Administration Committee circulated a document to the meeting setting out a proposed code of governance. An earlier draft document had been considered during the previous Standing Committee and amendments had been suggested. These had been taken into account and the Finance and Administration Committee had made further amendments, particularly following suggestions from the ACC's legal adviser, Canon Rees. The document included a definition of governance from the Charity Commission's own documentation and listed a set of principles and operational requirements. In light of the fact that Standing Committee members had duties and responsibilities as employers, Canon Rees queried whether there should be a separate statement defining those duties and responsibilities. Bishop Douglas noted that new members of the Standing Committee needed orientation and induction into the Committee. Canon Kearon added that alternates would also benefit from induction. A Standing Committee members' handbook was suggested. The Standing Committee discussed the proposed code of governance and agreed to adopt it.

On behalf of the Standing Committee, Canon Paver thanked Mr Fordham for his work in preparing the document.

### **Resolution 14: Code of Governance**

*That the Standing Committee adopts the proposed Code of Governance.*

## **9.8 Appointment of Auditors**

In response to item 9.3 in the minutes of the previous Standing Committee meeting "that it was good practice on a regular basis to go to tender for auditors", members of the Administration and Finance Committee had conducted interviews with three firms of Auditors and now reported their findings.

### **Resolution 15: Appointment of Auditors**

*That the Standing Committee:*

- *reappoints Mazars as ACC's Auditors for 2011*
- *after a period of three years, will invite tenders for appointment as ACC's Auditors.*

## **10. Lease of St Andrew's House**

The Secretary General had been asked to explore with the Bishop of London whether the lease for St Andrew's House could be extended. The ACC's legal adviser had been seeking to consult with the legal adviser to the St Andrew's Trust. Canon Rees now circulated a letter addressed to the members of the Standing Committee dated 25 March 2011 describing his progress and the issues involved. This was discussed.

### **Resolution 16: Lease of St Andrew's House**

*That the Standing Committee requests the Secretary General to write to the Trustees of St Andrew's House to let them know that:*

- *the Standing Committee of the Anglican Consultative Council wishes, on behalf of the whole Council, to express its gratitude to the St Andrew's House Trustees for the generous*

*hospitality they have extended to the ACC and its staff during the first eight years of its lease of St Andrew's House*

- *it would greatly assist the Standing Committee's forward planning for the longer term if the St Andrew's House Trustees were able to give favourable consideration and support to their request that the present twenty-year term might be extended, subject to the appropriate consultations with the Bishop of London and the Charity Commission*
- *the Standing Committee looks forward to continuing cordial relations with the St Andrew's Trustees during the remaining years of the present lease, and beyond.*

## **11. Clarification of eligibility for ACC membership after change of order**

In Resolution 3 of its meeting in July 2010, the Standing Committee had requested the Secretary General to seek clarification as to whether, in instances where Provinces are entitled to three members on the ACC (lay, clerical, and bishop), a member of the Anglican Consultative Council who changed order - from lay to ordained, or ordained priest to bishop - ceased to be eligible for membership. Canon Rees now circulated a document referring to Articles of the ACC Constitution, describing categories of membership, and advised that movement between orders did not mean that a member church could increase its representation and it did not entitle the individual to begin a new six-year period of membership in his or her new order.

### **Resolution 17: Provincial membership of the Anglican Consultative Council**

*That the Standing Committee requests the Secretary General, in advance of ACC-15, to write to Provinces:*

- *confirming expected representation at the next ACC meeting*
- *reminding that where there has been a change of order, the Province should ask one of their appointed members to stand down (under Article 15.2.3), and replace that person with someone of the appropriate status*
- *noting that there is no constitutionally-required priority for determining which of the two members sharing the same order should stand down.*

## **12. The Lambeth Conference Company**

Canon Rees reminded members that the purpose of the Lambeth Conference Company set up in 2006 had been to manage the finances and contracts for the Lambeth Conference. Experience had suggested that membership of the company should be extended and this had been discussed during the previous Standing Committee meeting. The directors of the Lambeth Conference Company had recently met and a formula for membership had been devised, largely following Standing Committee recommendations. This would be submitted to the Charities Commission for their endorsement.

### **Resolution 18: The Lambeth Conference Company**

*That the Standing Committee:*

- *notes that the Directors of the Lambeth Conference Company are in the process of altering the Articles of Association of the Company along the lines recommended in the Secretary General's report to the Standing Committee during its last meeting of 23 to 27 July 2010*
- *accepts the nomination by the Archbishop of Canterbury in consultation with the Secretary General of Professor Michael Wright as an independent director of the Company*



- *appoints Professor Michael Wright as a director of the Company to take effect as and when the Articles of Association of the Company permit.*

A second director was not being nominated at this time.

### **13. Network for Inter Faith Concerns of the Anglican Communion (NIFCON)**

Mrs Clare Amos joined the meeting and introduced her colleagues the Revd Rana Khan and Mr Stuart Buchanan. Mr Buchanan updated the Committee on the progress of the on-line inter-active study guide for *Generous Love: The truth of the Gospel and the call to dialogue – an Anglican theology of inter faith relations*, expressing gratitude to Mr Michael Ade (look up job title) who had given technical assistance to the project. Using an overhead data projector, Mr Buchanan gave Committee members a brief guided tour of the study guide which included: questions for reflection; links to articles on, for example, secularism, fundamentalism in different faiths, vulnerability of minority faith groups, and Anglican ministry to the whole community; a prayer resource with a variety of styles; video links; a link to *A Common Word*; Bible studies, and Frequently Asked Questions (FAQs). It was hoped that the study guide would go live shortly after the NIFCON management meeting on 3 May. An Anglican Communion News Service (ACNS) release would publicise this. The likely audiences for the study guide might include parish groups, provincial or diocesan inter faith bodies, clergy, and individual Christians wanting to know more about other faiths.

Mrs Amos described the evolving report on Christian Zionism which was attempting to look beyond stereotypical perspectives and would consider questions such as, 'What does Jerusalem mean to Christians?'. Consultation around the Communion would continue and Mrs Amos and Mr Khan hoped to engage and consult with local people during their forthcoming visit to Jerusalem.

The latest issue of the Christian-Muslim Digest was appended to the report. A commitment had been made to produce this but viability would have to be considered in the light of the cost of editorial work. The role of the digest was to be realistic, critical where necessary, but generous.

Mrs Amos reminded the Committee of the work of inter faith scholar Bishop Kenneth Cragg who was approaching his 100<sup>th</sup> birthday. In his honour a conference would be held in December 2011 and a book containing papers from the conference would be published. A number of leading scholars from around the Communion had already accepted invitations to contribute.

Bishop Sarker asked how NIFCON was involved with local inter faith dialogue. Clare responded that NIFCON did not undertake work that could be done at the local level. However NIFCON could publicise local initiatives and would gladly draw attention to initiatives in Bangladesh and other places.

Dialogues were in place with Al-Azhar university and between the Archbishop of Canterbury and the Chief Rabbinate of Israel. Dialogue with the World Islamic Call Society (WICS), an Islamic organisation based in Libya, had been postponed. Mrs Amos noted that there was a question yet to be resolved concerning the appropriate locus of administration of these dialogues – whether it should be the Anglican Communion Office or Lambeth Palace.

Archbishop Holder commented that one of the issues for Anglican – Muslim dialogue was that Islamic thinking tended to have a political dimension that could not be ignored, however, this did not prevent Anglicans from entering into discussion. Bishop Tengatenga asked about other faith traditions not represented in the report. Mrs Amos responded that other faith traditions tended not to have the sort of structures that could serve as inter faith dialogue partners. There were initiatives locally, for example, Christian – Buddhist relations in Sri Lanka. Canon Udal said that the Archbishop of Canterbury, during his visit to India in 2010

had met with Hindu Swamis. This had worked out well, both in private meetings and at a final public session.

Mr Khan advised that the Archbishop of Canterbury's lectures to Muslim audiences were being translated into three languages, Arabic, Urdu and Bengali. The dioceses of Dhaka, Lahore and Egypt were involved in this regard. The diploma course for Hebrew language had begun at the Oriental College University of Punjab. NIFCON was exploring possibilities for inter faith relations in the academic environment in Muslim Majority contexts.

NIFCON's mission statement now included advocacy for Christians in minority situations and during the previous Standing Committee Mrs Amos had shared draft Principles of Advocacy for discussion. More recently a 'Middle East cluster' had been formed with staff from Lambeth Palace and the ACO and others to look at what the Communion could do in a strategic way for Christians who were in a minority, not least given rising tensions in various parts of the world. Mrs Amos asked Standing Committee members for their suggestions in this respect.

Bishop Douglas reflected that the Primates and the ACC were the bodies that had the authority to respond to Mrs Amos' question. Canon Paver agreed but noted that work was needed beforehand in order that the ACC could discuss the issue in a significant way; the Standing Committee could encourage this and also voice its prayerful concern for Christians in minority situations who were under pressure or in danger. Archbishop Holder reflected that advocacy for minority Christians might become 'locked into numbers' and suggested that a better approach might be to start from the basis of Christian principles of advocacy, and in the light of these consider particular concerns, for example, minority Christians under pressure. Canon Udal reminded that following concerns expressed during the Dublin Primates' Meeting the Archbishop of Canterbury had written private letters to Pope Shenouda and Bishop Mouneer Anis, and to Israeli Prime Minister Benjamin Netanyahu regarding Bishop Suheil Dawani.

It was noted that other areas of work interfaced with this, for example, Anglican – Orthodox dialogue on the meaning of human freedom and the human person, the Anglican Alliance and some of the Networks. Bishop Tengatenga considered that staff at the ACO could undertake further discussion and return the issue to the Standing Committee for review and input.

Bishop Sarker commented that in the context of Bangladesh, relationships with neighbours were in many ways more significant than relationships within the Communion, and that being in the minority could be seen as an advantage in that Christians had to know who they were. Archbishop Kwong said that in Hong Kong there was no dominant religion, so to be in a minority did not mean being under pressure or persecuted. The Anglican Church had a huge amount to contribute in Hong Kong. Mrs Alvarez said that in Cuba different faith traditions celebrated Christian seasons together, and while this didn't represent dialogue, it was a positive experience. She also described a particular predicament in Cuba, that people wishing to enter Santería (a form of Afro-Cuban spiritualism) had first to be baptised by the Anglican or Roman Catholic Church. Canon Paver reflected that in the Church of England there was a core of active Anglicans, but there were many in the country who considered themselves to be 'C of E'.

Mr Khan reflected that the situation of minority Christians under threat needed to be addressed seriously at some stage. There were ecumenical dimensions to Christians in minority contexts, for example, there were close relationships between Orthodox and Anglican Christians in Egypt.

Further discussion concluded that it would be helpful to gather some Anglican theological reflection in the area of human dignity and human freedom and to plan to have a discussion

at ACC-15 concerning what it meant to be created in the image of God, and what was the relationship between *missio Dei* and *imago Dei*. NIFCON and other Network representatives gathered at ACC-15 could request the discussion and contribute to it. Bishop Douglas added that Anglicanism had a unique contribution to make here.

#### **14. United Nations Anglican Communion Observer's Office**

Canon Kearon reported that the work of the Anglican Communion Observer's Office continued in spite of the fact that no Observer was currently present in New York.

Archbishop Williams reflected that it was important to consider carefully the structural arrangements surrounding the appointment of an Anglican Observer at the UN and that it might need an independent person to look at this. Part of the review would be clarification of the status of the Anglican Observer at the UN. Canon Paver asked how the role of the Observer guided the direction of Anglican interaction with the UN. Canon Kearon responded that the Observer reported annually to the Standing Committee, reviewing past activity and setting out direction for future work for the Committee's encouragement.

#### **Resolution 19: Anglican Representation at the United Nations**

*That the Standing committee requests*

- *that the Secretary General and the Archbishop of Canterbury undertake a review of Anglican representation at the United Nations*
- *that while the review is underway the role of Anglican Observer at the UN remains unfilled*
- *that the Chair of the Standing Committee writes to the chair of the Anglican UN Advisory Council to inform them of the review.*

#### **14.1 Volunteers Programme**

Canon Kearon explained that volunteers at the AUNO were often post-graduates looking for experience in a particular field. At present the Revd Canon Jeff Gollhofer was managing volunteers and his report was before the meeting. There was no core funding for this programme but many interns were from overseas. Canon Paver and Mrs Amable suggested that the programme might be better publicised, though it was realised that the internship opportunities were limited.

#### **14.2 Environmental and Sustainable Development**

Canon Gollhofer had provided a report for the Office of the Anglican Observer's Program for Environmental and Sustainable Development. The Program had produced an advocacy document following the December 2009 UN Climate Change Conference in Copenhagen, and organised an Anglican delegation to the annual meeting in New York of the UN Commission on Sustainable Development. The Program had also begun a review of its own work in relation to the UN's environmental goals.

Members noted that the annual Earth Hour had fallen during the period of the Standing Committee meeting and hoped that Anglican Churches would observe it.

#### **Resolution 20: The Anglican United Nations Office**

*That the Standing Committee requests the Secretary General to write to the Revd Canon Jeff Gollhofer and Ms Rachel Chardon of the Anglican United Nations Office to express their appreciation for their service to the Office and to the Communion.*

In response to a query from Archbishop Kwong it was confirmed that Canon Gollhofer's role inter-connected with the Anglican Communion Environmental Network.

### **14.3 55<sup>th</sup> Session of the United Nations' Commission on the Status of Women**

The 55<sup>th</sup> session of the UN Commission on the Status of Women had taken place in New York 22 February to 4 March 2011. The Committee considered the report submitted by the AUNO. The Anglican/Episcopal programme surrounding UNCSW 55 had been funded by The Episcopal Church and the ACF, and some Provinces were able to fund their own representatives. Reflections from the Anglican presence in New York during the session were being compiled and would appear on the AUNO website in due course.

### **15. Anglican Communion Office/Lambeth Palace Review**

Further discussions had taken place between the Archbishop of Canterbury and the Secretary General, within the ACO, and between the Secretary General and Bishop Clive Handford who had chaired the Anglican Communion Office/Lambeth Palace Review Panel. Most of the recommendations of the review had been welcomed, but it was recognised that further work was required regarding the working relationship between the Archbishop and the Secretary General, and regarding programmatic responsibility for the recommendations and decisions of the Instruments of Communion.

Archbishop Williams did not think that a management relationship between Lambeth Palace and the Anglican Communion Office would be helpful. A memorandum would be drawn up between the Archbishop of Canterbury and the Secretary General setting out a procedure in the case of any divergence in policy. By way of example of potential divergence, Canon Paver suggested that the position could arise where the incumbent Archbishop of Canterbury required that a particular initiative should move forward, with the ACC providing funding for it. Archbishop Williams agreed that the Archbishop of Canterbury should not have authority to expend ACC resources, and this would be reflected in the memorandum. Canon Rees advised according to the Articles of the ACC, the Secretary General was appointed by the ACC with the consent of the Archbishop of Canterbury. This could also be noted in the memorandum.

The memorandum would be circulated to the Standing Committee and more broadly in the Communion. Archbishop Williams recognised that the question of structure for inter faith engagement remained, however, he hoped this would be resolved in due course.

Canon Paver applauded the very good relations that now existed between Lambeth Palace and the Anglican Communion Office, noting the supportive and mutually respectful way of working together that was evident.

### **16. Mission Cluster**

The Revd John Kafwanka, Director of Mission, Mr Stuart Buchanan, Projects Assistant for Mission and Theological Studies, Ms Sally Keeble, Director of the Anglican Alliance, and the Revd Terrie Robinson, Networks Coordinator and Women's Desk Officer, joined the meeting in order to present reports for the Mission Cluster. Mr Kafwanka pointed out that the Revd Rachel Carnegie, Archbishop of Canterbury's Secretary for International Development, and Miss Helen Stawski, Archbishop of Canterbury's Deputy Secretary for International Development, were also part of the Mission Cluster. He hoped that the collaborative model represented by the Mission Cluster echoed the nature of holistic mission throughout the Communion.

#### **16.1 The Evangelism and Church Growth Initiative (ECGI)**

Mr Buchanan reported that the second meeting of the ECGI Core Group had taken place in Kuala Lumpur in February, led by Bishop Patrick Yu of Toronto. The theme of the meeting was Acts 1.8 – 'Jerusalem, Judea and Samaria, and the ends of the earth' and participants looked at the marks of the church in each phase of its growth and where different Provinces of the Communion were in respect of these. A summary of this reflection appeared in the

most recent ECGI newsletter and more material was available on the website. Some 90 resources had been identified for these various contexts.

The members of the Standing Committee were encouraged to promote registration with ECGI, either through paper application or via the website. Those registered would be invited to add resources. A Facebook group would be launched to enable interactive engagement.

Mr Buchanan posed two questions to the Standing Committee:

1. What evangelism is going on in your Province in the different contexts of Jerusalem, Judea and Samaria, and the ends of the earth?
2. How can you enable your Province to share resources with ECGI and locally, and to use them?

Mr Kafwanka noted that each of the contexts listed in the first question might be present within a Province, and also within a congregation.

In response to a concern raised by Canon Trisk, Mr Kafwanka said that he would not want the project to be seen as promoting proselytism; this was not a goal of ECGI.

Canon Kearon queried the language of 'targets' in ECGI material since it appeared to make a judgement about people's level of faith. Archbishop Holder reflected that getting stuck on results models was one of the great challenges of contemporary evangelism, whereby evangelism was reduced to numbers 'coming in'. Mr Buchanan drew attention to Bishop Patrick Yu's reference in the website material to the parable of the sower. Mr Kafwanka also noted that ECGI promoted a rounded approach to growth which took both quality and quantity very seriously; the ECGI objectives were quite clear on this.

## **16.2 Young Anglican Mission Leaders Book Project**

Mr Kafwanka reported that as part of the follow-up to the Edinburgh 2010 Conference, the young Anglican delegates had taken on the task of producing a book based on their understandings of the Five Marks of Mission in the context of their experience at the Conference. A writers' workshop would take place for them later in the spring in Toronto hosted by the Anglican Church of Canada and Bishop Mark MacDonald. The Anglican Communion Fund had contributed to the workshop, and Edinburgh 2010, under whose name the book would be published, was contributing to the publication costs. Canon Paver asked Mr Kafwanka to convey a message of congratulations to the young Anglican leaders for their work and achievements.

## **16.3 Proposed Sixth Mark of Mission**

Mr Kafwanka reported that the Anglican Church of Canada had further considered the wording of a Sixth Mark of Mission. It was intended that it would appear as the Fifth Mark in the list of six. The proposed text was: 'to advance reconciliation and peacemaking'.

Reflecting missiologically on the proposed text, Bishop Douglas queried whether 'reconciliation' was the right term since the *missio Dei* was restoration and reconciliation in and through Jesus Christ; to include it unqualified seemed to separate reconciliation out from the other Marks. He suggested 'reconciliation in conflict situations'. Mrs Borges Álvarez thought that since reconciliation was implicit in each of the Marks a separate reference was superfluous. Canon Kearon reflected that reconciliation was a significant part of the work of the Communion and needed to be named in some way. He suggested 'to reconcile people who are divided and to advance peacemaking'. Further suggestions were made and Mr Kafwanka was asked to look again at the wording in preparation for consideration at ACC-15.

Bishop Sarker advised that in his context, promoting the Second Mark of Mission publicly was problematic. Mr Kafwanka acknowledged that in some contexts different language had to be used.

#### **16.4 Anglican Alliance for Relief, Development and Advocacy**

Canon Paver welcomed Ms Keeble to her first meeting of the Standing Committee. Ms Keeble reported on the work programme of the Alliance. Regional consultations would be held in Africa, South and South East Asia, South and Central America and the Caribbean, and the Pacific. A consultation in the global North would follow. The African regional conference to be held in Nairobi in April would have 28 participants from each province in Africa, each of the other regions, and two Anglican agencies. . CAPA had chosen economic empowerment as its first development strand and the conference would choose a second strand. In respect of relief, strategy would be outlined and next steps agreed. In respect of advocacy, priorities for global work leading up to the G20 would be agreed focussing on economic empowerment.

The modes of working of the Alliance would be led by the global south, collaborative and 'grassroots up' strengthened through capacity building (including of leadership), distance learning and theological reflection. The Alliance would add value through mapping Anglican activity in relief, development and advocacy using an interactive map on the Alliance website with a data capture tool to collect information and collate a photo gallery. The Alliance would be light on bureaucracy, have regional facilitators, and would include South to South learning.

In the area of development, the Alliance would attend to policy, capacity and good practice. It would not serve in any sense as a funding agency. In the area of relief, the Alliance would have a coordinating role and now had the experience of responding to emergency situations in Pakistan and Japan. In the area of advocacy, the Alliance would enhance Anglican leverage, speaking out at local, regional and global levels.

The Alliance would build relationships with other agencies, producing more empowered partners, avoiding duplication, filling in some of the gaps, working with a wider range of communities and gaining credibility with funding agencies.

The Standing Committee welcomed Ms Keeble's report and Canon Paver praised the initiative as good news.

Archbishop Kwong referred to initiatives launched by Hong Kong Sheng Kung Hui in support of relief work in Japan and queried how the Alliance would channel funds for Japan. Ms Keeble explained that ACO staff member Mrs Yoshimi Gregory had been liaising with the Nippon Sei Ko Kai (NSKK) on behalf of the Alliance. NSKK had difficulty in processing cheques so the Churches of the Communion had been asked to channel funds through the main agencies. Four agencies would together look at the needs assessment being drawn up by NSKK, and then coordinate activities. The Alliance could assist in identifying who could deliver basic relief in terms of feeding and building, and who could help with the specific needs of the church, including rebuilding churches.

Mr Kafwanka added that the magnitude of the situation in Japan meant that it was difficult to undertake the needs assessment, but in the meantime funds were being accepted in order to respond to immediate needs.

Ms Keeble was working on the Alliance website, which would be a key tool. She emphasised the need for a coordinated approach and related how a school in Peshawar had been the subject of 90 different needs assessments but in the end had received no support from the international agencies who had visited.

Bishop Tenganega reflected on the expectations people might have of the Alliance, perhaps seeing it as equivalent to organisations such as Caritas. Ms Keeble recognised that some agencies were concerned that Anglicans would now be operating separately and that this would cause complications. She said that it would be important to model a different approach – not top-down but technologically savvy and working with communities to empower them and to enable them to set their own priorities for the work. The Alliance could bring some technical expertise to conversations with agencies, and could help put local partners in touch with appropriate agencies in appropriate ways. Canon Kearon added that there would be on-going conversation with local contacts so that when a disaster occurred the Anglican Communion would already be present through its local members.

### **16.5 The Networks of the Anglican Communion**

Mrs Robinson commended the written reports of the Networks of the Communion to the Standing Committee and highlighted particular achievements and future plans. Several Networks were planning meetings or conferences this year. The Diocese of Peru would host the Environmental Network's gathering in August. The programme for the meeting would include engagement with local environmental issues, reporting in from the Anglican Provinces represented, shaping the future of the Network, and planning forward for the 17th Conference of the Parties to the UN Framework Convention on Climate Change (COP 17) in Durban in November 2011, and ACC-15 in 2012. Participants were registered from many Provinces where environmental and climate factors were bringing significant pressures to bear.

The International Anglican Family Network (IAFN) Oceania Consultation on Violence and the Family held in Aotearoa New Zealand in October 2010 had gathered Anglicans involved in family ministries from Aotearoa New Zealand (Maori, Pacific and non-indigenous), Australia (indigenous and non-indigenous), Fiji, Hawaii, Papua New Guinea, Samoa, Solomon Islands, Tonga and Vanuatu. The programme had included theological reflection, presentations from community initiatives to end family violence, sharing of local experience and planning for future actions. Mrs Robinson circulated the Consultation report which served as an Action Plan and was offered to churches throughout the Communion as a resource for local adaptation. Funding for IAFN's core work was presently insecure and this, if unresolved, would mean a significant review of the Network's activities and possibly the suspension of its newsletters.

The Francophone Network continued to serve dioceses in Africa, Haiti and Europe, and hoped to gather in Bujumbura, Burundi in July this year. Provision of French-language resources remained a priority.

The Anglican Health Network benefitted from having a full-time coordinator and some committed lead persons. The many strands of the Network's activities included the pilot health microinsurance scheme launched in October 2010 in the Diocese of Dar Es Salaam, where a local manager had been recruited; a medical equipment transfer scheme; professional development opportunities for medical personnel around the Communion, and a possible Church of England consultation on re-envisioning its role in health services.

The National Aboriginal and Torres Strait Islander Council (NATSIAC) would host the 12th gathering of the Anglican Indigenous Network in May this year with delegations from Aotearoa, New Zealand & Polynesia, Canada, Australia and The Episcopal Church. Participants would consider ways in which Anglican churches supported indigenous peoples and reflect on indigenous church leadership and governance arrangements.

Following a lull in its activities, the Anglican Peace and Justice Network (APJN) was reconsidering its ways of working and deciding on next steps in engaging with its priorities. Twenty Anglicans from around the Communion had to date registered to attend the WCC

International Ecumenical Peace Convocation in Jamaica in May. ACO staff would be in touch with Anglican participants before the event and encourage them to meet together during the Convocation and feed back at Communion level as well as into their own Provinces. Mrs Robinson reflected that in this process there might be an opportunity for the Peace and Justice Network to gain fresh shape and impetus.

Thanks to the generosity of Hong Kong Sheng Kung Hui, the Anglican Refugee and Migrant Network's interim management committee had been able to appoint a coordinator who would begin work in May, based in Hong Kong.

The International Anglican Youth Network's steering group had met in Mexico in late 2010. The Network was planning a Provincial Youth Officers' meeting in Hong Kong in August immediately prior to the Asia Region Youth Gathering that would consider challenges for Anglican youths in Asia.

The International Anglican Women's Network had sincerely appreciated the Primates' Letter to the Churches regarding gender based violence (January 2011) and wished proactively to support it. The Network had focussed its attention on a number of issues, including the Sixteen Days Against Gender Violence, releasing a statement expressing concern over the sentencing to death in Pakistan of Christian woman Asia Bibi, and sending messages of support and prayer to the Women's Desk Officers in NSKK following the earthquake and tsunami in March. The Network would benefit from a meeting of its steering group but at present there was no funding for this.

Dr Don Thompson would soon be retiring as General Secretary for Colleges and Universities of the Anglican Communion (CUAC) and his successor would be announced in the near future. The Network's Triennial International Conference at the University of the South in Tennessee on the theme of *Sustainability: New Context for Higher Education* would take place in May. To date 60 participants had registered.

The Anglican Safe Church Consultation was planning a conference in June, in Victoria, Canada, on the theme of *Partnering for Prevention*. Primates and Provincial Secretaries had been informed but on this occasion only two bursaries were available for those who could not self fund. The Safe Church Consultation now had a web presence, and it hoped to extend its reach to more Provinces. It was likely that the Safe Church Consultation would ask for recognition as a Network at ACC-15.

The Networks' reports were discussed by the meeting. Canon Trisk hoped that the Peace and Justice Network would now get to grips with priority concerns for the Communion. Mrs Robinson agreed and considered that the Network could also be a valuable resource for the Anglican Alliance. Bishop Tenganega, as chair of the Standing Committee, would write a letter of encouragement to the convenors of the Peace and Justice Network. Bishop Douglas noted that the Network had previously benefitted from having desk staff support and funding from The Episcopal Church, and the loss of the desk and resources illustrated the vulnerability of the Networks. Canon Kearon agreed that Networks flourished more easily where they had access to designated staff time and cited the initiative of a Province adopting a Network and providing staff time, as in the case of Hong Kong Sheng Kung Hui and the Refugee and Migrant Network. He would welcome more instances of Networks being adopted for a period of perhaps five years or so.

The Networks were further discussed, with members noting that some Networks might have a limited life according to need in the Communion; that the smaller Anglican Provinces might only be able to engage with selected Networks; that the Networks identified their priorities through their networking rather than being mandated from the centre; that there were other groups in the Communion that networked but did not look for formal recognition as Networks.



The Anglican Communion Legal Advisers' Network had not reported to this Standing Committee meeting but Mrs Robinson advised that Provinces had again been encouraged to study the *Principles of Canon Law Common to the Churches of the Anglican Communion* and submit any comments. At present the Network did not have representation from all Provinces but it formed a useful focus of expertise and would be glad to respond to queries from any Province concerning legal issues.

## **16.6 Gender based violence**

Mrs Robinson reminded the Standing Committee that during its meeting in July 2010 members had noted that ending violence against women and girls had been identified as a priority issue for a number of the Networks and had featured in Lambeth Conference and ACC resolutions, and that there was a need to add shape and energy to a cohesive Anglican response. Since then the Primates, meeting in Dublin in January 2011, having listened and reflected on presentations from different parts of the Communion, had sent a Letter to the Churches making clear their commitment to work towards ending gendered violence and setting out a number of strands of action to be taken. These were awareness raising; advocacy; changing attitudes and behaviours that led to violence; care and reintegration into society of victims/survivors of violence; work with perpetrators of violence; raising the profile of Millennium Development Goal 3 ('Promote gender equality and empower women'); affirming and praying for God's blessing on initiatives already in place; gathering other church and faith leaders together to discern what might be said and done together; training of clergy and pastors so that they were aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours could be challenged and transformed; developing local, contextual, accessible resources including liturgies; through teaching and example, enabling boys, girls, young men and young women to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.

Mrs Robinson drew attention to a number of existing Anglican, ecumenical and 'Religions for Peace' resources regarding gender based violence such as pastoral guidelines, contextual Bible studies, and studies of positive masculinities. She also distributed copies of Tearfund's report *Silent No More: The untapped potential of the church in addressing sexual violence*, which had recently been launched during an event at Lambeth Palace hosted by the Archbishop of Canterbury and attended by the Archbishop of the Anglican Church of Burundi, the Archbishop of the Province de L'Eglise Anglicane du Congo and Mme Mugisa Isingoma, representatives of other churches and faith traditions, and a variety of agencies with the capacity to work collaboratively. The report had followed research into the prevalence and persistence of sexual violence in post-conflict areas and pointed to the silence of the churches, the collusion of churches in stigmatising victims, and the potential of churches to speak out, change attitudes and offer practical care.

The Standing Committee discussed strategy for furthering the work, noting the role of theological education; the potential of engaging Provincial Secretaries during their meeting in August; the possibility of making space within the ACC-15 programme, and using the annual Sixteen Days Against Gender Violence (25 November to 10 December). Archbishop Williams suggested a Bible reading resource for the Sixteen Days in 2011. This suggestion was welcomed and Mrs Robinson would gather people and resources in order to advance the project.

Members of the Mission Cluster were thanked for their reports and for their work.

## **17. Department for Unity, Faith and Order**

The Revd Canon Alyson Barnett-Cowan, Director of Unity, Faith and Order joined the meeting and presented the report for the Department.

### **17.1 Inter-Anglican Standing Commission for Unity, Faith and Order (IASCUFO)**

The first part of the report before the Committee had been written by members of IASCUFO's working groups on Definition and Recognition of Churches; Covenant; Instruments of communion; 'Receiving One Another', and Transitivity.

The issue of definition and recognition of churches had arisen from a question in respect of the Anglican Covenant: 'what constituted a church and who could sign the Covenant?' The second part of the question had been answered and the group was now working on ecclesiological principles by which churches could be recognised.

Regarding the Covenant itself, Canon Barnett-Cowan reported that Frequently Asked Questions and a study guide were now on line.

The IASCUFO working group on the Instruments of Communion was considering the inter-relationship of the Instruments, taking into account the Primates' own work during their meeting in Dublin in January on the purpose and scope of the Primates' Meeting. The working group would make a major contribution to ACC-15.

IASCUFO's working group on Reception (ie, drawing new common understandings into the life of the church at all levels) was underway. IASCUFO's members had become aware that reception meant different things to different people. Learning to receive one another had to be a first step. Every five years or so the World Council of Churches convened a Forum on Bilateral Dialogues, each time with a specific theme. In 2012 the Forum would involve southern members of dialogues looking at reception among themselves.

Canon Barnett-Cowan explained that 'transitivity' was a concept first named in Anglican - Lutheran dialogues. It involved identifying common principles by which an existing agreement in one region could be extended to other regions, thus avoiding a plethora of separate regional bilateral dialogues and agreements.

An ecumenical reference group comprising a member from each of IASCUFO's working groups would meet in July 2011 with a view to holding the work of ecumenical dialogues together and working out the parameters of conversations.

### **17.2 The Anglican Covenant**

Canon Barnett-Cowan described how Provinces were at different stages of considering the Covenant and advised that to date, three Churches had adopted it. Standing Committee members shared their experience of the process of consideration in their different contexts. Canon Barnett-Cowan advised that there was no deadline involved; rather the timing depended on provincial processes. ACC-14 had asked for progress reports at ACC-15. She hoped that the FAQs and study guide now available would enhance discussion in the Provinces and dioceses. These materials would be translated into other languages. Archbishop Kwong advised that the Covenant text had been translated into Chinese and that the study materials would also be translated.

Archbishop Williams asked whether a conversation was being brokered with the United Churches which were not in a position to sign the Covenant because of their relationships with other church traditions. Canon Barnett-Cowan confirmed that this was being thought through and Canon Kearon advised that a protocol might be developed to enable United Churches to be associated with the Covenant.

Canon Udal said that during TEAC's meeting it had been noted that there were strong parallels between the content of the Covenant and the content of TEAC's Signpost document 'The Anglican Way'. The Covenant was seen as a useful tool in understanding Anglicanism.

### 17.3 Ecumenical Dialogues

Canon Barnett-Cowan reported on the progress of ecumenical dialogues. The Anglican – Roman Catholic dialogue was about to enter its third phase with a meeting in the ecumenical centre in Bose, Italy, in May. The ecumenical monastic community would lead members in retreat at the beginning of the meeting. Canon Barnett-Cowan encouraged Standing Committee members to promote the International Anglican – Roman Catholic Commission for Unity and Mission (IARCCUM) document ‘Growing Together in Unity and Mission’ which offered models of Roman Catholics and Anglicans working together.

Standing Committee members discussed the impact of the Roman Catholic Ordinariate and noted that in England some 60 clergy, many of whom were retired, and approximately 800 lay people had taken advantage of the arrangement.

The International Anglican – Orthodox Commission for Theological Dialogue continued to consider theological anthropology and would next meet in Albania in September 2011.

The Anglican - Oriental Orthodox International Commission had not yet been able to resume its work but it was hoped that correspondence with the Heads of the Oriental Orthodox Churches would bear fruit.

The Anglican – Lutheran International Commission would meet for the last time in the current phase of dialogue in Jerusalem in June. The final report would reflect on the Commission’s consideration of *diakonia* and *koinonia*.

The Anglican – Methodist Commission on Unity in Mission had met in Cape Town in February 2011. It was clear that Anglican – Methodist relations were strong in some regions, but in others the Methodist Church related more with United and Uniting Churches which included former Methodists. Methodists also participated in multilateral relationships which included Anglicans and where this was working well there would be no need for bilateral dialogue. Canon Barnett-Cowan reflected that it seemed unlikely that any agreement could fit all situations.

The Anglican - Old Catholic International Coordinating Council which had been set up to promote the full communion relationship between the two bodies had met in November 2010. The Council would share a joint paper on ecclesiology with Anglican and Old Catholic Bishops in May this year.

In addition to the formal dialogues, Canon Barnett-Cowan reported that the Communion engaged with other Christian traditions such as the Pentecostal churches through the Global Christian Forum which had no doctrinal or theological agenda and which enabled participants to share their faith respectfully. A global gathering of the Forum would take place in Jakarta later in the year. In terms of bilateral dialogue with Pentecostal churches at the international level, it was not easy to discern with whom to engage. Archbishop Williams reflected that local engagement could be encouraged; for example, the Church of England and the black-led churches could discuss how theological resources might be shared, arrange student placements, etc. Bishop Sarker said that in Bangladesh the Pentecostal churches at present had no real grounding in theological education, however, praying together was possible. It was noted that in some areas Pentecostal and traditional churches saw themselves as being in competition.

Regarding relations with Christians in China, Canon Barnett-Cowan said that there was a possibility of building on an interest group in England and developing an international Anglican advisory group which would be recognised as the Communion contact group. Archbishop Williams said that the Chinese Protestant church had some interest in reintroducing bishops; Anglicans could engage in conversation with them about the meaning of episcopacy.

Canon Barnett-Cowan encouraged the Standing Committee to consider how commission members were gathered for ecumenical dialogues. Members needed to be theologically skilled and reflect the breadth of the Communion. There also needed to be a balance of male, female, lay, ordained, and a range of age. The normal process had been to write to Primates and Provincial Officers inviting nominations to commissions but this process hadn't always led to the spectrum being covered.

### **Resolution 21: Anglican Members of International Ecumenical Dialogues**

*That in order to reflect the breadth of the Communion, the Standing Committee requests the Director of Unity, Faith and Order to work with the appropriate authorities in the Provinces to identify younger theologians - women, men, lay and ordained - who might serve on ecumenical dialogues.*

## **18. Theological Issues**

### **18.1 The Bible in the Life of the Church**

Mrs Clare Amos and Mr Stephen Lyon joined the meeting. Mr Lyon reminded members of the background to the Bible in the Life of the Church project. The Communion had called itself to engage with the Bible more seriously on a number of occasions. This particular project was rooted in recent struggles in the Communion where Anglicans were reading the Bible and coming to different conclusions concerning ethical issues. Six regional groups had entered into the Project, engaging with the Bible and then reflecting on how they had so engaged.

Mr Lyon presented the report of the Bible in the Life of the Church project. The report set out a proposal that the project should be extended Communion-wide in Lent 2012. The report also gave an account of a meeting of the project's steering group in Durban in November 2010, and listed observations addressed to the Church and observations addressed to the reader. The overarching observation to the Church was that there was a significant 'hermeneutical gap' between the academy and the pew. The overarching observation addressed to the reader was that there was a perceived difference between espoused theory and theory in practice. A further section of the report set out an outline for a second Case Study for the project. This would involve the fourth Mark of Mission, 'to seek to transform unjust structures of society', and study would particularly focus on unjust gender structures and unjust economic structures. The report then set out planned outputs from the project including a report to ACC-15 and a 2012 Anglican Communion Lent Course.

Bishop Douglas considered this to be a profoundly important project in the Communion and in our understanding of being part of the Body of Christ. He asked how its profile might be lifted up in the Communion. Mrs Amos thought that the associated Lent Course in 2012 would serve this. Mr Butter reflected that this was part of a broader challenge regarding reception at grassroots of the good work in the life of the Communion. He said that for this particular project the existing mechanisms could be used, for example, ACNS, but Standing Committee members and ACC members could also be champions for such initiatives. Canon Trisk advised that locally in Southern Africa, as a result of the Bible in the Life of the Church project, she was involved with a second phase of contextual Bible studies with observers noting process.

Archbishop Williams asked for more information about a sentence in the report concerning reading the Bible in church. Mr Lyon responded that the report wished to draw attention to the creative way in which the Bible could be used, for example, during Holy Week. Canon Paver commended the model of religious communities where Scripture was read aloud during meals, since this provided an important means of learning. Mrs Borges Álvarez and Mrs Amable commended contemplative prayer alongside Bible study. Mr Lyon agreed that there were many tools for Bible study and how these were used could be worked out locally

in different contexts. He pointed out that the project didn't wish to duplicate those tools that already existed, but it could draw attention to them.

Dr Fitchett had read reports from the Hermeneutical *Hui* in the Anglican Church in Aotearoa New Zealand and Polynesia which showed that a wide range of participants were taking time to work through a process of Bible study, building up relationships across the spectrum. This was clearly a helpful way of working through difficulties of biblical interpretation and differences of perspective.

Canon Kearon drew attention to the section of the Bible in the Life of the Church report that offered observations to the Church and to the reader and said that it was important to consider how these observations might be addressed. Mr Lyon agreed and said that the second case study would refer to the observations arising from the first, and ask how these observations might be addressed while engaging with the second study.

Standing Committee members further reflected that: the project process reflected the model of peer review and could be encouraged as a regular element of Bible study; that the 2012 Lent Course could provide an opportunity for lay empowerment; that the second case study would complement the growing discourse around the Communion on gender violence, and that it might be a source of material for the Sixteen Days against Gender Violence initiative discussed earlier in the meeting.

#### **Resolution 22: Bible in the Life of the Church - Lent Course 2012**

*That the Standing Committee enthusiastically endorses the proposal for a Communion-wide study course for Lent 2012 based on the Fifth Mark of Mission and arising from the work of the Bible in the Life of the Church project.*

#### **18.2 Theological Education for the Anglican Communion (TEAC)**

Mrs Amos presented a report for TEAC. TEAC's steering group had met in February 2011 in Harare, Zimbabwe. She noted that theological education could happen at the academic, emotional and spiritual level and gave the example of music as one of the tools of theological education. The Standing Committee listened to a recording of a song 'Watch and Pray' that had begun and ended each day's work during TEAC's meeting. Mrs Amos reflected that this song, at present so resonant for the situation in Zimbabwe, reflected the strength of spirit of the Anglican Church in Zimbabwe in spite of difficulties.

Mrs Amos reported that planning was underway for a Consultation for principals of Anglican Communion theological colleges. This would be a significant event with principals from a breadth of contexts, and would primarily aim to resource them. It might also lead to a network of provincial ministry and training officers'. Bishop Douglas noted that regional meetings of theological educators had taken place in the past with a view to creating regional networks. One such network was the African Network of Institutions of Theological Education Preparing Anglicans for Ministry (ANITEPAM). He thought that regional networks could perhaps be refreshed and network with each other. Mrs Amos added that in 2008 a consultation in Singapore had brought together theological educators in East Asia for the first time since the 1980s, and that a report from this was available. Dr Fitchett observed that functional networks tended to arise from grassroots rather than top-down and so it would not fall to the Standing Committee to judge whether a global network was wanted. Archbishop Williams, however, thought that at this juncture global encouragement might usefully promote effective regional networking. A network could be informal but recruit intentionally from every Province and include ministry officers as well as educators. Bishop Sarker pointed out that the WCC's Ecumenical Theological Education (ETE) networked regionally to strengthen the ecumenical focus of theological educators and students, and that the Church of Bangladesh used an ecumenical training course.

Canon Kearon noted that the isolation of principals in the Communion was significant; principals often saw themselves as lecturers with administrative responsibility, and were likely to be 'lost' to the episcopate. He continued that urgent affirmation of the role of principal was urgently needed for the health of the Communion.

In respect of Anglican women theological educators, Mrs Amos reported that further to the conference in Canterbury in February 2009, there had been a gathering of women theological educators in the UK. Also, the Global Academy project that had emerged from the Canterbury conference was hoping to hold training a training seminar for a number of younger women later in the year.

Mrs Amos reported that TEAC had further discussed the proposed electronic course on the Anglican Way. This was intended as a pre-theological training resource to equip students with knowledge about Anglicanism. The course would be structured around the Signpost statement 'The Anglican Way'. It would be further discussed at the principals' consultation and the project would be presented to ACC-15. The course would be audio-visual and comprise a number of sessions.

Bishop Sarker wondered if there was any potential to link the course to the Bible in Life of the Church project. He reflected that in the context of secularisation and other faiths in which the Church of Bangladesh existed, an electronic course for teenagers to engage interest in the Bible and encourage reflection on the Christian faith would be useful.

Mrs Amos informed the Standing Committee that a Spanish translation of 'Signposts on a Common Journey' was in process and that a Korean translation was already available. A list of publications would be included in the ACNS publicising the next book in the Signposts series. There remained some funds for providing theological colleges with a range of some 30 books (a project that had emerged from TEAC 1). Mrs Amos also advised that 'Something in Common' had now been translated into French and that the report of the TEAC-sponsored theological educators' consultation in East Asia in 2008 had been published. Interest had been expressed in published the TEAC ministry grids, currently available on-line.

Mrs Amos briefly described other areas of her work. She advised that TEAC was funded to the end 2012 and so the next Standing Committee meeting might need to consider its future.

## **19. Inter-Anglican Liturgical Consultation (IALC)**

IALC had produced a 30 page report and copies were available to the meeting.

## **20. Planning for the 15<sup>th</sup> Meeting of the Anglican Consultative Council (ACC-15)**

### **20.1 Dates**

The Secretary General had discussed dates for ACC-15 with the local planning group in Aotearoa New Zealand and these were agreed by the Standing Committee:

#### **Resolution 23: Dates for the 15<sup>th</sup> Meeting of the Anglican Consultative Council (ACC-15)**

*That the Standing Committee agrees the dates for ACC-15 as follows:*

- ACC meeting Saturday 27 October to Wednesday 7 November 2012.
- Standing Committee meeting Thursday 25 and Friday 26 October 2012.

### **20.2 Process and Content of ACC-15**

Mr Stephen Lyon presented his paper on the process and content of ACC-15. The paper recalled that the pattern established for ACC-14 (Jamaica 2009) should broadly be followed.

The Standing Committee discussed and agreed the value of a meeting in houses (lay and clerical) within the ACC meeting and was pleased to note that the local church would lead worship. It was considered that Bible study needed to be contextual and so the local offer to design and lead was welcomed. Members reflected on their experience of Bible study during ACC-14 and Stephen confirmed that their comments would be taken into account when planning for ACC-15.

A 'Networks' Fayre' with self-select sessions for deeper engagement would be given space early in the programme. The Networks Coordinator had flagged up that Network representatives would experience difficulties in fundraising for their attendance. The Secretary General suggested looking at the possibility of setting aside a fund within the ACC budget to enable those who couldn't raise sufficient funds. This would be supported by Standing Committee members. Archbishop Williams thought this could also be considered by the Anglican Communion Fund. Dr Fitchett pointed out that it would be important to have early notice of how many Network representatives would attend.

Mr Lyon reported that the mission interchange weekend would involve visits to local parishes for worship and conversation, with reflections from this brought to the ACC agenda the Monday following. Dr Fitchett would like ACC members to be sent to the three archdioceses though Canon Kearon reminded that long travel times had been quite challenging in Jamaica. Bishop Douglas added that it would be beneficial for ACC members to go to parishes at least in twos, to be briefed beforehand, and for the Monday reflections to be more robustly facilitated.

The standing Committee agreed the framework for ACC-15 as set out in Mr Lyon's report. The Anglican Covenant would be included in the agenda.

Mr Lyon set out the case for appointing a panel of people to chair or facilitate the plenary sessions of the meeting so that the burden did not fall on one or two people. This was discussed and agreed.

The Standing Committee also agreed that ACC resolutions needed to be approached in a more structured way: the process set out in the ACC guidelines could be communicated in layperson's language; members could be reminded of the process during their orientation; the chair of the resolutions drafting committee could be identified in good time prior to the meeting; additional staff support should be extended to the committee, and Networks could be encouraged to give early attention to drafting resolutions so that they were ready for more structured consideration during the meeting.

Standing Committee members further reflected that amendments to resolutions should have a certain number of signatures and be passed to the Resolutions drafting committee rather than being submitted from the floor. If there were sufficient funding, Network representatives could be encouraged to remain on site until the relevant resolutions had been considered and agreed. While it was recognised that the Resolutions drafting committee would benefit from having some continuity from ACC-14, it would also benefit from having a representative from each ACC-15 discernment group.

The Standing Committee encouraged Mr Lyon to continue with the work as discussed.

Dr Fitchett described the cathedral venue and local environment for ACC-15. Accommodation would be within easy walking distance though provision for transfer could be made for those who needed it. Thursday 1 November would be an away-day for members who would travel by coach to make a formal visit to the Maori King. The formal welcome including the Powhiri (Maori ceremony of welcome) would take place in a local stadium. Attention would be given to scheduling this into the programme. He advised that a spouses' programme was being formulated.

Dr Fitchett said that the local planning group would like to know about any overarching theme of ACC-15 so that it could be borne in mind in preparing Bible study, worship, etc. The local group saw ACC-15 as an experience rather than a simple meeting. Planning so far had been concerned with process. Planning content would be the next step.

Dr Fitchett was asked to convey sincere thanks and best wishes of the Standing Committee to the local planning committee.

### **20.3 ACC Membership**

A review of provincial membership statistics had been undertaken. Representation in the ACC related to provincial membership: up to 250,000, one ACC member; 250,000 to 1,000,000, two ACC members; over 1,000,000, three ACC members.<sup>2</sup> The Standing Committee, with the approval of two-thirds of the Primates, had the authority to alter the Schedule of Membership.

To assist analysis of membership of the ACC, ACO staff member Mr Neil Vigers had researched provincial membership numbers. A table had been circulated to members with figures, together with sources, representation assumed by ACC-14 and those present at that meeting, and revised representation based on membership figures if it were decided to make changes. Canon Rees confirmed that according to the constitution the Standing Committee had authority to make changes subject to approval by the Primates. It was noticed that the Fiji membership figure had been included in the WCC figure for Melanesia but needed to be accounted for in the Aotearoa New Zealand and Polynesia figures. The Secretary General would write to Melanesia to request numbers.

#### **Resolution 24: Provincial Membership of the ACC**

*That the Standing Committee*

- *requests that, subject to approval by a two-thirds majority of the Primates, the schedule of ACC membership be adjusted to reflect provincial membership, viz:*

*that in the Schedule to the Constitution of the Anglican Consultative Council, the following Provinces be moved:*

- *from group 2 to group 1 (3 members instead of the current 2):*

*The Anglican Church of Kenya  
The Church of North India  
The Episcopal Church of Sudan*

- *from group 3 to group 2 (2 members instead of the current 1):*

*The Church of the Province of Burundi  
The Anglican Church of Papua New Guinea  
The Church of the Province of South East Asia  
The Church of the Province of West Africa*

- *from group 1 to group 2 (2 members instead of the current 3)*

*The Anglican Church of Canada*

- *from group 2 to group 3 (1 member instead of the current 2)*

*The Church in Wales*

- *requests the Secretary General to write to the Provinces to confirm their representation on the ACC*

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<sup>2</sup> ACC-9 Resolution 51: Model of Representation in the Anglican Consultative Council



- *requests that a review of the schedule of membership in respect of representation be undertaken a year in advance of each ACC meeting.*

It was noted that the method used by the Church of England for counting membership clearly differed from that used by the Anglican Church of Canada where the membership figure represented people attending worship. However, using Canada's method of counting would still mean that the Church of England's membership figure would be over 1,000,000 and the Province therefore qualified for three representatives. The Standing Committee recognised that there was no standard method of counting members across the Communion but each Province could be asked if it agreed with the numbers listed for it. Archbishop Williams welcomed the net increase of five members on the ACC since this represented growth in the Communion.

Bishop Sarker asked how gender was factored into representation on the ACC. Canon Kearon explained that co-option of up to six people was intended as a means of balancing gender, age and order. Mrs Amable referred to resolution ACC 13-31, reaffirmed at ACC-14, and suggested that it be cited in correspondence with Provinces about their representation.

Regarding co-option, the Sec General would write to the Church of Ceylon to ask for the nomination of a lay woman. Archbishop Williams queried whether the Church of England's Diocese in Europe might be considered alongside the Iberian churches when looking for European representation. The Secretary General and the Archbishop of Canterbury would consider names.

## **21. Any Other Business**

### **St George's, Jerusalem – Representation**

Canon Kearon said that he occasionally received correspondence from trusts and foundations that had an Anglican representative retiring from its membership, asking for a replacement member to be nominated. This tended to lead to bodies expecting the Communion to fund its representatives so nominated. He asked the Standing Committee for their advice as to how he should respond to such requests. Members agreed that discernment would be required in each instance as it arose.

Canon Kearon had received a letter from the St George's College Jerusalem Foundation asking if a representative from the ACC Standing Committee could be elected to the Foundation to replace Bishop James Tengatenga. This was discussed. Members reflected that foundations such as the Anglican Centre in Rome and St George's, Jerusalem, given their location and significance to the Communion as a whole, warranted particular consideration but that more information about the Foundation was needed before reaching a decision. This was subsequently researched and the discussion revisited. The Standing Committee agreed that in principle it would consider invitations to appoint Anglican representatives but would not be responsible for associated costs unless there were compelling reasons. In the specific case of the St George's College Jerusalem Foundation, the Standing Committee resolved as follows.

#### **Resolution 25: Representatives on Trusts and other Bodies**

*That the Standing Committee*

- *is pleased to receive invitations from Trusts and other bodies to nominate an Anglican Communion representative on the understanding that costs associated with that representation would be met by the body concerned unless there were compelling circumstances*

- *will consider individually each invitation to nominate an Anglican Communion representative.*

### **Resolution 26: St George's College Jerusalem Foundation**

*That the Standing Committee*

- *wishes to respond positively to the invitation received from the St George's College Jerusalem Foundation to nominate a representative of the Anglican Communion to the Foundation*
- *nominates the Revd Canon Janet Trisk to the role.*

### **22. Date of Next Meeting**

Canon Kearon set out the advantages of a Standing Committee meeting taking place mid-2012 and suggested that the Standing Committee could hold a brief meeting immediately prior to ACC-15.

The following dates were agreed:

Standing Committee: 30, 31 May, and morning of 1 June 2012, and 25-26 October 2012

Inter-Anglican Finance and Administration Committee: 29 May 2012.