

## **Anglican Consultative Council - ACC 1**

### **Resolutions of ACC-1**

#### **Resolution 1: Full Communion**

The Council invites the member Churches to consider the theology of full communion and its implications as outlined in the report, and to send their comments to the Secretary General. It hopes that other Churches will also take part in this discussion, and share their reflections with us.

#### **Resolution 2: United Churches and the Anglican Communion**

- a. The Council recommends that united Churches in full communion with Anglican Churches or Provinces should be invited to send delegates to future meetings of the ACC, who should have equal status with Anglican delegates.
- b. The Council instructs the Standing Committee to consider how representatives of such Churches may best participate in the work of the ACC.

#### **Resolution 3: Church of South India**

The Council notes that seven Provinces have requested full communion with the Church of South India and that eleven other Provinces have indicated their intention to work towards full communion. It urges all other Churches and Provinces to give further careful consideration to their relationships with the CSI with a view to entering into full communion with that Church.

#### **Resolution 4: The Churches of North India and of Pakistan**

The Council recommends that Churches and Provinces which have not yet established full communion with the new Churches of North India and Pakistan should do so as soon as they are able.

#### **Resolution 5: The proposed Church of Lanka**

The Council looks forward to the inauguration of the Church of Lanka and recommends, in the words of LCR 50, that Churches and Provinces of the Anglican Communion should enter into full communion with it and foster the relations of fellowship which this involves.

#### **Resolution 6: Anglican-Methodist Unity**

Believing the Scheme for union between the Church of England and the Methodist Church to be theologically adequate, and the procedure in two stages to be appropriate in English circumstances, and noting its bearing upon church union elsewhere in the Anglican Communion, the Council hopes that Stage One will be implemented as soon as possible and that every opportunity will be fostered of co-operative growth into the organic union of Stage Two.

### **Resolution 7: New Zealand Plan for Union**

- a. The Council encourages the Church of the Province of New Zealand to go forward in the search for a united Church on the basis of the Plan as presented to it.
- b. The Council advises an alteration to para. 317 in the Plan which, as it stands, authorizes not only bishops and presbyters but also deacons to fulfill the ministry of reconciliation and to minister Christ's sacraments. It suggests the addition of a paragraph authorizing deacons for their own ministry.

### **Resolution 8: Anglican-Roman Catholic Relations**

The Council notes with satisfaction the increasing co-operation and understanding between Anglicans and Roman Catholics in many areas, and calls attention to the useful material for joint study available from the Anglican-Roman Catholic International Commission. Recognizing that common study will do much to improve relationships between our Churches, the Council asks the Secretary General to keep the Provinces informed of useful publications as they are issued.

### **Resolution 9: Mixed Marriages**

The Council hopes that the Joint Commission (see LCR 54) on the Theology of Marriage and its Application to Mixed Marriages will be able to pursue its task vigorously since, in spite of the publication of the Motu Proprio, many problems remain.

### **Resolution 10: The Anglican Centre in Rome**

The Council approves the Constitution of the Anglican Centre in Rome and commends its work to the prayers, interest, and support of Anglicans everywhere.

### **Resolution 11: Communication of Policy and Action of the World Council of Churches**

The Council urges:

- a. our Churches and Provinces to do all they can to see that their members are informed of the policy and activities of the World Council of Churches;
- b. the World Council to provide information to the Churches in a form more readily understood; and also
- c. to give leaders of Churches adequate time to express considered opinions on sensitive issues, whenever time allows, and to communicate to them at once any decisions likely to provoke controversy in the Churches.

### **Resolution 12: Size and Composition of the Assembly of the World Council of Churches**

The Council agrees with the proposal of the World Council to have an Assembly smaller in numbers than at Uppsala and, in consultation with World Families of Churches, to allot seats by continental regions. The Council suggests that it should be authorized, in consultation with the member Churches of the Anglican Communion, to advise the World Council upon nominations from, and allocation of seats to, member Churches, making some provision for extra-provincial dioceses.

### **Resolution 13: Assistance with Church Union Schemes**

In view of the considerable number of Church Union Schemes which have already recently been completed or which are in course of negotiation, the Council approves the World Council's proposal to appoint a member of staff responsible for giving help and advice on Union Schemes and to provide a liaison service for newly united Churches. The Council agrees to contribute towards the cost £415 sterling per annum for three years, provided there is sufficient support from other World Families of Churches.

### **Resolution 14: The Ecumenical Institute, Bossey**

The Council warmly commends to member Churches the opportunities offered in the courses provided at the Ecumenical Institute at Bossey.

### **Resolution 15: Our Ultimate Goal**

The Council reaffirms its longing for the union of all God's people according to the prayer of our Lord Jesus.

It pledges itself to work for the removal of the calamitous obstacles to the unity of mankind created by Christian divisions, and to this end begs all our Churches and Provinces to persevere by the power of the Holy Spirit in the quest for Christian unity.

### **Resolution 16: Working with People of Other Faiths**

The Council draws the attention of the member Churches to the study of other faiths in the context of culture and society, sponsored by the World Council of Churches, and urges them to make use of the studies produced; to engage in dialogue with people of other faiths, Marxists, and people of no faith; and to increase support both in the seconding of personnel and the provision of grants.

### **Resolution 17: Racism**

In the light of the statement on racism, the Council resolves:

1. That individuals, Churches, and other institutions be encouraged to re-examine, in penitence, their lives and structures with a view to eradicating all forms of discrimination;
2. That the Churches of the Anglican Communion urgently seek ways of implementing LCR 16 and the World Council of Churches' programme to

combat racism, on the understanding that the grants made thereunder will not be used for military purposes;

3. To send our warm greetings to the Churches engaged in the common struggle to combat racism and segregation in southern Africa and the United States of America, assuring them of our continuing prayers and encouragement;
4. To ask the member Churches to urge their governments to stop selling arms to all regimes which may use them to further racist policies, since such sales are repugnant to the Christian conscience and in defiance of the resolutions of the United Nations Security Council adopted in 1963 and reaffirmed in July 1970;
5. To ask member Churches to urge their governments to rescind all laws and regulations, whether in regard to immigration or continued residence in the country, which in practice discriminate against people on grounds of race or colour.

### **Resolution 18: The Use of Power and Social and Political Change**

The Council calls to the attention of the Churches of the Anglican Communion "The Consultation on Christian Concern for Peace" held at Baden, Austria, 3-9 April 1970, and commends for study the official report of the World Council of Churches and the Pontifical Commission Justice and Peace, entitled "Peace - the Desperate Imperative".

Special attention is called to section 30 of that report as follows:

The fundamental question faced by mankind is whether the potentialities of modern science and technology will be used to perpetuate structures of injustice or for mass destruction on an unprecedented scale, or whether these potentialities will bring about prosperity, fellowship, and peace for all peoples of the earth. This effort to create a new world order should be undertaken by Christians together with men of other faiths and all people of good will.

In the light of this statement and the urgent need for development, we are alarmed at the great increase in the international arms industry. This both increases the power of oppressive governments and uses up money which is desperately needed for development. We therefore call upon the Churches to press their governments for a substantial decrease in the sale of, and expenditure on, arms.

### **Resolution 19: Ireland**

The Council expresses grief at the social tension and violence in Northern Ireland and welcomes the reconciling role undertaken by the Churches in Ireland during the recent tension. We believe that the way forward is through the renunciation of prejudice, bigotry, and intolerance by all sections of the community.

In particular, we note the following statement of the Church of Ireland on the Role of the Church in Society and the decision to support the reform programme in Northern Ireland:

# STATEMENT ISSUED BY THE STANDING COMMITTEE OF THE GENERAL SYNOD OF THE CHURCH OF IRELAND

## THE ROLE OF THE CHURCH

In presenting this short statement on the role of the Church in Society we affirm the personal dignity of all human beings, their right to be free to seek and serve the truth, and their responsibility for the general welfare of the whole community in which they live.

### 1. *Northern Ireland*

We warmly welcome the programme of social reforms introduced in Northern Ireland.

We believe that this programme should meet reasonable needs and grievances and that it is a basis for a more just and peaceful society.

But we know that legislation by itself cannot change society. This needs the interest, concern and good will of all sections of the community. We therefore urge members of the Church of Ireland to give their whole-hearted support to these reforms. Further we believe that the reforms deserve and should have the support of all right-thinking people. This is the only way forward in Northern Ireland and it means the renunciation of prejudice, bigotry, and intolerance by all sections of the community.

We reiterate our abhorrence of violence and all forms of intimidation.

### 2. *The Republic of Ireland and Northern Ireland*

The Republic and Northern Ireland exist side by side on one small island. Each is bound to have an impact upon the other. Disturbance in either state affects the stability of the other. What hurts one indirectly damages the other. What helps one ultimately benefits the other. Both share many common interests.

The Church of Ireland includes citizens of both states. Some of our dioceses and even some of our parishes span the Irish border. We have a deep concern for the peoples of both states.

We do not expect that the two peoples should think alike politically. We do urge that they treat each other as neighbours in the fullest sense of that word. We appeal strongly for mutual respect between the two governments and between all the citizens of both states. This includes respect for each others' convictions.

Such mutual understanding and friendship can have an effect far beyond our shores. We can make a contribution to the peace of the whole world.

### 3. *The Republic of Ireland*

We believe that an urgent examination of certain issues which infringe personal rights and freedoms is essential, and that the State should not endeavour by legislation or otherwise to regulate matters which ought to be governed by individual conscience.

### 4. *A Time to Work Together*

We welcome the evidence of growing friendliness and improved relationships between Roman Catholics and Protestants, throughout the whole of Ireland. This gives us greater opportunities of playing our part, both as individuals and as a Church, in the creation of a just society. We are willing and anxious to cooperate with other Churches in the creation of an Ireland which is Christian in fact as well as in name.

## **Resolution 20: Development**

In the light of the statement on development this Council resolves that member Churches of the Anglican Communion be called upon:

1. To study and, where possible, to act upon the expert reports on development produced by conferences on development sponsored by the World Council of Churches and SODEPAX;
2. To encourage an awareness of the challenge of development;
3. To consider the challenge to give not less than two per cent of parish income for development programmes and projects around the world, including those in their own country. We commend particularly the work of the ecumenical development fund of the WCC;
4. To seek to influence their governments to increase the flow of aid, both in development grants and in investment aid, to poor countries, and to review other government action such as trade agreements and tariff barriers that have the practical effect of negating the aid programme;
5. To examine critically the objectives of government aid programmes.

## **Resolution 20a: An Undertaking by the Australian Church**

The Anglican Consultative Council authorizes the Australian Church, in consultation with the Secretary General, to request the several Provinces of the Anglican Communion, particularly those in developing areas, to submit informed Christian statements of national circumstances and needs; such statements to be collated, and a document prepared for the Secretary General to circulate to the member Churches.

## **Resolution 21: Creating and Dividing Provinces**

Although there is no official definition of a province of the Anglican Communion, it can be described as the smallest complete unit of the Anglican Church because it exists under a College of Bishops - each of whom with his clergy and laity is autonomous

within a diocese. A college requires to be more than a mere trio of bishops and is severely limited if it consists of less than four diocesan bishops. A province must have some common constitution, its geographical and political area must allow good communications, and, however much it transcends linguistic, national, or cultural boundaries, its peoples must have a community of concern which can unite them in a community of worship.

In the light of this outline, the Council makes the following recommendations:

- a. It is expected that a new province should normally contain at least four dioceses.
- b. It must be ensured that the remaining area of the former province is not unduly weakened in finance, personnel, or institutions.
- c. The proposed province must have financial stability, adequate leadership, proper administration, and accessibility to and from each diocese.
- d. There must be the good will of the existing province in order not to create difficulties of disunity after division.
- e. Before the creation of a new province there should be consultation with the Anglican Consultative Council or its Standing Committee for guidance and advice, especially in regard to the form of constitution most appropriate.

## **Resolution 22: Criteria for the Size of a Diocese**

The people of God who make up a diocese may come from diverse communities but should come from a natural area in which they live individual and corporate lives. The bishop, under God, is in a special way responsible with them and his clergy for the faith, teaching, unity, mission, and worship of that area, commonly called a diocese. Thus he represents the whole Church in and to his diocese, and his diocese in and to the councils of the Churches. He should also foster close relationships with other Churches and as far as possible with other faiths. The Council therefore suggests that the following are the criteria for the size of a diocese in which the bishop may exercise his *episkope* properly:

- a. It should be of a size to enable those living in it to feel they belong to a witnessing fellowship.
- b. It should be large enough for it to be seen as the Church uniting people of different activities, backgrounds, and cultures.
- c. It should be large enough to engage the bishop fully and small enough for him to have a sufficiently intimate knowledge of his clergy and people.
- d. It should have sufficient measure of financial and administrative independence and not be so small as to be unable to organize and plan its work effectively.
- e. Its boundaries should coincide as far as possible with those of the community and therefore dioceses will vary in size. Where a diocese or region is too large for one bishop, either in population or in geographical extent, the Council believes that consideration might be given to the possibility of sustaining a diocese by means of a college of bishops. When such a pattern is followed, this Council would emphasize the importance of each area of a diocese having a bishop whom it could regard as its own.

### **Resolution 23: Training for Bishops**

Rather than recommend any new central institution for training bishops, this Council points to the need for definite training programmes for all clergy and lay people, including bishops. Specialized training is, however, needed by new bishops as they undertake their special function within the Church. They particularly need help in improving their skills as leaders, counsellors, and administrators. They need to deepen their understanding of relationships between individuals, groups, and cultures. They need help to meet the spiritual demands of their new task.

Expert training in all these fields is now available in every continent in the world, under church or secular auspices. The Council recommends the Church in each region to appoint a consultant who will discover the existing resources and use them to organize periodic courses for men who will soon be, or have recently been, consecrated bishop.

Regional consultants have the primary duty of discovering the re-sources and making courses available, but will not necessarily conduct the course. The cost of such courses must include provision for travel, which some provinces and dioceses may have to seek from outside their own area.

### **Resolution 24: Status for Bishops Who No Longer Hold Jurisdiction**

Having received a request from the USA for advice on the status and ministry of bishops who no longer hold jurisdiction, the Council recommends that:

- a. all bishops, even those who do not hold jurisdiction, are in the episcopal order, and each province should be encouraged to make use of their gifts and experience for episcopal and pastoral purposes;
- b. bishops who have been forced out of their dioceses, or who have resigned to make way for an indigenous successor, should be regarded with special concern by member Churches with a view to assuring their retention within the bonds of fellowship;
- c. not by right, but only by invitation, would each such bishop attend or vote in the councils of the Church;
- d. each province should decide for itself whether any particular bishop, other than a diocesan, should be considered as having jurisdiction.

### **Resolution 25: Lay Training**

Christian men and women have opportunities to witness in every type of human situation. Because of the demands of society it is a primary task of the Church to equip them to make the most of their opportunities. This Council therefore:

- a. requests the provinces and regional Churches to strengthen their lay training programmes so that the process of training and re-training can be continuous;
- b. notes with appreciation the valuable work of full-time lay training officers, and the useful experiments in lay training which have been carried out since the last Lambeth Conference;

- c. recommends that information about significant experiments should be made known to all connected with lay training, and suggests that each province or regional Church appoint a Consultant in Lay Training; and that each such consultant should gather information from his area and send it to the Secretary General for transmission to the other consultants. These should ensure the effective distribution of information received among those responsible for lay training in the dioceses of their area;
- d. encourages the continued development of lay training on an ecumenical basis.

### **Resolution 26: Liaison Between Liturgical Commissions**

Having received a request from the Liturgical Commission of the Church of England in Australia for the setting up of a Consultative Liturgical Committee, the Council recommends that the Secretary General:

- a. provide liaison between the Liturgical Commissions in the various Provinces of the Anglican Communion;
- b. arrange for a report on liturgical matters to be made to the Anglican Consultative Council in 1973.

### **Resolution 27: A Wider Ordained Ministry**

Resolution 89 of the Lambeth Conference of 1958 encouraged provinces to make provision for supplementary ministries. Many provinces are now engaged in doing this with advantage. While the Council would agree that no Church could dispense with the vocation of the full-time ministry, there is an urgent need in most Churches today for a new appraisal of the place of non-salaried and part-time ministries.

The patterns of ministry in the Church today demand and are receiving much consideration and raise many questions. The Council suggests that it consider the whole matter at its next meeting in the light of reports on what has already been done in the provinces.

### **Resolution 28: The Ordination of Women to the Priesthood**

- a. Many of the Churches of the Anglican Communion regard the question of ordination of women to the priesthood as an urgent matter. We therefore call on all Churches of the Anglican Communion to give their consideration to this subject as requested by LCR. 35, and to express their views in time for consideration by the Anglican Consultative Council in 1973.
- b. In reply to the request of the Council of the Church of South-East Asia, this Council advises the Bishop of Hong Kong, acting with the approval of his Synod, and any other bishop of the Anglican Communion acting with the approval of his Province, that, if he decides to ordain women to the priesthood, his action will be acceptable to this Council; and that this Council will use its good offices to encourage all Provinces of the Anglican Communion to continue in communion with these dioceses.

*Carried by 24 votes to 22.*

- c. In the terms of LCR 36, the Secretary General is asked to request the metropolitans and primates of the Churches of the Anglican Communion to consult with other Churches in their area in the matter of ordination of women and to report to him in time for the next meeting of the Anglican Consultative Council.

### **Resolution 29: Marriage**

- a. It is generally a practice in the Anglican Church that bishops should have referred for their pastoral consideration the admission to Holy Communion of those who have remarried after divorce.
- b. In the matter of marriage by the Church of persons divorced whose partners are still living, the Council proposes to obtain information from the Provinces on their present views and practice in this matter, in readiness for the meeting of the Council in 1973.
- c. The Council considered the request for advice from the representatives of the South Pacific Anglican Council that under certain circumstances polygamists should be baptized.

As there is at present lack of a common mind on this subject, the Council was unable to give any general advice. It recommends, however, that the South Pacific and other regions and provinces in which this is a problem submit their views about it before the next meeting of the Anglican Consultative Council. In this way the whole question of marriage discipline against the background of polygamous cultures could be further considered in relation to Fr Adrian Hastings' report commissioned by the Anglican arch-bishops in Africa (if such is then available).

We are aware that there are places where polygamists are already being baptized and that it is for the diocesan to make the decision, but in the meanwhile this Council supports a recent resolution of the South Pacific Anglican Council which has said that polygamists should be encouraged:

- i. to make a public profession of faith;
- ii. to attend church services;
- iii. to have a sense of affiliation with the Church even though they are not baptized.

### **Resolution 30: Training for the Ordained Ministry in Asia and Africa**

The Council referred this subject to the Standing Committee for consideration and for consultation with the appropriate department of the WCC about future action.

### **Resolution 31: Provision for Interdependence in Planning**

- a. The Secretary General be asked to undertake a study whereby he may be apprised of the total amount, and objects, of help in man-power and money that each province or diocese receives from outside sources.
- b. The Secretary General be asked to prepare a report on the matter of regional ceilings in the accepting of projects and to submit this report to the Standing Committee.
- c. The Secretary General be asked to prepare a report on the matter of partially supported projects and to submit this report to the Standing Committee.
- d. A project be included in the next Directory to provide a discretionary fund to enable the Secretary General to meet urgent needs.

#### **Resolution 32: Circulation of Chapter 4**

The Chapter on Mission and Evangelism be submitted to all Anglican Missionary Agencies for study and action in the framing of policies.

#### **Resolution 33: Study of the Report on Mission and Evangelism**

The Council commends the Report on Mission and Evangelism for study by all the member Churches, drawing particular attention to what is said about:

- a. the relevance of the Church's unchanging mission to contemporary human situations. (Section I(i) and (ii));
- b. the distinction between mutual responsibility as a principle of relationship and the operation of the Directory of Projects. (Section 3(ii));
- c. the distinction between mission through Church growth and mission that goes beyond the fringes of the Church. (Section I(iii));
- d. the distinction between the total programme of a Church and the individual projects contained within it. (Section 2(iii) and (iv)).

#### **Resolution 34.**

The Budgets adopted for 1972 and 1973 on the recommendation of the Preparatory Committee are shown in Annexe 1.

#### **Resolution 35.**

The emoluments of the Secretary General and his deputy should be subject to annual review.

#### **Resolution 36.**

The meeting of the Council in 1973 should be in Britain.

#### **Resolution 37.**

The contributions invited from member Churches are shown in Annexe 2.

**Resolution 38.**

Member Churches of the ACC should examine in collaboration with other WCC members in their areas the adequacy of their contributions to the WCC.

**Resolution 39.**

Length of appointment of Chairman and Vice-Chairman of the Council.

**Resolution 40.**

Appointment and length of service of co-opted members.

**Resolution 41.**

The appointment as members of the Council of certain members of the Standing Committee should be extended, so as to avoid all the members of that committee being due to retire at the same time or in the very near future.

**Resolution 42.**

**The terms of appointment of the Secretary General are set out.**

**Resolution 43.**

The Council's recommendation with regard to St George's College. Jerusalem.

**Resolution 44.**

Matters referred by the Council to the Secretary General.