

## PRIMATES' MEETING, NOVEMBER 1979

### MINUTES

A Meeting of the Primates of the Anglican Communion was held at Bishop Woodford House, Ely, England, from Monday 26th November (arrivals) to Saturday 1st December (departures) 1979.

There were present:

Archbishop Donald Coggan	(England) <i>Chairman</i>
Archbishop Marcus Loane	(Australia)
Archbishop Arthur Kratz	(Brazil)
Archbishop Gregory Hla Gyaw	(Burma)
Archbishop Edward Scott	(Canada)
Archbishop Donald Arden	(Central Africa)
Bishop Gilbert Baker	(China)
Archbishop Trevor Huddleston	(Indian Ocean)
Archbishop George Simms	(Ireland)
Bishop Titus Wakerichi	(Japan) <i>Acting Primate</i>
Bishop Hassan Dehqani-Tafti	(Jerusalem and the Middle East)
Archbishop Norman Palmer	(Melanesia)
Archbishop Allen Johnston	(New Zealand)
Archbishop Timothy Olufosoye	(Nigeria)
Archbishop David Hand	(Papua New Guinea)
Bishop Alastair Haggart	(Primus, Scotland)
Bishop Colin Bazley	(President, CASA - South America)
Archbishop Elinana Ngalamu	(Sudan)
Archbishop Musa Kahurananga	(Tanzania)
Archbishop Silvanus Wani	(Uganda, Rwanda, Burundi and Boga-Zaire)
Bishop John Allin	(Presiding Bishop, United States of America)
Archbishop Moses Scott	(West Africa)
Bishop Cuthbert Woodroffe <i>for Archbishop Knight</i>	(West Indies)
Bishop Robert Runcie	<i>Archbishop of Canterbury elect</i>
Bishop Bezaleri Ndahura <i>for Archbishop-elect</i>	(Burundi, Rwanda and Zaire)
Bishop John Howe	(A.C.C.) <i>Secretary</i>

The following were not present, or represented:

Archbishop Festo Olang (Kenya). Retired 10th November.  
 Archbishop Bill Burnett (South Africa). Provincial Synod.  
 Archbishop Gwilym Williams (Wales). Sick.

During the meeting news was received of the death of Archbishop Alan Knight (West Indies).

The meeting was welcomed by the Bishop of Ely; and also had dinner at the Bishop's house. By invitation of the Dean of Ely Cathedral, the Cathedral was used for the Eucharist on two mornings. Other daily services were held in the chapel at Bishop Woodford House.

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MINUTES

*The Minutes generally follow the order of the Provisional Agenda.*

ITEM 1. ARRANGEMENTS ABOUT THE AGENDA, AND THE MEETING

The purpose of the meeting was first discussed.

Provisional Agenda, item 8, was considered at this point. The Memorandum in response to Lambeth Conference Resolution 12 which the Primates had asked Bishop Howe to write had been circulated in May with the approval of the Archbishop of Canterbury. That in particular proposed the purposes and relationship of Lambeth Conferences, Primates' Meetings, and the meetings of the Anglican Consultative Council. It had received considerable approval and no objections, and was accepted by the meeting.

Consequent upon the Memorandum, the Archbishop of Canterbury had approved a letter sent to the Primates by Bishop Howe on 26th June, proposing the shape and purpose of Primates' Meetings (APPENDIX A) and the provisional Agenda had been compiled with that in mind.

The meeting noted that the following passages from the Memorandum were printed in the preparatory note to the Provisional Agenda:

'Page 5, from section (b):

"In an environment of change and pressures, the recommendation for meetings of the Primates has arisen from the wish for an opportunity to hear and to learn from the experience of others, and for discussing ideas and responsibilities. The stimulus is not domination but reflexion - a belief that for the positions Primates hold it is especially important that there should be Christian companionship and discussion that are not hurried by the inevitable crowded agenda of more formal business meetings."

Page 7, section 7(b) concerning a relationship for the major international Anglican meetings:

"Primates' Meeting. For the opportunity of discussion in a wide context, particularly relating to the A.C.C., and also to the Lambeth Conference and to ecumenical affairs."

In the discussion it was clearly recognised that decisions which have legal authority are made by the Synods of the Provinces which make up the Anglican Communion. The role of a Primates' Meeting could not be, and was not desired as, a higher synod in that sense. Rather it was a clearing house for ideas and experience through free expression, the fruits of which Primates might convey to their Churches.

There was an apparent diveristy of ideas about authority, and a beginning of consideration of that subject was made later in the Meeting (see Agenda item 7).

It was agreed that generally Primates were expected to exercise some leadership, but that was not of an identical kind everywhere; the expectation tended to be for something more positive in the Third World, and more diplomatic in the West.

The personal and charismatic roles characterising Anglican primacy were seen to be important, and intrinsic. On the one hand a primate had a personal relationship with his Church and people's problems such as a synod could not have; and on the other hand the relationship between the heads of Churches and the Archbishop of Canterbury was what held the Anglican Communion together.

The Chairman proposed to the meeting that the Memorandum and letter from Bishop Howe be followed, and that therefore the Provisional Agenda be accepted. This was agreed.

At the time the suggestion that the agenda be shortened was not taken up, but later in the meeting it was agreed that for the next meeting there should not be more than two main subjects for discussion, and that one of them should be the continuation of consideration of Authority in the Church (see item 7).

The form of the Minutes of the meeting, and the use to which they might be put, was discussed. It was felt that as much as possible of what the Primates had discussed and resolved should be made available to the Church at large, but probably not details of the discussion. A recommendation that as well as the public Minute there should be a private Minute on some items was left open until later in the meeting when it was dropped particularly as there were no items for a private Minute.

Provision for a Press report and conference were also made (see item 16).

In the course of the above discussion the Secretary agreed that consideration should be given to better representation from East Asia which had an extensive Regional Council, but no Province.

(Agenda 2-6: items arising from the Anglican Consultative Council: ACC-4)

ITEM 2. ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION

*This item was presented by the Reverend Christopher Hill, Anglican Secretary of ARCIC.*

2(a) Resolution 4. Response to ARCIC Statements

Mr. Hill spoke to a paper that had been circulated to the Primates (APPENDIX B). The first part referred to the response from Anglican Churches to the three Agreed Statements, and the possibility of a unified Anglican reply to Rome; the second part was a tentative draft of such a response, prepared with the Secretary General of the A.C.C.

He said the meeting was not asked to make a final decision, and indeed ARCIC would not complete its work until the spring of 1981. The work still before the Commission was a Preface to their Report on the nature of the Church, and the completion of Elucidations of the third Statement.

As the Statements had been published the A.C.C. sent them to the Churches with the request that any response be sent to the A.C.C. for consideration at its next meeting. Synodical and other official response to the work of ARCIC had been made by thirteen of the Anglican Churches, and reaction had generally been very positive.

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Concerning the second part, Mr. Hill said it was drafted in the light of the information received from the Churches, and to discover if it was necessary for the Statements, in the form of the final Report of 1981, to be submitted again to all the Synods, which could be a very long process. Undoubtedly one document in reply would be more acceptable to the Roman Catholic Church than one from each Anglican Province.

He said that (a) was formal; (b) was crucial; (c) and (d) were qualifications and (e) was a qualification of (d).

It would then be for ACC-5 (meeting in 1981, after the Report was published) to work out what unity (especially pastoral unity) between the Churches would involve when procedure was step by step. He asked what was possible in a context of unity in diversity.

The discussion which followed gave emphasis to the following points. It was difficult if not impossible to commend any response when the final Report had not been published or studied.

Concerning the Statements themselves it was noted that twelve Churches, mostly in the Third World, had not replied at all; and that for some translations were desirable. The failure to reply was not, as might be assumed, because the Churches accepted the Statements and left comment to others, but because they had not yet felt competent to discuss them knowledgably. While others present accepted that, the point was stressed that to be an autonomous Province carried with it responsibilities to the whole Communion. There was however general agreement that no response could be generally acceptable when half the member Churches had been silent on the subject.

It was noted that the establishment of the Anglican Centre in Rome had been on the initiative of the then Archbishop of Canterbury alone after his meeting with Pope Paul VI, and that had not been questioned by the Anglican Communion; but it was felt that present moves towards organic union between the two Communion was a different matter. There seemed to be a general opinion, acquired in a little reluctantly by some, that a submission to the Synods of the final Report would be the correct and effective course. Any reluctance was due to the length of the procedure that was envisaged. It would be several years before an Anglican response was available.

It was confidently felt, however, that meanwhile various local collaborations between the Communion would go ahead, or be begun, and that in parishes in many parts of the world the academic process was secondary.

Concerning the Roman Catholic Church, the opinion was that there too the difficulties were unresolved as to how best a response was to be made to documents of a new kind, which undoubtedly the Agreed Statements were. There was repeated reference to ignorance of the Statements among Catholics in many parts of the world, and it was hoped that could be put right. There was particular concern lest the Roman Catholic involvement of the clergy and laity were not more general and apparent.

2(b) Resolution 5: Future Anglican-Roman Catholic Relations

ACC-4 had proposed that after ARCIC had completed its present work a new Anglican-Roman Catholic Commission should be appointed.

The meeting made no substantial discussion of this Resolution as the previous discussion of Resolution 4 indicated that the consideration of the Report of the present ARCIC stretched too far into the future to make discussion of a future Commission realistic.

ITEM 3RESOLUTION 9: TASKS FACING THE ANGLICAN COMMUNION (ANGLICAN PRIORITIES)

The A.C.C. had asked Bishop Howe, as its Secretary General, to "establish a procedure whereby during the next five years more serious study and review can be undertaken" of Anglican tasks, mission priorities, and similar matters. Bishop Howe asked what the Primates considered were the tasks and priorities, and what procedure they would wish to see established. He drew attention to Appendix III attached to the Agenda in which the Reverend David Chaplin expressed the need for a forum to review and recommend periodically on these matters.

The meeting said a distinction must be made between local priorities and priorities which affected the whole Communion. A major requirement was training for both clergy and laity. On some matters changes in priorities must be assessed.

Suggestions were made that in the first instance a list of tasks and priorities should be drawn up by the Mission Co-ordinators. However such meetings, or a forum, were expensive. It was thought some subjects would be more easily dealt with when communications were better, and the possibilities of short-wave radio were indicated.

Many thought that much of the material desired was embedded in the PIM reports, and would become apparent if all the reports were surveyed with the purpose in view of discerning tasks and priorities for the Anglican Communion. The Primates recommended that the Secretary General of the A.C.C. established a procedure on those lines - at any rate as a first step.

ITEM 4RESOLUTION 14/2(a)(b): INTER-ANGLICAN THEOLOGICAL AND DOCTRINAL COMMISSION

The Secretary explained that the general shape for the Commission, the size and distribution of membership was determined by the ACC Resolution, and it would be inaugurated, and its initial subjects decided, by the ACC Standing Committee when it met in June 1980. The Primates were asked for their views on the more detailed spread of membership, for the names of possible members, and for possible additional subjects, for consideration by the Standing Committee. Relevant information had been supplied to the Primates (APPENDIX C).

Following some general discussion no alteration was made to the "Possible allocation of membership", and ten names of possible members were given to the Secretary. Also the following additional subjects were submitted for consideration by the Standing Committee of the A.C.C.

Theology of Power

Inter-relation of witchcraft, spiritual healing,  
psychosomatic diseases etc.

Islam - inter-faith dialogue, etc.

Hope related to the historical future

Ministry as a whole

Urban Mission

ITEM 5. RESOLUTION 15: INTER-ANGLICAN DIALOGUE ON WOMEN IN THE PRIESTHOOD

The Resolution from the A.C.C. read:

"The Council urges the Primates when they meet in November to develop guidelines for Provinces regarding sending or receiving of women priests either for visits or on the occasion of a change of residence."

It was agreed that whereas there was not unanimity among the Primates on whether women should be ordained to the priesthood, there could and should be response to the reasonable request for guidelines about visits to another Province by women constitutionally ordained to the priesthood in their own Province.

There was emphasis on the right of a bishop to issue a licence to anyone he wished, and also on the responsibility of a bishop to follow a Provincial decision. Archbishop E.W. Scott said that in Canada, where by Provincial decision women could be ordained, it was not made binding on any bishop to receive any woman for priestly functions. Also before being ordained, women had to agree to respect the decisions taken in other dioceses and Provinces.

Archbishop Johnston said there was some feeling that if a woman priest was not received in another Province the validity of the bishop who ordained her was called in question.

It was generally felt that the Lambeth Conference and the A.C.C. were right in not pressing for a quick solution for the whole Anglican Communion on a difficult issue which might best be resolved through time, thought and understanding.

A small sub-committee was appointed to draft a guideline on receiving visiting women priests. Their draft, after further discussion and some minor revision, was agreed by the meeting.

(This agreed Guideline is attached (APPENDIX D), and was made public at the Press Conference at the end of the Meeting; and also in Anglican Information No. 23 which was published a few days after the Meeting.)

ITEM 6(a) RESOLUTION 3/3: THE FILIOQUE CLAUSE

The ACC Resolution requested the members of the Anglican-Orthodox Joint Doctrinal Discussions to prepare explanatory material for the Anglican Churches, and recommended "that the issue be discussed by the Churches when the explanatory material has been prepared, ...".

Bishop Runcie said there was much material then available in the Reports and papers of AOJDD, and those could be put into suitable form for transmission to the Churches. It had to be admitted that the Anglican Churches did not appear much affected by that material. Alternatively there could be new material in 1982 resulting from a study AOJDD would be starting in 1980. That would concern the doctrine of the Trinity, and the *filioque* would be dealt with in that context.

Although the meeting was not eager to wait until 1982, there was a distinct opinion that no great changes could be expected from the existing material.

ITEM 6(b). RESOLUTION 18: EXTRA-PROVINCIAL DIOCESES

The Secretary General had been asked for a study of the present and future of extra-Provincial dioceses. Bishop Howe said the intended procedure was that two people should investigate the situation in East Asia, and another two in Province 9 of ECUSA. Those four people, together with an ACC staff member, would meet before the investigations, and again afterwards. At their second meeting they would compile the report for ACC-5.

That procedure was accepted by the Primates' Meeting.

ITEM 6(c). RESOLUTION 24: PERSONAL EMERGENCIES FUND

The Secretary said that the Fund would be inaugurated by the Standing Committee in June 1980, according to the pattern laid down by ACC-4. He reported that in fact the Fund could receive donations immediately, and one large gift had already been received. As stated in the ACC Report (page 60) gifts could be (i) property; or (ii) money to be invested and the income used by the Fund; or (iii) money for immediate use.

Bishop Howe said the Fund was ready to receive any gifts.

Gifts should be sent to the A.C.C., which had a separate fund for the purpose.

It was not urged that there should be special public appeals for the Fund.

ITEM 6(d). COMMUNICATION IN THE ANGLICAN COMMUNION

The need for improved communications in the Anglican Communion was frequently stressed during the meeting. The Primates welcomed the appointment to the ACC staff of Mr. John Martin as Associate Secretary for Communication.

Mr. Martin was present, and was invited to address the meeting. He said that communication was about "creating common ground".

The mission of the church was being greatly inhibited by communication problems, and cooperation and unified planning by the churches needed to be developed.

He outlined five areas where he hoped to be a catalyst for initiative over the next two years:

1. Strengthening the Secretariat of the A.C.C. as a clearing house to help churches as they faced contemporary issues and problems which were common to churches of the Anglican Communion.
2. Widening the objectives and circulation of ANGLICAN INFORMATION, the documentation service of the A.C.C.
3. Placement of news items and feature material about the work of the Anglican Communion in the news media, the church press, and diocesan newsletters, working in close cooperation with Provincial Press Officers where they existed.

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4. In cooperation with already established service agencies, helping those churches seeking to take initiative in areas broadly related to communication.
5. Testing the feasibility of a system of rapid communication by means of telex, to link Provincial offices.

In the longer term he spoke of the possibility of commissioning documentary films and tape/slide presentations of the work of the Anglican Communion. He said that with the advent of cheaper air travel (particularly for young people) in the future there might be possibilities of programmes of cultural exchange as a means of developing greater consciousness of the worldwide mission of the church.

(Agenda 7-9: items arising from the Lambeth Conference, 1978.)

ITEM 7. AUTHORITY

Resolution 11 of the Lambeth Conference requested "the Primates to initiate a study of the nature of authority in the Anglican Communion."

The Primates' Meeting discussed the subject at some length, and decided:

1. that their discussion had opened up the subject, and had not approached a point whence conclusions should be drawn;
2. that much of the next meeting should be devoted to taking the subject further, and that one or two preparatory papers should be written. It was suggested that Professor Stephen Sykes be asked to write one of them;
3. that an account of the Meeting's discussion, longer than a normal Minute, should be attached to the Minutes of the Meeting, such as might be used by Primates for local discussions. (see APPENDIX E.);
4. that these procedures met the Lambeth Conference's request for the initiation of a study of the nature of Anglican authority.

ITEM 8. PRIMATES' MEETINGS

8(a) Lambeth Conference Resolution 12: Anglican conferences, councils and meetings

8(b) The shape of future Primates' Meetings

*Note: Items 8(a) and 8(b) were taken with Item 1. See above.*

8(c) Financing Primates' Meetings

*For this item Mr. Michael Sams, ACC Associate Secretary for Finance and Administration, was present.*

1. The present meeting. The Primates noted that while the A.C.C. undertook secretarial provision for the meeting (see ACC-4 Resolution 29), it was not responsible for any finances for the meeting.

It was agreed that no Primate should be excluded for financial reasons.

The expenses should be shared among the Primates present.

The Meeting cost £16,000; or £665 per Primate present.

The allocation was worked out on the following basis:

- (a) Of the £16,000, each Primate should pay twice the percentage allocated for his Church in the ACC allocation; BUT
- (b) No Primate should pay more than £665 (the equal share);
- (c) The deficiency should be made up by drawing on the interest on the surplus of money sent by Churches for the 1978 Lambeth Conference.

It was noted that permission to do that would be required from the Churches concerned, and information collected by Archbishop E.W. Scott indicated such permission would be forthcoming.

*Note: Permission was subsequently received in writing, by the A.C.C.*

For a statement of the finances, see APPENDIX F.

- 2. The next meeting. No definite procedure was agreed, but possible ways of meeting the expenditure were indicated, allowing for a meeting probably in the first part of 1982.

8(d) Time of year for the next meeting

This subject was replaced by consideration of the date for the next meeting and that is added at the end of these Minutes as Item 17.

ITEM 9. LAMBETH CONFERENCE RESOLUTION 14: ANGLICAN RELATIONSHIPS AND FULL COMMUNION

9(a) The Commission on the Iberian Churches

In 1978 the Lusitanian and Spanish Reformed Episcopal Churches had applied to the Archbishop of Canterbury for full integration into the Anglican Communion. In response the Primates Committee at the Lambeth Conference had agreed that an Anglican Commission should be set up, and stated its terms of reference.

The Commission had been set up, and on 31st October 1979 had submitted its Report to the Archbishop of Canterbury. Copies of the Report were given to the Primates at the meeting.

The Chairman of the Commission, the Reverend Professor Henry Chadwick was present and presented the Report. He spoke of the history and belief of the two Churches; of the European situation which did not easily admit of the inclusion of the Iberian Churches into an existing diocese; and also of the nature of metropolitan authority. At the Commission's final meeting Bishop Pereira and Bishop Taibo had been present, and they had thought that for the Churches to be extra-Provincial dioceses to Canterbury, rather than to Armagh which previously they had preferred, was understandable and acceptable, especially if reference concentrated upon the Archbishop of Canterbury's relationship to the Anglican Communion rather than to the Church of England.

Concerning the opinion of the Old Catholic Church, which was specifically asked for in the Terms of Reference, Professor Chadwick said enquiry had elicited no adverse reactions.

The recommendation of the Commission was given in the final paragraph (12) of the Report, which read:

"Accordingly the Commission recommends that the request of the Lusitanian and Spanish Reformed Episcopal Churches for full integration into the Anglican Communion is agreed to, and that Metropolitan Authority shall rest with the Archbishop of Canterbury in his capacity as the focus of unity of the Anglican Communion throughout the world, and as President of both the Lambeth Conference and of the Anglican Consultative Council."

In the subsequent discussion the Archbishop of Canterbury expressed his agreement with the Commission's findings and recommendations.

The general agreement of the Primates was expressed by Bishop Bazley and others. Archbishop Simms of Armagh expressed his agreement, and was glad that the long ecumenical collaboration between the Church of Ireland and the Iberian Churches could continue within the Anglican Communion.

Bishop Dehqani-Tafti hoped that the Anglican goal and norm would be the idea that in any one place there would be one Church and one Bishop. He recognised that the current situation in Europe did not make that immediately possible. Bishop Allin hoped that in a catholic communion those churches would grow, and in due course become an autonomous Province of Spain and Portugal. Reference was also made to measures of similarity to the Philippines, to some African situations, and to armed forces when overseas.

The Meeting recognised that the Iberian application for full integration in the Anglican Communion had no exact precedent, and procedure was discussed. Bishop Haggart said the Primates' Meeting must be careful not to over-ride synodical authority. He agreed with the Secretary that for some matters which concerned the Anglican Communion as a whole the only relevant authority was the Primates of the Communion, particularly for deciding, as had recently been done, which Churches were members of the Anglican Communion. The Archbishop of Canterbury then asked the Primates' Meeting for their decision on whether the recommendations of the Commission be accepted. The Primates voted unanimously for acceptance.

It was agreed that the Archbishop of Canterbury should write to Bishop Pereira and Bishop Taibo, sending them the Commission's Report, telling them of the Primates' vote, and asking if their Churches gave formal acceptance. If the Churches agreed, it was thought a liturgical occasion should be devised to effect the full integration.

Professor Chadwick was warmly thanked for the help that he, and the Commission, had given.

#### 9(b) Churches in Full Communion and the Wider Episcopal Fellowship

The Secretary reported that the subject was related to ACC-4, Resolution 7, which read:

"The Council requests the Secretary General to commission a theological study on the implication of full communion

between the Churches of the Anglican Communion and the other episcopal Churches, in consultation with those Churches, taking into account the report of the Iberian Churches Commission, and to bring this study to the attention of ACC-5."

He reported that the intended procedure was that a 'working paper' which was an able study of full communion should be written. That would then be submitted to Churches with which Anglican Churches are in full communion, and to some Anglican theologians, and to some theologians of other Churches. Their responses, together with the original working paper, would then be studied by a small, international committee which would write the report for ACC-5.

The Meeting approved of that procedure, and urged very strongly that Professor Henry Chadwick should be pressed to write the working paper.

9(c) A meeting about the Anglican witness in Europe, held on 19th July 1979.

A report of the meeting was given to the Primates for information. The meeting had been held at the ACC offices in London. The Archbishop of Canterbury and Bishop John Allin were among those participating, also Bishop Howe and Professor Chadwick who spoke about the meeting and difficulties in the Anglican structures in Europe. The meeting had been able to resolve some of those difficulties and misapprehensions.

ITEM 9A LAMBETH CONFERENCE RESOLUTION 5: WAR AND VIOLENCE

*This item was added to the Agenda at the request of the Archbishop of Canterbury who had been visited by a delegation from the United Nations, led by Professor John Ferguson.*

The Primates shared their thoughts and experience, and were aware that utterances by Church bodies had little effect, and tended to take inadequate account of the situations with which people and governments were faced. Experience was that the Churches had to work together on the issue for any outcome to be significant.

Archbishop Loane suggested that the Theology of Violence might be discussed by the new Doctrinal Commission.

Archbishop E.W. Scott said that the enormous trade in armaments was a major economic and employment factor in most countries, and it was unreal to ignore that. But also there was a deep concern among scientists about the industrial military pattern.

Bishop Runcie said the Churches would have most effect by choosing a particular moment and incident, as when one country (particularly one's own) was about to sell arms to another government for a particular military purpose. Also he drew attention to the Conference in Moscow in 1976 which was largely ignored in the west. He was pleased to learn from Bishop Haggart that a Scottish member was on the executive of the Christian Peace Conference.

Broadly a distinction could be made between industrial nations which were able to manufacture arms, and non-industrial nations which must buy arms. Bishop Bazley said it was not convincing to tell one's

nation not to buy arms when a neighbouring country was building up its military strength. Bishop Howe asked how it appeared to the Third World if the Churches in the industrial nations were opposing the sale of arms. The result would seem to be that military power was kept to the industrial countries.

Archbishop Kahurananga said the whole problem was full of difficulties. Situations arose, not only in the Third World, where to be weak militarily was to give free rein to aggressive, and frequently iniquitous, powers. An example was Tanzania and the recent regime in Uganda, another was the Nazi attempt at European dominance that was curbed by the second world war. Today the power of the Eastern bloc had to be considered. There were times when people were forced to use power in order to achieve some good and that they would not achieve without using that power.

(Item 10 arose from the Primates Committee of the Lambeth Conference 1978)

ITEM 10 GUIDELINES FOR THE ANGLICAN COMMUNION

When the Primates met at the Primates "Committee" of the Lambeth Conference 1978 they agreed "that broad general guidelines on some aspects of Anglican policy were desirable and might be developed. These could have no central authority, but would be for advice and to facilitate coordination." (Minutes Item 7).

The Meeting at Ely considered how the matter should be proceeded with. The Secretary suggested that a person might be appointed to prepare a draft for the next Primates' Meeting on one or two subjects they decided on.

In an appendix to the Agenda he had instanced "The formation of dioceses and Provinces" as an urgent matter for the Anglican Communion, and "The limits of decisions about Christian Marriage".

An informative and exploratory discussion took place on the first of these subjects, indicating a variety of things such a guideline might include.

It was then decided that the subject of guidelines, and particularly one on dioceses and Provinces, should be one of the topics for discussion next time, and that the discussion should be preceded by one or two preparatory papers.

(As noted elsewhere in the minutes - see item 17 - the meeting developed the clear opinion that there should be preferably not more than two main subjects for the next Primates' Meeting.)

ITEM 11 PARTNERS IN MISSION

The theology and theory of Partners in Mission was not under discussion. The meeting discussed some points that had arisen in the course of consultations, with particular reference to the Boat People in Hong Kong and other parts of East Asia.

ITEM 12 THE NAMES OF ANGLICAN CHURCHES IN CHINA AND JAPAN

The Meeting agreed with Bishop Nakamichi that in the list of Churches of the Anglican Communion the name of the Japanese Church had been wrongly stated. It should be, in English, "The Holy Catholic Church in Japan".

ITEM 13 REPLACEMENT OF MEMBERS OF THE ANGLICAN-ORTHODOX JOINT DOCTRINAL DISCUSSIONS

Appointments to international Anglican Commissions were made by the President of the A.C.C. (the Archbishop of Canterbury) and the Secretary General, in consultation with the Primates of the Anglican Communion (ACC-2, page 9).

The Primates advised that the total Anglican membership of AOJDD should be twenty.

Bishop Runcie explained that on appointment as Archbishop of Canterbury he was resigning as Anglican Chairman of AOJDD. There were two vacancies on the Anglican team, and also a new Chairman needed to be nominated. The Primates together with Bishop Runcie suggested various possible appointments. Further action rested with the Archbishop of Canterbury and Bishop Howe.

ITEM 14 MEMBERSHIP OF THE ANGLICAN-REFORMED CHURCHES COMMISSION

The Secretary said that the mind of the Archbishop of Canterbury and himself was that the same Anglican membership of seven which had participated in the preliminary Theological Consultation with members of the World Alliance of Reformed Churches should be appointed.

The Primates were in full agreement. The Archbishop of Canterbury and Bishop Howe said they would make the invitations accordingly.

(Item 15: Subjects introduced by the Primates, and other additional subjects)

ITEM 15(a) BREAKAWAY CHURCHES

Archbishop Arden said one of the bishops in his Province wanted to participate in the consecration of a bishop for one of the American Breakaway Churches. He had three questions to ask.

First, what was the relationship between the Anglican Communion and the Anglican Church of North America. Bishop Howe said that the list of member Churches of the Anglican Communion, authorised by the Primates, was published in March 1979 in ANGLICAN INFORMATION No. 21. The only member Church in the U.S.A. is the Episcopal Church.

Second, was it possible to be in full communion with two Churches in the same area. The Primates said it was, and gave instances, for example in the Philippines; but it could never be more than a transient solution to the divisions in the Church. Bishop Allin asked if it were possible if the Churches were not in Communion with each other. It was pointed out that the proposed Anglican status of the Iberian Churches as extra-provincial dioceses, and not part of the proposed Diocese in Europe depended on the good relationship between the Churches. However, it was thought possible for a Church to be in communion with two Churches which were not in communion with each other.

Third, what advice would the Primates give about an Anglican bishop taking part in a consecration in the Anglican Church of North America. Three points were made: that a bishop can consecrate in another Province only with the approval of his own Province; that courtesy at the least requires that approval is gained of the Anglican Primate of the area being visited; and that any bishop intending participation in such a consecration shall be rebuked in the name of theology.

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ITEM 15(b) ROMAN CATHOLIC SYNOD OF BISHOPS: DRAFT ON "THE ROLE OF THE CHRISTIAN FAMILY IN THE MORDERN WORLD"

The Secretary reported that the Vatican Secretariat for Promoting Christian Unity had kindly invited observations on this draft from the Anglican Communion. Unfortunately because it was sent late there was not time for any wide circulation, and the Bishop suggested one scholar should be asked to respond. The meeting, agreed, and recommended that Professor G.R. Dunstan be asked.

ITEM 15(c) APPOINTMENT FOR DR. HARRY SMYTHE

The Secretary told the meeting that Dr. Smythe would be resigning as Director of the Anglican Centre in Rome in November 1980. He asked for any suggestions from the Primates about a future appointment. There was discussion of the possibilities.

ITEM 15(d) APPOINTMENT OF A NEW DIRECTOR FOR THE ANGLICAN CENTRE IN ROME

The Secretary informed the meeting that widespread inquiry for nominations had produced an impressive list of names. The Council for the Centre had reduced that to three, and they would be interviewed in Rome at the end of February by Archbishop D. Somerville of New Westminster, Canada, Mr. Merrill Blevins, an American of St. Paul's Church, Rome, and by himself as Chairman of the Council for the Centre.

ITEM 15(e) ENTHRONEMENT OF THE ARCHBISHOP OF CANTERBURY

Bishop Runcie expressed his gratitude for the messages Primates had sent him, and said he looked on them as his future partners.

The enthronement would be on Tuesday 25th March, 1980. Arrangements were being made for Primates as well as ecumenical visitors to stay at the University of Kent at Canterbury. He hoped that at a dinner there Anglican Primates would act as his co-hosts.

A proposal that Primates should hold a vigil of prayer on the day before the enthronement was welcomed by Bishop Runcie.

He said that the enthronement itself was being planned to make it clear to those in the cathedral, and those watching on television, that the Archbishop of Canterbury was a Primate among the Primates of the whole Anglican Communion.

The Meeting, responding to Bishop Runcie, decided that if possible, all the Primates should participate in the enthronement.

The Secretary said it was the Dean of Canterbury's wish that the Primates should wear copes and mitres, but those who in conscience would prefer not to do so need envisage no difficulty about having their wishes met.

Concerning finance, it was agreed that each Primate should pay the same amount he had paid towards the expenses of the meeting then taking place. The deficit would be met as far as possible by donations from the Missionary Societies. Thereafter some suitable source must be found. It was agreed that the A.C.C. would serve as the co-ordinating body.

ITEM 15(f) THE PURPOSE OF THE ARCHBISHOP OF CANTERBURY'S TOURS AND VISITS

The Archbishop of Canterbury said it would be helpful to Bishop Runcie to hear from the Primates what they would wish an Archbishop of Canterbury to do when visiting their Provinces.

He said that for him the journeys had proved most informative for his continuing work. He had tried to be an adhesive force in the Communion, and he humbly hoped he had been sometimes a source of spiritual gifts.

He asked if it was desirable that he should be a semi-state visitor associated with the State President; whether it was better to operate from the British Embassy; whether it was best to stay with the local bishop. And should he concentrate on great cities or go into the hinterland.

The Primates expressed appreciation of Archbishop Coggan's visits. All agreed that the requirement of Provinces differed. In the main visits to the hinterland were widely appreciated and attracted interest. In Ireland his presence in the dangerous places had a tremendous effect. In Africa particularly the Archbishop was more accessible to the people if he stayed with the local bishop. Some Primates said that where he stayed was controlled by law. There was some approval of the idea that sometimes the Archbishop of Canterbury should function as a teacher of the faith, which Archbishop Coggan welcomed.

Bishop Runcie expressed his gratitude for a discussion that was useful to him.

ITEM 15(g) ACC FINANCES

Mr. Sams, Treasurer of the A.C.C., informed the Meeting that several Churches, including three major contributors, had informed him that they would be unable to make their full contributions for the ACC budget for 1980. This would result in a short fall in the ACC income for next year.

ITEM 15(h) COVENANTING FOR UNION

Archbishop Johnston said the New Zealand proposals about Covenanting for Union had been referred to the A.C.C. for its opinion, and that had been given, after careful examination, in ACC-4 Report, pages 10-12. He had since been asked in New Zealand to seek the opinion of the Primates' Meeting. He accepted that the Primates could not give the proposals the time that the A.C.C. had done, and that in any case the most the Primates could do was to refer the matter back to the A.C.C.

The Archbishop reported that a bishop in New Zealand was ordaining to the diaconate and priesthood a man then living in New Zealand who was already a priest of the Church of South India. The Archbishop agreed with the firm opinion of the Primates that as the Church of South India was in full communion with the Anglican Provinces and its ministry recognised, the man was as much a priest as any Anglican priest and to ordain him was cut of order, and theologically impossible. Archbishop E.W. Scott said it was an important matter of principle and concerned the whole Anglican Communion.

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ITEM 15(b) ROMAN CATHOLIC SYNOD OF BISHOPS: DRAFT ON "THE ROLE OF THE CHRISTIAN FAMILY IN THE MODERN WORLD"

The Secretary reported that the Vatican Secretariat for Promoting Christian Unity had kindly invited observations on this draft from the Anglican Communion. Unfortunately because it was sent late there was not time for any wide circulation, and the Bishop suggested one scholar should be asked to respond. The meeting, agreed, and recommended that Professor G.R. Dunstan be asked.

ITEM 15(c) APPOINTMENT FOR DR. HARRY SMYTHE

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ITEM 17

NEXT MEETING

*Agenda 8(d) is included here. See also item 8(c)ii above.*

There was unanimous agreement that the meeting had been most useful. There had been openness and freedom of expression such as gave great value to both formal and informal discussion, reflection and interchange. That was also of particular importance for Primates in a world-wide family.

The Primates were agreed that there must be another meeting. The elements of interchange and reflection should be developed. It was hoped the agenda might have only two main subjects, and for those preparatory papers should be written. The two subjects for which future consultation was most emphasised during the meeting were "Authority in the Anglican Communion" and "Guidelines for the Anglican Communion".

Having in mind finance, and the fact that the Primates would be coming to England for the enthronement of the Archbishop of Canterbury in March 1980, it was thought the next meeting might be in the earlier part of 1982. The exact date and place were to be decided later through the A.C.C.

The meeting closed on Friday 30th November with prayers and the blessing given by the Archbishop of Canterbury.

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Notes.

1. During the meeting the Chair was taken by the Archbishop of Canterbury, and on occasions by the senior Primates, Archbishop M.N.C.O. Scott and Archbishop G.O. Simms.
2. The daily Offices and Eucharist were taken by the Primates at Bishop Woodford House or Ely Cathedral, except on the Friday when the Bishop of Ely celebrated at the Cathedral.
3. A farewell presentation from the Primates was made to Archbishop Coggan in esteem and affection to himself and Mrs. Coggan.
4. During the week informal talks were given about:
  - Iran (Bishop Hassan Dehqani-Tafti)
  - Burma (Archbishop Gregory Hla Gyaw)
  - Uganda (Archbishop Silvanus Wani)
  - China (Bishop Gilbert Baker)
  - Zaire (Bishop Bezaleri Ndahura)
  - Refugees in the Sudan (Archbishop Elinana Ngalamu)
5. The meeting expressed its gratitude and warm appreciation to the Warden of Bishop Woodford House, Miss Shailes, and her staff.

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Chairman  
Archbishop of Canterbury

Secretary  
Secretary General,