



# The Standing Committee

Draft minutes of a meeting held at St Andrew's House,  
London, 23 to 27 July 2010

## 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 Dr Phillip Aspinall	Anglican Church of Australia
The Most Revd Dr Katharine Jefferts Schori	The Episcopal Church
The Most Revd Dr Barry Morgan	Church in Wales
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
Dato' Stanley Isaacs	Church of the Province of South East Asia
The Rt Revd Kumara Illangasinghe	Church of Ceylon
The Revd Canon Janet Trisk	Anglican Church of Southern Africa

### *Secretary General:*

The Revd Canon Kenneth Kearon

### *In attendance:*

Mr Jan Butter  
Mrs Yoshimi Gregory  
The Revd Terrie Robinson (minutes)  
The Revd Canon Joanna Udal

## Apologies

No apologies had been received. All members were present.

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 25 July, members attended the Eucharist at Westminster Abbey and lunch in the Abbey Cloisters hosted by the Revd Canon Nicholas Sagovsky.

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## **1. Welcome and Introductions**

Bishop James Tengatenga, in the chair, opened the meeting and welcomed new member, Bishop Paul Sarker. The Secretary General advised 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.

## **2. Draft Minutes of the last Meeting 15-18 December 2009**

The minutes of the last meeting were amended as follows:

Item 4 Recent Developments in the Anglican Communion, para (c): the minute regarding the count of votes was amended to read ‘8 votes for, 1 vote against, 1 abstention’.

Item 14(c) Network for Inter Faith Concerns (NIFCON), text inserted:

Mrs Clare Amos (Director for Theological Studies and Co-ordinator of NIFCON) raised the question of the accountability of the Anglican inter faith dialogues (with representatives of other faiths). There is perhaps a lack of clarity as to whether they are dialogues of the Anglican Communion, or of the Archbishop of Canterbury. How far should they be reported to the Standing Committee, and to what extent should the Standing Committee take any responsibility for them? The view was expressed that it was appropriate for the Standing Committee to assume some responsibility for these dialogues, and it was recognised that this had financial implications.

In her report Mrs Amos presented the suggestion that NIFCON should work on a substantial report on the Anglican position(s) on Christian Zionism which would be presented to ACC 15. This suggestion was welcomed and at the request of Archbishop Phillip Aspinall the following resolution was passed:

- That the Standing Committee welcomes the proposal by NIFCON to produce a report on the issue of Christian Zionism to be completed in time for ACC-15.

Item 15 Continuing Indaba, after the first sentence of the third paragraph the following additional sentence was inserted:

Reference was made to an article in the public domain to the effect that the real providers of the funding supported a liberalising attitude towards sexual ethics.

Item 16(d) Networks, first paragraph, was amended to:

The Revd Terrie Robinson (Networks Coordinator) outlined a number of routes to strengthening the Networks, including compounding their position in mission; raising their profile among the Instruments of Communion and in the Communion generally; increasing provincial representation; collaborating more effectively with the Anglican UN presence in New York and Geneva; and reviewing forms of leadership, communication and funding.

In the same item, the final paragraph was amended to:

It was noted that the Networks would look to underpin their activities in theological conversation. It was hoped that their role in mission would continue unaffected by the controversial issues with which the Communion was struggling at present.

Subject to the above amendments, the minutes were approved.

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

**That the minutes of the Standing Committee meeting held 15-18 December 2009 be adopted and signed by the Chair.**

The minutes would be sent to Primates, Provincial Secretaries and ACC members, and would be posted on the Anglican Communion web site.

For the minutes of the present meeting, it was agreed that the draft would be sent to the chair and vice chair within a month of the meeting for comments before circulating to all members of the Committee. This would mean that Committee members would receive the minutes well in advance of the next meeting.

## **3. Membership**

### **3.1 Questions concerning membership**

Questions had been asked concerning elections to the Standing Committee to fill casual vacancies. Canon John Rees, Legal Adviser to the ACC, was asked to join the meeting and to advise.

Question 1: Did the Standing Committee follow the correct criteria when replacing Ms Nomfundo Walaza at the December 2009 meeting?

Canon Rees noted that Ms Walaza was a lay member from the Anglican Church of Southern Africa and had tendered her resignation just ahead of the December 2009 meeting of the Standing Committee. While the Provinces' approval of the new ACC Constitution had been reported to ACC-14, it had not been formally registered by the Charity Commission of England and Wales at the time of the December meeting.

This meant that the former ACC Constitution still applied at that time and the casual vacancy arising from the resignation of Ms Nomfundo Walaza should therefore have been filled with a person of the same order, namely a lay person. However, according to the new ACC Constitution, now formally approved and registered with the Charity Commission, the Committee could choose to ratify the selection of Canon Trisk to fill the vacancy, or could select another candidate.

After some discussion regarding the need to seek a balance in membership of area, order and gender, the Standing Committee resolved as follows:

**Resolution 2: Appointment of new member**

**That the Standing Committee appoints the Revd Canon Janet Trisk of the Anglican Church of Southern Africa to the vacancy that currently exists in the Committee.**

Canon Trisk joined the meeting at this point and was welcomed by the Chair.

Question 2: Whether, having been consecrated bishop, Bishop Ian Douglas ceased to be eligible to serve on the current Standing Committee.

Canon Rees advised that because Bishop Catherine Roskam had ended her term as The Episcopal Church's bishop representative at the last ACC meeting in Jamaica (ACC-14), Bishop Ian Douglas's election by TEC's Executive Committee to that position, following his consecration, had been in order. Bishop Douglas' election did not constitute a fresh appointment and would not extend his period of service as ACC member.

During the ensuing discussion it was affirmed that there was no irregularity and that Bishop Douglas remained eligible to serve on the Standing Committee.

A further question arose: in instances where Provinces were entitled to three members on the ACC (lay, clerical, and bishop), would a member of the ACC who changed order - from lay to ordained, or ordained priest to bishop - cease to be eligible for membership? Clarification was needed in case the situation should arise.

**Resolution 3: Clarification of eligibility for ACC membership after change of order**

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

- i. 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 changes order - from lay to ordained, or ordained priest to bishop - ceases to be eligible for membership**
- ii. present his findings to the Standing Committee at its next meeting.**

Question 3: What criteria should the Standing Committee follow in electing a member of ACC to replace Bishop Azad Marshall?

The Secretary General proposed criteria for consideration when seeking to fill a vacancy: regard for regional diversity, and a balance of representation between clergy and laity and between the genders. The Standing Committee agreed with these criteria. For information, a list of the present ACC members with area and order noted, and meetings attended, was distributed to the meeting.

**3.2 Resignations from membership of the Standing Committee**

In January, Bishop Mouneer Anis had written to the Primates and Moderators and the members of the Standing Committee to submit his resignation from the Standing Committee. Archbishop Williams' statement in response to Bishop Anis' resignation was in the public domain. His place was now taken up by Bishop Paul Sarker.

With Archbishop Williams' permission, copies of Archbishop Henry Orombi's letter dated 9 April and addressed to the Archbishop of Canterbury, resigning from the Standing Committee, were distributed to members for reading.

Canon Kearon read out Archbishop Justice Akrofi's letter addressed to the Secretary General, resigning as an alternate to Archbishop Orombi.

With Archbishop Williams' permission, Canon Kearon read out a letter from Bishop Marshall dated 17 June, addressed to the Archbishop of Canterbury, resigning from membership of the Standing Committee. His resignation from the ACC was implicit but not stated.

The Standing Committee noted and expressed regret at the resignations of Bishop Mouneer Anis, Archbishop Henry Orombi, Archbishop Justice Akrofi (as alternate to Archbishop Orombi) and Bishop Azad Marshall; their voices were missed and the work of the Standing Committee was diminished when it lacked full representation.

Archbishop Williams had written to Archbishop Orombi, Bishop Mouneer and Bishop Marshall expressing his own regret.

### **3.3 Standing Committee Vacancy**

The Vacancy on the Standing Committee resulting from Bishop Azad Marshall's resignation was discussed. The meeting considered the present balance of area, order and gender and decided that the Revd Maria Christina Borges Alvarez should be invited to serve - a woman priest from Latin America, a region which was at present unrepresented. [The Revd Maria Borges Alvarez subsequently accepted the nomination.]

## **4. Guidelines for Meetings**

Copies of the Guidelines for meetings of the ACC were distributed to the meeting. Canon Rees explained that these had been produced partly in response to a concern expressed during the Lambeth Conference 1998 that meetings of Anglican Instruments had an overly western parliamentary approach. The guidelines had been adopted by the ACC in Dundee in 1999. Canon Rees talked through each section of the guidelines, explaining their intentions. Under the new Constitution it was open to the Standing Committee to adopt the guidelines for the conduct of its own meetings.

### **Resolution 4: Guidelines for the conduct of Standing Committee meetings**

**That the Standing Committee affirms for the conduct of its own meetings the guidelines adopted by the Anglican Consultative Council during ACC-11 in 1999.**

## **5. Recent Developments in the Anglican Communion**

### **The Archbishop of Canterbury's Proposals from his Pentecost Letter**

(a) Ecumenical Dialogues: In his Pentecost Letter to the Anglican Communion, the Archbishop of Canterbury proposed that:

'...members of such Provinces – Provinces that have *formally*, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently affirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) – should not be participants in the ecumenical dialogues in which the Communion is formally engaged.'

Appointments of members of ecumenical dialogues and of standing commissions were made by the Secretary General in consultation with the Archbishop of Canterbury (appointments of Chairs were made by the Archbishop of Canterbury in consultation with the

Secretary General), and so the Secretary General had written to six members of The Episcopal Church who were serving on ecumenical dialogues on behalf of the Communion to withdraw their membership. He had also written to the Primate of Canada asking whether the House of Bishops or General Synod had authorised blessings of same-sex unions in that Province, and to the Primate of the Southern Cone asking about ongoing interventions by his Province into others, and whether they would cease by November next. A response had been received from Canada confirming that no formal action had been taken by their House of Bishops or General Synod.

(b) IASCUFO: In his Pentecost Letter to the Anglican Communion, the Archbishop of Canterbury proposed that:

‘...members of such Provinces – Provinces that have *formally*, through their Synod or House of Bishops, adopted policies that breach any of the moratoria requested by the Instruments of Communion and recently affirmed by the Standing Committee and the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) – serving on IASCUFO should for the time being having the status only of consultants rather than full members.’

The Secretary General had written to the member of IASCUFO from The Episcopal Church withdrawing her membership, and inviting her to serve as a consultant to the Commission.

The members of the Standing Committee discussed points (a) and (b). Expressions of both concern and commendation were voiced.

Expressions of concern included the following: an anxiety that the Archbishop of Canterbury had appeared to act unilaterally and, in the case of TEC, punitively; that the breadth of representation and Anglican expertise within the ecumenical dialogues was now reduced, in some instances at a moment when significant progress was emerging; that the distinction of ‘Provinces that have *formally*, through their Synod or House of Bishops, adopted policies that breach any of the moratoria’ meant that extra-provincial interventions that had occurred in *fact* were not being taken into account.

Archbishop Williams responded that he had not acted alone but had discussed the issue at length with the Secretary General. He had acted on the assumption that the authority that made an appointment could revoke an appointment. (Canon Rees confirmed that this assumption was correct.) He had taken account of the real and urgent difficulty of keeping alive, in the present circumstances, a number of ecumenical dialogues and inter faith relations to which the Anglican Communion was committed. Some dialogue partners were questioning the integrity of Anglican membership where individual members did not represent the accepted faith and order of the Communion.

Archbishop Williams did not accept the term ‘punitive’ in respect of his letter and reflected that if certain acts had particular consequences, then we said ‘this is where we are’. This was not punishment. The reference in his letter to Provinces that had *formally*, through their Synod or House of Bishops, adopted policies that breached moratoria had been written with forethought. The intention was to avoid acting on the anecdotal. Research was in hand to discover whether Houses of Bishops or General Synods had made formal provision or statements in respect of breaches of moratoria. Bishop Ian Douglas noted, as an example, that while there might be no resolution from the House of Bishops in Kenya in respect of consecrations of bishops in the USA, there was the fact. Archbishop Williams acknowledged this and was interested to clarify as a matter of principle whether an action, including a liturgical action, represented the formal policy of a Province.

Dato’ Isaacs welcomed the Archbishop of Canterbury’s actions but expressed dismay that the same action would be applied to the Southern Cone, where bishops were offering

oversight to dioceses in the USA, as to TEC where a partnered lesbian woman had been consecrated bishop. Dato' Isaacs further considered that it was not enough to act for the sake of ecumenical dialogue and inter faith relations; there was a need to heal the body. He queried whether members of TEC should also be withdrawn from other bodies, such as the Standing Committee.

Archbishop Morgan reminded that the Lambeth Commission, which he had served as a member, had been clear that there were three moratoria and that they should be treated in the same way. In any case, some members of the Standing Committee were elected by ACC, some by the Primates, so it had to be presumed that only those bodies could make decisions about their representatives.

Members of the Standing Committee continued to discuss developments in the Communion and a range of perspectives was heard and explored. Issues considered included: the hope that a 'third space' could be maintained where people could share their concerns and engage in a sustained and deeper way; the thought that the Anglican Communion was in a period of transition, and experiencing growth pains, to be navigated with charity, honesty and imagination; the danger of supposing we knew all truth; the fact that there are Anglicans who believe there is no biblical authority to justify the consecration of gay or lesbian persons; an uneasiness about absolute tests of orthodoxy, but also an uneasiness about initiatives and actions that widened the gulf between communities in such a way that they could not speak for one another or be responsible for one another.

Referring to the communiqué of the fourth Anglican Global South to South Encounter, Dato' Isaacs said that those who had met in Singapore had reflected that the time had come to take decisive action towards arresting the present situation and restoring the integrity and unity of the Communion. He said that Primates' communiqués over the years had been consistent in affirming Lambeth I.10, that the Lambeth Commission had spoken of walking apart; that the churches of the Global South did not wish to walk apart from the Communion, but wished to walk apart from TEC; that if TEC were not prepared to separate voluntarily, then a forced separation on a temporary basis would be a way forward.

Other members noted that the Global South could not be cast as a separate and political entity. Similarly it could not be said that TEC was of one mind. There was a plurality across the Communion with variety in every local church. To separate one Province would have profound effects on other churches with their variety and sometimes fragile unity. Reference was made to the parable of the wheat and tares in which Jesus seemed to be saying that separation looked easier than it was; you might be pulling up what God had planted. It wasn't about letting things run but trusting that the work of God was going on. Further reference was made to the Covenant which invited churches to reflect, study and pray, and asked churches in conflictual situations to engage in mediated conversations. Walking apart now would be to determine relational consequences before the work anticipated by the Covenant had been undertaken.

The meeting agreed to listen to the presentation of the Continuing Indaba project (agenda item 18) before deciding how to proceed. It was also noted that the Secretary General had written in his report (agenda item 7) about his experience at the June 2010 General Synod of the Anglican Church of Canada and that this might be helpful to the discussion.

(c) Standing Committee: The Archbishop of Canterbury's Pentecost letter continued:

'... I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Standing Committee. The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all

members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011.'

Discussion of this item was also held over, pending the report of the Continuing Indaba Project.

## **6. Chair's Report**

Bishop Tengtenga reported that he had taken a sabbatical and had been able to sit in on various conversations of The Episcopal Church, eg, the Anglican Communion Institute, and the Diocese of Dallas responding to the Covenant. Listening to the debate had been informative. He had attended Bishop Ian Douglas's consecration; he had been unable to participate fully which had been painful.

Bishop Tengtenga reflected on theological education in the Anglican Communion and how to use materials produced at the international level. He also welcomed the emergence of the global Anglican Relief and Development Alliance, a development bringing some excitement. The model of some churches was to operate as an NGO in development but the Anglican Communion was looking for a grassroots contribution from the churches.

Canon Paver thanked the Chair for all he was contributing to the life of the Communion.

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

In his report to the meeting, the Secretary General highlighted the work of Mission and in particular the Evangelism and Church Growth Initiative, the Anglican Relief and Development Alliance, and the Networks of the Anglican Communion. He reported on his formal visits to the Anglican Church in Aotearoa, New Zealand & Polynesia where he represented the Communion at events to mark the retirement of Bishop John Paterson, former Chair of the ACC, and to the Anglican Church of Canada where he attended General Synod. Canon Kearon had been particularly impressed by the Synod's use of an indaba process in its discernment of sexuality issues. He had added to his written report a note describing how the Diocese of Toronto had taken forward the Anglican Church of Canada House of Bishops' guidelines relating to same-sex relationships. Canon Kearon suggested that this be given further consideration.

He described how the Anglican Communion Office had engaged with the Canterbury Bishops' and Seminarians' courses, both held annually, and with a delegation from the Evangelical Lutheran Church of America led by its Presiding Bishop. Informal Talks with the Orthodox Churches, hosted by the Ecumenical Patriarch in Istanbul, had been another significant ecumenical event involving his own ministry as Secretary General.

Canon Kearon reflected that concerns around the functioning of the Primates' Meeting and the ACC were becoming increasingly focussed on the Standing Committee, and that the meeting might wish to consider how this might be addressed. During the subsequent discussion, some members expressed concern that the title 'Standing Committee of the Anglican Communion' could have unintended but unwelcome connotations. Section 4.2.2 of the Anglican Communion Covenant referred to 'The Standing Committee of the Anglican Communion, responsible to the Anglican Consultative Council and the Primates' Meeting', and thereafter referred simply to 'the Standing Committee'. It was recognised that the words 'of the Anglican Communion, responsible to the Anglican Consultative Council and the Primates' Meeting' were merely descriptive of the fact that the Standing Committee derived its authority from its responsibility to the two Instruments of Communion which elect its membership, and on whose behalf it acted. An explanatory note to this effect would be added as a footnote to the Covenant page of the Anglican Communion web site. It was decided that in future the Committee would simply be referred to as 'the Standing Committee' per the new Constitution. The Standing Committee was a nominated, elected

and representative body. While it was hoped that transparency, the posting of the Standing Committee minutes on the internet, sharing of information and encouraging conversation, would go a long way towards addressing any concerns, it was also recognised that the Instruments of Communion needed to build relationship in a way that engendered trust – a process not necessarily served by heavy committee structures.

Canon Kearon commented further on how the Diocese of Toronto, in the context of a wide spectrum of opinion, had taken forward the Anglican Church of Canada House of Bishops' guidelines relating to same-sex relationships. The Toronto College of bishops had decided to approach the issue of same-sex partnerships as a pastoral rather than a legislative issue, framed within the mission of the Church. This approach had led to a huge consensus of approval; among 400 clergy less than a dozen had objected to it – those who thought it went too far and those who thought it didn't go far enough. It was therefore seen to be an effective and useful way forward; it led to general assent. After some further discussion about this and similar processes in other Provinces and dioceses, the Standing committee resolved as follows:

**Resolution 5: Considering issues within a broad spectrum of perspectives**

- i. that the Standing Committee notes the Secretary General's report on the approach to same-sex relationships taken by the Diocese of Toronto, and in particular that the approach has won support across the wide diversity of perspectives within that diocese**
- ii. that the Standing Committee requests the Archbishop of Canterbury, in consultation with the Secretary General, to consider whether, and if so how, that approach might be shared more widely in the Anglican Communion.**

In the light of Canon Kearon's report, the question was raised whether the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) should be asked to reflect more broadly on the structures of the Instruments of Communion. This question was revisited later in the agenda after the Director for Unity, Faith and Order's report (agenda item 15) and the Standing Committee resolved as follows:

**Resolution 6: IASCUFO and its consideration of the Instruments of Communion**

**That the Standing Committee requests that that part of the Secretary General's report referring to the Instruments of Communion be conveyed to the Director for Unity, Faith and Order for consideration alongside IASCUFO's current work on the Instruments of Communion.**

**8. Report of the Anglican Observer at the United Nations**

The Anglican Observer at the UN, Ms Hellen Grace Akwii Wangusa, presented her report to the meeting. Detailing the role of the Anglican UN Office, its processes, its achievements and the challenges it faced, she described how the Office had represented the Communion and its Instruments at the UN by witnessing and sharing our values; speaking at UN sessions; submitting written statements; direct lobbying; facilitating visits of Anglican women to their national missions at the UN during sessions of the UN Commission on the Status of Women; coordinating a visit of the Archbishop of Canterbury to the UN; and by working strategically through partnership with UN and other agencies. The office had also brought deliberations of the UN to the Communion by reporting on policy discussions that had a bearing on its work; facilitating access by Anglicans to the UN; and by working with the Networks and taking part in the consultation process towards an Anglican Relief and Development Alliance which would serve as a locus for her in terms of gathering issues for advocacy. The Anglican Observer had continued to highlight specific issues such as the Millennium Development Goals; violence against women; human trafficking; the impact of

the financial and economic crisis; climate change and renewable energy and resources; agriculture and food; and the financing of development. Funding, staffing at the Anglican UN Office which largely relied on volunteers, and visa issues presented challenges.

Ms Wangusa also presented the report of the Anglican UN Office in Geneva, which comprised a voluntary committee headed by Main Representative Ms Claudine Haenni Dale who had been working more closely in collaboration with the Observer's Office in New York and with the Mission Cluster. Among recent activities, the Geneva Office had organised and hosted the Anglican Peace and Justice Network's triennial meeting in Geneva in March, and in May a consultation in Geneva at the request of the Steering Committee of the Anglican Relief and Development Alliance, in order that Committee members could meet partners from various faith-based humanitarian organisations and determine how an Anglican Alliance could bring added value and focus to faith-based relief and development work. The Geneva Office had also facilitated contacts between the World Student Christian Federation's Zimbabwe Advocacy coordinator and the ACO and Lambeth Palace with a view to enabling more coordinated advocacy in respect of Zimbabwe, and the challenges faced by its people and churches. Maintaining a consistency of work in Geneva remained a challenge in line with lack of funding for a permanent office.

Bishop Katharine Jefferts Schori suggested that the challenge of fundraising for the Geneva office could be referred to the Convocation of Episcopal Churches in Europe. Canon Kearon welcomed this suggestion. At present the ACC budget did not fund all the costs of the Anglican UN Office in New York and there was a need to consolidate and put that Office on a stable footing before thought could be given to funding the Geneva office. The Anglican Communion Fund had offered a grant of £10,000 provided the Geneva Office raised £20,000 from other sources.

During further discussion of the reports, Ms Wangusa explained that at present the ACC did not have formal 'observer' status but that an application was in process for this category. In response to a number of questions, she advised that an ecumenical working group had been set up, which included representation from the Roman Catholic Church. In terms of interface with the Communion, she made direct contact with Primates who identified delegates with appropriate knowledge and experience for specific UN events. Anglican delegates were required to bring information from their Provinces and from their governments.

The Standing Committee discussed conflict transformation, the church's role and its ability to act quickly, and the apparent loss of credibility of the UN's role in Sri Lanka. Ms Wangusa noted that conflict transformation was a process affected by different cultures and power dynamics, and could not be considered separately from resources. While it was easy to quantify service delivery it was more difficult to quantify conflict transformation. Ms Wangusa offered to take information from the Church of Ceylon to members of the Security Council. She would also encourage Anglicans to engage with their national governments in matters of advocacy. For example, the Anglican Church of Canada had been considering what it would present to this year's G8 summit (Canada would host). It was useful to see where meetings would take place and for the church in that area to respond.

The Standing Committee received the reports and expressed gratitude for the work of the Anglican Observer and for the staff and volunteers in New York and Geneva.

## **9. Finance and Administration**

Canon Elizabeth Paver, as chair of the Inter-Anglican Finance and Administration Committee, thanked the Consultant to the Finance and Administration Committee Mr Robert Fordham, and the Director of Finance Mr Andrew Franklin and staff at the Anglican Communion Office, for their work in finance and administration on behalf of the ACC.

The Inter-Anglican Finance & Administration Committee had met at St Andrew's House on 22 July 2010.

### **9.1 Report and Financial Statements**

Mr Fordham introduced the Report and Financial Statements for the year ended 31 December 2009. The text of the narrative section of the Report had been revisited and rendered more user-friendly. It spoke confidently of the work in hand and set out the details of the funds in the control of the ACC. Mr Franklin drew members' attention to the Balance Sheet and the Statement of Financial Activities, and talked through the figures therein.

It was noted that the lease of St Andrew's House would expire in 12 years' time. Canon Kearon would speak with the Bishop of London to discuss the possibility of an interim extension.

The Report and Financial Statements would normally be disseminated to members of the Standing Committee, to the ACC and to contributing bodies. Canon Paver asked if there might be other audiences for the report. In the light of the Standing Committee's attention to transparency, it was decided that the Report and Statements should be posted to the Anglican Communion web site.

#### **Resolution 7: ACC Report and Financial Statements for the year ended 31 December 2009**

**That the Report and Financial Statements for the year ended 31 December 2009 be adopted and signed by the Chair.**

### **9.2 Auditor's Report**

Mr Fordham introduced the 'Mazars Management Report to Anglican Consultative Council' dated 31 December 2009. The report included a summary of developments in the UK charity sector. Among these, Mr Fordham drew members' attention to the fact that UK charity law no longer presumed the public benefit of charities that aimed to advance religion or the relief of poverty. The ACC therefore had to set out why its activities were of public benefit. It wasn't sufficient to say that we were a church or Christian organisation.

### **9.3 Appointment of Auditor**

The Committee noted that it was good practice on a regular basis to go to tender for auditors. The Finance and Administration Committee recommended that Mazars be appointed as auditor for the year ending 31 December 2010. This was agreed.

#### **Resolution 8: Appointment of Auditor**

**That the Standing Committee appointed Mazars as Auditor for the year ended 31 December 2010.**

### **9.4 ACC Governance Arrangements**

Mr Fordham introduced a first draft document headed 'ACC Governance Arrangements'. This was discussed. It was suggested that the next level of consideration could look at including the requirement of a register of interests. Other linguistic revisions were noted. The document would be revised and brought to the next meeting.

The Finance and Administration Committee recommended that the Standing Committee undertake a strategic planning exercise for the functioning of the Standing Committee in serving the larger body, the ACC. It was recognised that such an exercise would be broad-based and therefore a significant process. It was emphasised that this was a matter for the

ACC itself. However, the Standing Committee could consider what the process might look like, bring this to ACC-15, and invite the ACC to commit to the process or not.

### **Resolution 9: Strategic review and planning process**

#### **Noting the Secretary General's report and IASCUFO's current work concerning the Instruments of Communion, the Standing Committee**

- i. requests a proposal at its next meeting for a strategic review and planning process relating to ACC membership and meetings and Standing Committee structure and operation**
- ii. appoints the following persons to prepare the proposal: Ian Douglas (convener), James Tengatenga, Robert Fordham and the Secretary General.**

### **9.5 Inter-Anglican Budget Contributions**

Mr Fordham introduced a list of figures relating to Inter-Anglican Budget contributions. Contributions requested for 2010 totalled £1,616,300; the latest forecast for actual contributions was £1,166,198. This was an improvement on what had been forecast six months previously. Those Provinces which had not yet made a contribution would be contacted.

### **9.6 Anglican Consultative Council Financial Projections 2010**

Mr Andrew Franklin presented up-dated financial projections for the year ending 31 December 2010 together with explanatory notes where the projections differed from the original forecast communicated to members in December 2009. He observed that expenditure was being tightly controlled. The up-dated projections were noted by the Standing Committee.

### **9.7 The Lambeth Conference Company**

Mr Franklin reported that the debt from the Lambeth Conference had continued to reduce and stood at £140,000 at the end of 2009.

The Directors of the Lambeth Conference Company were beginning to plan a financial approach for the next Conference and proceedings were on target from a structural perspective. The premise was that a Spouses' Conference could not be funded. A fund had been set up to resource training for leadership among bishop's spouses around the Communion. The need for such training had been identified during the 2008 Lambeth Conference.

### **9.8 New Company Registration – Constitution**

Canon John Rees guided the Standing Committee through the new Constitution of the Anglican Consultative Council as registered with the Charity Commission for England and Wales. The process of revision had begun in 1999 at ACC-11 in Dundee. In 2002 at ACC-12 in Hong Kong a drafting body had taken on the work of producing a text to present to ACC-13 in Nottingham. At the end of that meeting the text was disseminated to the Primates and provincial bodies. Some revisions had been required following changes in British law, and a final text had been produced. This text was now before the meeting and was available on the Anglican Communion web site.

In relation to paragraph 5.16 of the new Constitution, 'To make rules and issue guidelines for the better conduct of its business and to repeal or amend the same from time to time', it was noted that the Standing Committee had already affirmed the Guidelines for Meetings of the Anglican Consultative Council as adopted by ACC-11 in 1999. More formal rules of procedure might not be desirable since chairs of meetings needed to have some flexibility. The Standing Committee could draw from the guidelines of the Charity Commission. The

Charity Commission produced booklets [copies of these were later distributed] and had material on-line with general guidance about the duties of trustees, etc. This was agreed as a way forward.

#### **Resolution 10: Constitution of the ACC**

**That the Standing Committee requests the Secretary General to send copies of the new Constitution of the Anglican Consultative Council to all Provinces so that they are fully aware of the Constitution as it now stands.**

### **9.9 Archives**

The first large-scale meeting handled by the ACO took place in 1978. After 30 years we were obliged to make archives available to the public. The Church of England Record Centre housed documents of the Church of England, the Archbishop of Canterbury, the British Council of Churches and other organisations. Canon Kearon had been in touch with the Director of the Record Centre. If ACO archives could be stored at the Centre, there would be a financial implication. Canon Kearon was asked to continue with the investigations.

## **10. Business Matters**

### **10.1 Vacancies: Anglican Communion Fund Trustees**

The Archbishop of Canterbury's Anglican Communion Fund and the related Anglican Investment Agency met once a year at Lambeth Palace to respond to grant applications from around the Communion. The chair of the Finance and Administration Committee (currently Canon Elizabeth Paver) was an *ex officio* trustee of the Fund. The Standing Committee was requested to appoint one member of the Standing Committee and two members of the ACC as trustees to serve for a period of three years.

#### **Resolution 11: Anglican Communion Fund**

**That the Standing Committee**

- i. requests Canon Elizabeth Paver to serve the Anglican Communion Fund both as ex officio trustee and as the Standing Committee member trustee**
- ii. re-appoints Mr John Stuart (Scottish Episcopal Church) as ACC member trustee**
- iii. appoints Bishop James Tengatenga (ACC chair) as ACC member trustee.**

The Primates' Standing Committee was invited to appoint two Primates as trustees. The primatial members present took note of the request, would take it forward, and advise the Secretary General of the Primates' Standing Committee's decision.

### **10.2 ACC-14 Report**

The published version of the ACC-14 report would be available in the near future.

### **10.3 ACC-15: Update on Planning**

The Secretary General described his informal meeting in Aotearoa New Zealand with the Primate, Archbishop William Brown Turei, Archbishop David Moxon and a number of people from the Province who had been involved in previous ACC meetings, including Bishop John Paterson. October/November 2012 were suggested as a time frame for ACC-15, and the strong mission theme of ACC-14 enriched by Bible studies and worship resourced locally had been identified as important elements to take forward into ACC-15. (That the timing of the Bible studies during ACC-14 had proved challenging would be taken into account.) A

Planning Committee, chaired by Bishop Paterson, had since been formally appointed. ACC-15 would take place in the cathedral in Auckland. The neighbouring Bishop's House and a hotel close by would provide facilities and accommodation.

Canon Kearon proposed a process for planning the agenda of ACC-15, and this was discussed and agreed.

#### **Resolution 12: Planning of ACC-15**

**That, as a process for supporting the planning of ACC-15, the Standing Committee requests**

- **the Secretary General to prepare a draft contents list for the agenda**
- **Mr Stephen Lyon to assist with the meeting process**
- **the Standing Committee Vice Chair to attend some of the internal meetings**
- **that a draft agenda be produced for consideration at the Standing Committee meeting in mid 2012.**

#### **11. The Anglican Consultative Council, the Primates' Meeting and the Standing Committee**

In February 2009 the Primates' Meeting had requested an increased number of Primates in the membership of the Standing Committee. In May 2009, during ACC-14, the Anglican Consultative Council considered this, and in turn requested that an equal number of non-primatial Standing Committee members be included as non-voting participants in the Primates' Meeting, (ACC Resolution 14.38(b)).

To proceed with these requests would require:

- i. a change to the Constitution of the ACC with reference to the number of Primates who are *ex officio* members of the ACC and of the Standing Committee
- ii. a request to the Primates' Meeting to include members of the Standing Committee among its members

Further to the discussion at the Standing Committee meeting of December 2009 and Resolution 5 from that meeting,<sup>1</sup> the Secretary General had proposed the following:

- a) that the Standing Committee propose to the next meeting of the ACC that the Constitution of the ACC Schedule of Membership (e) be altered to read 'Nine Primates' instead of 'Five Primates' and that consequent changes be made
- b) that the Secretary General convey to the next Primates' Meeting the ACC request that an equal number (9) of non-primatial members of the Standing Committee be included as non-voting participants in the Primates' Meeting

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<sup>1</sup> Resolution 5: Number of Primates attending the ACC Meeting

That the Standing Committee of the Anglican Communion requests the Secretary General, in conjunction with the Finance Committee, to respond to the request of the Primates on the increase of up to eight, by formulating a proposal for consideration by ACC-15, and to request 'a draft proposal for consideration' by the next Standing Committee meeting.

The draft proposal is to consider the following:

- i. Financial implications and funding options
- ii. Balance of Primates and non-primates at the meeting
- iii. Geographical representation
- iv. Balance of lay, clergy, bishops and primates.

- c) that the financial implications of this be discussed by a future Finance and Administration Committee, and brought to a subsequent Standing Committee meeting.

Canon Kearon and Mr Fordham on behalf of the Finance and Administration Committee now reported the financial and other implications of Standing Committee resolution 5. It was estimated that attendance at a Standing Committee meeting would cost approximately £1,200 per person (with a similar cost for attending the Primates' Meeting). This would have to come out of existing Standing Committee resources.

The Standing Committee noted the potential costs involved and discussed the balance and geographical spread of its present and potential membership. Members agreed to proceed as follows:

### **Resolution 13: Request from the Primates' Meeting 2009**

#### **That the Standing Committee**

- i. notes the request from the Primates' Meeting 2009 to increase from five to eight the number of Primates on the Standing Committee**
- ii. affirms that the proper body to make a decision about this request is the ACC**
- iii. without expressing a view for or against the request asks the Legal Adviser to draft constitutional changes to implement the following structure for the Standing Committee for consideration at the next Standing Committee meeting and eventually by ACC-15:**  
  
**The President**  
**The Chairperson**  
**The Vice-chairperson**  
**Eight Primates**  
**Eight other Trustee-members (non-Primates)**
- iv. requests the Finance and Administration Committee to advise on the financial implications of this proposal**

As requested in Resolution 6 of the Standing Committee's December 2009 meeting,<sup>2</sup> the Secretary General would convey to the next Primates' Meeting the ACC's request that an equal number of non-primatial members of the Standing Committee be included as non-voting participants in the Primates' Meeting.

### **12. The Lambeth Conference Company: Report from the Secretary General**

Canon Kearon presented his report to the meeting. The report reminded members of the background to the Lambeth Conference Company and of the Ormerod Report which had been commissioned by the Church of England's Archbishops' Council and Church Commissioners and had considered both the financial management of the 2008 Lambeth Conference and options for managing the financing of future meetings of the Lambeth

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<sup>2</sup> Resolution 6: ACC Members' Participation at the Primates' Meeting

That the Secretary General be requested to refer ACC-14.38 to the Primates' Meeting, and if the Primates' Meeting agrees in principle to include non-primatial members of the Standing Committee as non-voting participants in the Primates' Meeting, then the Secretary General be requested to refer to the Finance Committee the question of funding such participation, for report to the Standing Committee.

Conference. The Standing Committee had discussed the Ormerod Report and its recommendations during its meetings of April 2009 and December 2009, and had expressed a number of concerns. The Secretary General's report now before the meeting responded to these concerns with a number of recommendations relating to the appointment of the Chair and Directors of the Lambeth Conference Company and the Chair of the Lambeth Conference Design Group, and commending a number of recommendations from the Ormerod Report as representing good practice.

This was discussed. Canon Kearon further reported that the Archbishop of Canterbury, in consultation with himself, had nominated Professor Michael Wright as Chair of the Lambeth Conference Company. A brief biography for Professor Wright was circulated to the meeting.

#### **Resolution 14: Lambeth Conference Company**

##### **That the Standing Committee:**

- i. welcomes the report of the Secretary General on the Lambeth Conference Company and the overall direction contained therein**
- ii. invites the Directors of the Lambeth Conference Company to give further consideration to the involvement of the Standing Committee in the appointment process in line with the recommendations of the ACC's auditors**
- iii. welcomes the nomination of Professor Michael Wright as Chair of the Lambeth Conference Company.**

#### **13. Mission Cluster**

The reports of the Mission Cluster were presented by the Director for Mission, the Revd John Kafwanka, Projects Officer, Mr Stuart Buchanan and Networks Coordinator, the Revd Terrie Robinson.

Mr Kafwanka explained the purposes and parameters of the Mission Cluster and made clear that it embraced the work of the Anglican Office of the United Nations in New York (see agenda item 8), as well as the Revd Rachel Carnegie and Miss Helen Stawski based at Lambeth Palace. The Cluster provided an opportunity for the sharing of ideas and information, and for mutual collaboration and support, to make staff more effective in serving the Communion. The work pursued within the Mission Cluster reflected the holistic nature of mission.

The various presentations of this session were followed by a series of questions to the Standing Committee in order to gain input from members on a number of issues.

##### **13.1 Evangelism and Church Growth Initiative**

Mr Buchanan reported that the Evangelism and Church Growth Initiative (ECGI) core group had met in January in Woking, England. It had nine representatives, all mission practitioners, covering specific regions of the Anglican Communion and three 'global representatives'. The meeting had been chaired by convener Bishop Patrick Yu. Sadly the deputy convener Bishop Ng Moon Hing had remained in Malaysia because of the firebombing of churches in his Diocese. Bishop Moon Hing would host the next meeting of the core group in February 2011. It would be linked to a provincial gathering in South East Asia, deliberately seeking to tie in to local work.

The ECGI was seeking to enable sharing of experience, information and other resources among members of the Anglican Communion, not least through gathering resources on-line

and distributing an ECGI quarterly newsletter. A bumper edition of the newsletter would be published in September.

All those who registered with the ECGI were added to the ECGI mailing list and given the name of the regional representative to whom they could relate. The core group was keen to attract more registrations, particularly from those actively engaged in this area of work.

A particular focus of the ECGI was 'Reaching the Unreached', not only in areas where there was no Christian presence, but also where the 'unreached' were in our midst. The ECGI was seeking to map what was being done and what remained to be done, and to develop an Anglican strategy as requested by the Lambeth Conference. It was important to work ecumenically, but the core group was equally aware that Anglicanism, with its sense of order and structure in worship, and balance between word, worship, spirit and justice, had much to offer as well as receive.

Members of the Standing Committee were asked to consider two questions:

1. How can further ECGI registrations be encouraged within your province and the wider Communion?
2. What, from your Province's experience of reaching unreached people, could:
  - assist other Provinces as they attempt to reach those in their Province?
  - assist the Provinces of the Communion in reaching those outside of any Province?

The questions were discussed and a number of points raised. It was hoped that Anglicans at provincial, diocesan and congregation level would register with ECGI and suggestions were made as to whom could be approached. There was much to share, eg, Fresh Expressions which now had an international reach; the experience and resources of the Episcopal Partnership for Global Mission; Pioneer Ministries in the Church of England which represented a model for the formation and training of leaders who had a particular vocation and skills for evangelism. There were also ecumenical resources and journals that regularly featured articles on church growth. Ecumenical cooperation was important. In some 'unreached' areas Christian groups, or Christian and other faith groups, were competing with each other. Members also observed that there were particular sensitivities around evangelism in certain contexts if it were separated from the broader concept of mission, for example, where Christians were in a minority and needed to engage creatively with people of other faiths.

It was recognised that electronic communication was not universally available and that the registration process for printed materials could go through provincial offices of mission and evangelism for wider distribution.

Members reflected that worship was an important aspect of evangelism where it was undertaken with conviction and passion, and intellectually stretching, in a way that challenged heart and mind. The role of cathedrals was noted here. Empowering individuals to live out relational evangelism as part of their baptismal vocation was also noted as important.

### **13.2 Anglican Relief and Development Alliance**

Mr Kafwanka introduced this section of the Mission Cluster report noting that the Revd Rachel Carnegie and Miss Helen Stawski had contributed towards putting together the presentation but were unable to be present at the meeting. Since the previous presentation to the Standing Committee in December 2009, a concept document for the Alliance had been sent to Provinces, dioceses and other institutions with a request for feedback on what the Alliance might look like. Additionally, there had been engagement with ecumenical

partners. The responses received from the Communion to this document were not as extensive as had been hoped, but provided an indication of the issues of concern such as: avoiding a top heavy structure; embracing grass root interests and participation; the challenge of membership fees; and potential competition with ecumenical bodies. A consultation meeting had taken place in July hosted at Lambeth Palace by the Archbishop of Canterbury, which gathered people from a considerably wider range of Provinces than the earlier Alliance meeting in 2009. During the consultation short and long term goals were discussed. The short term tasks identified included: setting up a secretariat; raising awareness in the regions of how the Alliance would develop and add value; devising a plan for regional consultations; promote the Alliance in international forums (eg, the 2011 Asia Conference on HIV). Long term tasks were identified as: mapping existing resources and strengths; creating tools for capacity building; developing theological resources around holistic mission; developing a communications strategy.

The Standing Committee was asked to consider three questions:

1. What can your Province gain from the Alliance?
2. What can your Province contribute to the Alliance?
3. What will you, and your Province, do to promote the vision behind the Alliance?

During the discussion that followed, various issues were clarified. The Alliance would not be an entity in itself and in competition with organisations such as Christian Aid. Rather it would have a coordinating and capacity-building role, and would be in a good position to facilitate collaboration with ecumenical organisations and partners. It would also serve to remove any competition among Anglican agencies. Funding for the core work of the Alliance had been secured for the initial three years through the generosity of the Lambeth Partners who supported the ministry of the Archbishop of Canterbury. This would enable the formation of a secretariat potentially comprising two to three people including a communications person.

Further to the initial concept document for the Alliance, a report would be produced distilling the results of the consultative document and the work of the July consultation. In supporting the work of development, it was anticipated that the Alliance would have a role in promoting bottom-up, strengths-based, rather than top-down solutions. The Church of Ceylon, for example, could share its experience of post-conflict healing and reconciliation ministry and cooperating with other faiths. It was hoped that the work of the Alliance would improve Anglican advocacy, rooting it in local insights, and it would seek to rectify the bias among some governments and NGOs against working with faith-based organisations.

### **13.3 Young Anglican initiative at the Edinburgh 2010 Centenary Conference**

The Revd John Kafwanka and Mr Buchanan reported that the Anglican Communion had taken seriously the desire of Edinburgh 2010 to ensure that participation in the Conference included young people. With the express intention of investing in young leaders in our Communion, Provinces had been asked to nominate young people who were already showing the potential for inspirational leadership in mission. Thus, six young people were drawn together to represent the Communion at Edinburgh 2010. It was notable that beyond the Anglican delegation, there were few young participants. Many had acknowledged with gratitude the Anglican Communion's distinctive contribution to the Conference.

The Anglican delegation benefited from a pre-Conference hospitality initiative generously organised by the Scottish Episcopal Church, and a post-Conference programme in London organised by the Mission Department.

The Anglican team had identified a number of themes that emerged during Edinburgh 2010. These included the issue of power, especially within churches, among countries and regions, and in relation to indigenous people – that it was important to foster power which

empowered the powerless rather than sought to dominate. It was clear that the mission scene had changed dramatically; mission was no longer understood simply as 'sending' or 'receiving' but as sharing and collaboration. Every part of the Communion was gifted and could both give and receive.

Members of the Standing Committee were asked to reflect on the following questions:

1. Given the experience within your Province, how can your Province and the Communion invest in future Anglican mission leaders, to build upon their energy, vitality, ability and creative approach to diversity?
2. How can the Communion develop an Anglican understanding of power, including the use of jargon, and words that imply that some are *givers* and others *receivers*, so that power can be used for the empowerment of others?

During the discussion a number of events linked to the centenary of Edinburgh 1910 were noted, including the Third Lausanne Congress on World Evangelization scheduled for October 2010 and the 'Changing Contours of World Mission and Christianity' event in Boston USA in November which would particularly involve seminary students and faculty.

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

Mrs Robinson reported on behalf of the Networks. She initially drew attention to a number of overarching issues: the importance of good communication, within Networks, among Networks, and into the wider Communion; the need for good leadership arrangements in terms of animating the Networks; the challenge of finding funding for any activities beyond electronic networking; and the value Networks involved in advocacy placed on the office of the UN Observer in New York and the Anglican Main Representative in Geneva. The Networks would also be both a resource to, and beneficiaries of, the emerging Anglican Alliance for Relief and Development.

Mrs Robinson commended the written reports of the Networks to members of the Standing Committee and highlighted particular developments and events for each one.

The Anglican Communion Environmental Network (ACEN) continued to share information about the greening of our churches and communities; and how Provinces and dioceses were responding to the impact of climate change. Provinces such as Bangladesh and Kenya had much to teach the rest of Communion. Faith communities needed to be a key voice in the global debate. Anglicans had been represented at the 2009 session of the UN Climate Change Conference in Copenhagen, and ACEN members were already planning towards the 2010 session in Mexico and the 2011 session in Johannesburg, South Africa. ACEN planned to gather in Peru mid 2011 and had some robust fund-raising to do.

The Anglican Refugee and Migrant Network had held an initial, regional consultation in Hong Kong and had agreed next steps. A coordinator would be in post by the end of the year, based in Hong Kong.

The Revd Paul Holley had now taken on full-time the role of Coordinator for the Anglican Health Network (AHN). The launch of its micro health insurance pilot scheme in the Diocese of Dar es Salaam, developed in partnership with MicroEnsure, was scheduled for the end of the year. In consultation with the World Health Organization, AHN was planning an Anglican health assets database.

The Anglican Indigenous Network (AIN) had welcomed the formal repudiation of the Doctrine of Discovery by both the Anglican Canada of Canada and The Episcopal Church, and also the formalising of a self-determining national indigenous ministry by Canada's General Synod in June. AIN would next gather in 2011 in Sydney, Australia, when Canada's Ms

Donna Bomberry would properly take on the role of General Secretary to the Network, taking over from Mr Malcolm Naea Chun.

In March the Anglican Peace and Justice Network (APJN) had gathered provincial representatives of 25 Provinces in Geneva in order to build capacity for effective advocacy. A representative of the Old Catholic Churches of the Union of Utrecht had attended. The Communion's Main Representative in Geneva, Ms Claudine Haenni Dale, had lined up senior speakers from a number of UN agencies, the Lutheran World Federation, the World Council of Churches, the International Catholic Migration Commission and the Quaker UN Office. Participants had attended a session of the Human Rights Council. A new Steering Group with regional representation was elected and priority issues had been set for the years ahead. APJN hoped that some Provinces would be able to send delegates to the International Ecumenical Peace Convocation in Kingston, Jamaica, 17-25 May, 2011, a culmination of the WCC Decade to Overcome Violence which had sought to strengthen churches' commitment to just peace and processes of reconciliation.

The Anglican Francophone Network continued to share French language news and information. It had disseminated translated materials for the Continuing Indaba project and was supporting efforts towards rebuilding the Episcopal cathedral in Port au Prince. The Network had plans for developing a website and regularly translating a digest of news into English for sharing with other parts of the Communion.

The International Anglican Family Network's most recent newsletters had focussed on 'Reconciliation and the Family' and 'The Family and Trafficking'. The latter aimed to build on the Anglican UN Observer's consultation on trafficking in Hong Kong. The Network was currently planning a regional Oceania consultation for grassroots practitioners, in Wellington, Aotearoa New Zealand, on 'Violence and the Family'. For this they were collaborating with the Family Centre in Wellington.

The International Anglican Women's Network (IAWN) had exchanged encouraging news from CAPA and from dioceses in India, Pakistan and Philippines, where women's training for leadership programmes had taken place. In March, a number of IAWN's provincial links were able to attend the 2010 session of the UN Commission on the Status of Women (UNCSW) in New York and take part in the Anglican Observer's training for advocacy programme. It was vital that those Provinces sending women to UNCSW should provide them with a mechanism for reporting back and contributing into the life of the church back home. IAWN was presently looking towards the annual 16 Days of Activism against gender-based violence, 25 November to 10 December.

The International Anglican Youth Network steering group would meet in October in Mexico to review its leadership and vision for the future. A regional gathering was planned for Asia in 2011.

Recent newsletters of the Colleges and Universities of the Anglican Communion (CUAC) had focused on the aftermath of the earthquake in Haiti, and on environmental education. CUAC had offered to be a conduit for support, both financial and academic, for the rebuilding of the Episcopal University and the theological seminary in Haiti. After many years of service, the Revd Dr Donald Thompson would retire as CUAC's General Secretary early in 2011 and his successor was being sought. CUAC was planning its next triennial international conference for May 2011 at the University of the South in Sewanee, Tennessee, theme: 'Sustainability: A New Context for Higher Education'.

The Safe Church Consultation did not fall into the category of 'Network', but so far had extended its range to Aotearoa, NZ & Polynesia, Australia, Canada, England, Ireland, the Scottish Episcopal Church and TEC, and reported to the ACC and Standing Committee. Its participants held regular teleconferences, had agreed a mission statement, and were

planning a conference for June 2011 in Victoria BC, Canada, entitled 'Partnering for Prevention: Addressing Abuse in our Communion, with our Communities'.

Mrs Robinson gave some background to two questions which she invited the Standing Committee to consider. First, the Women's, Peace and Justice, Indigenous and Family Networks, and the Anglican Observer had lifted up the eradication of violence against women as an urgent Gospel issue. Gender-based violence was universal and involved domestic violence, trafficking, the rape and multiple rape of women and girls in conflict and post conflict situations, and more. Its eradication needed the attention of men as well as women; it needed transformed communities. Second, the existing guidelines for Networks had been endorsed by the ACC in 1996. They focussed on accountability and fund-raising protocol but did not set out a framework for a network as a community of practice or thematic interest.

Question 1: Successive ACCs and Lambeth Conferences have passed resolutions on the eradication of violence against women. What steps might now be taken by the Anglican Communion at an international level to build on these resolutions and encourage practical initiatives to restore right relationship between men and women, boys and girls, in our communities?

Question 2: Would the Standing Committee be content to see a new set of guidelines, developed in consultation with the Networks, for consideration by ACC-15, with the aim of enhancing a common understanding of the nature and value of the Networks and to encourage the churches of the Communion to support and benefit from their existence?

During the discussion in respect of Question 1, members reflected on a number of ways forward including: consideration of the issue at the Primates' Meeting potentially with a view to releasing a statement; the drawing together of a primer setting out the distinctive Christian perspective; promoting existing Anglican and ecumenical resources, eg, the contextual Bible studies developed by the Ujamaa Centre in Southern Africa, WCC materials, etc. It was noted that there was an interface here with the Safe Church Consultation and that the forthcoming CAPA bishops' conference in August might provide an opportunity to highlight the issue.

In respect of Question 2, members of the Standing Committee agreed that new guidelines for Networks would serve well. It was suggested that a possible solution to the challenge of fund-raising might be to extend the practice of one Province supporting a particular Network (as was the case with Hong Kong Sheng Kung Hui and the Anglican Refugee and Migrant Network) for a given period of time, while taking care that the Network remained globally 'owned'. Hosting of a Network by a large, well-resourced Anglican agency might also work.

The Standing Committee received the Mission Cluster reports and welcomed the move towards a significant focus on mission in the life of the Communion, giving visibility and integrity to the work.

#### **14. Network for Inter Faith Concerns (NIFCON)**

Mrs Clare Amos, Director for Theological Studies and Co-ordinator of NIFCON, was joined by the Revd Canon Guy Wilkinson, National Inter Religious Relations Adviser for the Church of England and Secretary for Inter Religious Relations to the Archbishop of Canterbury, and the Revd Rana Khan, Assistant for the International Inter Faith Dialogues and NIFCON Administrator.

Mrs Amos presented the report for Inter Faith Concerns and focussed on three elements: exploring Christian Zionism (cf resolution 19 of the December 2009 Standing Committee meeting which welcomed the offer to take forward a study of Christian Zionism); a set of

draft principles of advocacy; the activity of inter faith concerns and how it should be structured.

#### **14.1 Christian Zionism**

Mrs Amos explained that the term 'Christian Zionism' had a breadth of meaning, ranging from Christian sympathy with Jewish aspirations to 'be a free people living in our own land' (Israeli national anthem) to a particularly complex interpretation of scripture. It affected the lives of many in the Middle East, including Anglican Christians living there. Mrs Amos described how texts from the Old Testament and the Book of Revelation had been used to underpin particular understandings of Christian Zionism, and also referred to the thinking of contemporary Palestinian Anglicans such as the Revd Canon Naim Ateek. A study of Christian Zionism would be more than an academic exercise and would have to consider the following: the relationship between the Hebrew Scriptures and the New Testament; how Christians should use the Hebrew Scriptures; the relationship between Christianity and Judaism and how far the Bible could act as a guide for this; whether the Bible could be read allegorically and spiritually, or only 'literally'; how we understood the nature of biblical 'covenant'; and what it meant for Palestinians, particularly Christians, to live in a context so affected by Christian Zionism.

In discussion, members of the Standing Committee reflected that it would be interesting to hear more about the current views of Palestinian Christians on this issue. It would also be interesting to draw from the current debate of the issue in the USA and England. The Church's Mission to the Jewish People had an element of Christian Zionism in its thinking, and it was important to engage with that voice also.

Mrs Amos reflected that the State of Israel's approach to the churches was tolerable. There was economic hardship among Palestinian Christians, and so emigration continued. The community felt under threat. Bishop Jefferts Schori asked if there had been any response across the Communion to the Kairos Palestine document which had been met with a range of opinion within the Palestinian Christian community. Mrs Amos responded that it was being considered by a number of churches around the Communion. Canon Wilkinson explained that the document was the work of a group of theologians, one of whom was Anglican. It was not however a document of the churches; Bishop Suheil with other heads of churches had added their names to the foreword but distinguished between this and actually endorsing the document. For several years there had been a dialogue between the Archbishop of Canterbury and the Chief Rabbinate of Israel. It enabled conversation around fundamental questions, and meant that some things could be said together, eg, regarding the right of access of all faiths to the holy sites in Jerusalem.

#### **14.2 Draft Principles of Advocacy**

Mrs Amos and the Revd Rana Khan explained that in the light of events in August 2009 in Gojra, Pakistan, when Muslim extremists burned to death eight members of a Christian family and burned and looted many Christian homes, NIFCON had considered whether it would be useful to produce some principles of advocacy. A week prior to this meeting of the Standing Committee, a further incident had taken place where two Christian brothers accused of blasphemy were shot dead outside the courthouse in Faisalabad after a trial hearing.

The Standing Committee reviewed a draft set of principles of advocacy based on those developed by the Primates' Fund for Development of the Anglican Church of Canada, and comments included the following. The principles could potentially serve the Anglican Communion rather than NIFCON alone, in which case the process of their development would need broader input, attention to the views of those who might benefit from the advocacy of the Communion (including those living in minority situations), and review by the Primates and the ACC. Political contexts meant that strategies for advocacy might differ. The

language of solidarity, rather than 'taking sides' or 'taking care of our own' would be more appropriate.

Since the theme of advocacy featured in a number of reports to the Standing Committee, a cross referencing would be beneficial, for example with the Anglican Peace and Justice Network. Theological reflection also ran through the reports and should be coordinated and unified. Mrs Amos thought this could be a role for the Theological Cluster – assisting the development of theological reflection, with the input of expertise in particular areas.

### **14.3 Structuring Inter Faith Work**

Mrs Amos noted that engaging as Christians in a world of many faiths was being given increasing importance, and it was vital to ensure the most effective use of resources and make the most positive impact particularly in the co-working of ACO/NIFCON and Lambeth Palace in support of the ministry of the Anglican Communion and the Archbishop of Canterbury. Canon Wilkinson offered a brief overview of inter faith work currently undertaken. Globalisation was new and the ways in which religions related to each other locally, regionally and internationally, had a raised profile. There was an increase in inter religious dialogue and a realisation that it should and could be done.

NIFCON's work involved crisis response and solidarity questions around the Communion; offering documents such as 'Generous Love' into the reflections process of the wider Communion, etc. At the international level, the Archbishop of Canterbury had a particular role. The leaders of other religions, when looking to the Communion, wished to address 'someone'. This had led to dialogues, eg, with the Chief Rabbinate and the Al-Azhar dialogue. Dialogue was with the Archbishop but with wider Communion input. It was important to discern which international conferences and seminars should be attended and by whom. For example, was the Conference of Religious Leaders before each G8 meeting useful and, if so, in which ways? There were bridge-building seminars, eg, Hindu and Christian scholars coming together so that they came to know one another and could reflect together. Thus the work of the Archbishop of Canterbury and of the Communion were woven together. How could resources at Lambeth Palace and the ACO best be used? Did inter faith work need to be configured in a similar way to ecumenical dialogues which reported to the Primates and the ACC and where the Archbishop of Canterbury had engagements with church leaders but was not part of the ecumenical dialogues themselves?

Members of the Standing Committee discussed this and observed that: the ACO should offer a distinctive voice on behalf of the Communion alongside the Archbishop of Canterbury's personal convening role; each segment of work could be scoped and resources shared; the Lambeth Palace/ACO Review might assist the discussion.

Bishop Sarker reflected that in the experience of the Church of Bangladesh, relations between Christians and Muslims were best begun with a 'dialogue of life' rather than intellectual or theological dialogue. Thus trust was built up and then faith could be discussed.

The Standing Committee received the NIFCON report and expressed their appreciation.

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

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

### **15.1 The Anglican Communion Covenant**

#### **15.1.1 Progress of consideration by the Provinces**

Canon Barnett-Cowan reported that Korean, French, Spanish, Portuguese and Japanese translations were now on-line. A Kiswahili translation was on the way. The Iglesia Anglicana

de Mexico had formally adopted the Covenant. She was aware that a number of Provinces had a process in place. For example, the Anglican Church of Australia would discuss the Covenant at its General Synod in September. The Anglican Church of Canada was preparing study materials for the dioceses and the item was due back at Synod in 2013. The Church of England would debate the Covenant in November and then refer to the dioceses. It would come back to Synod in 2012. The Church of Ireland and the Scottish Episcopal Church were taking a process forward. The Anglican Church of Southern Africa would debate the Covenant in September. Bishop Jefferts Schori advised that TEC's Executive Council had commissioned a study guide and was inviting every diocese to respond to it. The findings of the dioceses would go to General Convention in 2012.

Archbishop Phillip Aspinall asked if IASCUFO had considered comments from the Global South regarding Section 4. Canon Barnett-Cowan responded that no formal request had been received from the provinces of the Global South. Archbishop Williams referred to the role of the Standing Committee in the outworking of the Covenant, and reflected that some questions needed addressing: how the Standing Committee, designated in the Covenant as the broker of decisions, might work actively with IASCUFO; and uncertainties around Standing Committee members whose Provinces hadn't signed the Covenant being adjudicators. Also, if the United Churches did not feel they could sign the Covenant given their particular character, was there another mechanism for them to live as closely as possible with other Provinces of the Communion? The resolution that sent the Covenant out to the Provinces had envisaged the first horizon as ACC-15. This wouldn't act as a decision-making body, but would see where we were. When enough Provinces had adopted the Covenant, then the Standing Committee could think about behaving as if the Covenant were in force, but even before then, if a Province that had signed the Covenant had a query then the Standing Committee would need to consider how the query might be handled. Canon Barnett-Cowan suggested that some hypothetical case studies might be useful.

#### **15.1.2 Request from the General Synod of the Anglican Church in Aotearoa, New Zealand & Polynesia**

The following resolution from the General Synod of the Province of Aotearoa, New Zealand and Polynesia had been received: 'The General Synod requests the Standing Committee of the Anglican Communion to obtain an opinion from the Legal Advisor to the Anglican Consultative Council and from the Chancellors and Legal Advisors Committee of this Church regarding the appropriateness of the provisions of Clause 4.2.8<sup>3</sup> of the proposed Covenant in relation to decisions regarding membership of the Anglican Consultative Council.'

The Standing Committee had received clarification from Canon John Rees about the scope of section 4.2.8 of the Covenant and in the light of this would ask for clarification from Aotearoa, New Zealand and Polynesia of their question. Canon Rees would communicate directly with the Provincial Secretary.

#### **15.2 Inter-Anglican Standing Commission for Unity, Faith and Order**

The Director for Unity, Faith and Order, the Revd Canon Alyson Barnett-Cowan, presented her report to the Standing Committee. The first part of the report concerned the work of IASCUFO which was being pursued electronically between meetings of the commission. The IASCUFO group working on the Instruments of Communion hoped to have a discussion paper ready for consideration at the next meeting of IASCUFO in Cape Town in November

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<sup>3</sup> '4.2.8 Participation in the decision-making of the Standing Committee or of the Instruments of Communion in respect to section 4.2 shall be limited to those members of the Instruments of Communion who are representatives of those churches who have adopted the Covenant, or who are still in the process of adoption.'

2010. In the second part of her report, Canon Barnett-Cowan described the current state of the five ecumenical dialogues in which the Communion was presently participating: Anglican–Roman Catholic dialogue; the International Anglican–Orthodox Commission for Theological Dialogue; the Anglican–Oriental Orthodox International Commission (currently suspended); the Anglican–Lutheran International Commission, and the Anglican–Methodist Commission on Unity in Mission.

The membership of the new Anglican–Roman Catholic International Commission (ARCIC III) would most likely be announced in Rome in November. Building on existing agreed statements, its mandate was ‘the church as Communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching’. The International Commission for Anglican–Orthodox Theological Dialogue would build on the work set out in the Cyprus Report, *The Church of the Triune God*. The Commission was looking at anthropological questions. The Anglican - Oriental Orthodox dialogue, if resumed, would discuss pneumatology. The focus for the Anglican–Lutheran International Commission was *Diakonia*. The Anglican–Methodist International Commission for Unity and Mission was exploring issues arising from regional agreements and conversations.

Canon Barnett-Cowan invited members of the Standing Committee to reflect on their own contexts in terms of ecumenical dialogue and how the Department for Unity, Faith and Order might assist that work.

Members of the Standing Committee subsequently discussed a number of related items including the reception of the work of ARCIC; the relationship of the work of the International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM) and ARCIC; the need for an accessible compendium of agreements reached by Anglican churches and other Christian traditions and for a glossary of terms such as ‘inter Communion’, ‘full Communion’, etc. Canon Barnett-Cowan reminded members of the Kyoto report of the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER), *The Vision Before Us*, which set out an overview of ecumenical engagement and agreements.

It was noted that Anglican–Moravian relations might emerge as an important discussion at international level, given TEC’s full communion agreement with the Moravians and the Church of England-Moravian ‘Fetter Lane Declaration’. IASCUFO might also look at dialogue with the Reformed Church, now that the Reformed Ecumenical Council had merged with the World Alliance of Reformed Churches. Members acknowledged that in many parts of the world the real ecumenical encounter at local level was with Pentecostal and new independent churches, and that there was a need to engage theologically and strategically with these. Canon Kearon and Canon Barnett-Cowan reminded members that the Conference of Secretaries of Christian World Communions now had Pentecostals among its membership, but suggested that it might be more practical to encourage national rather than international conversations. The Global Christian Forum involved conversation among the whole breadth of Christian faith; people told their faith stories and came to recognise each other as people of faith. The movement was creative, without infrastructure. The Revd Sarah Rowland Jones was the Anglican representative in the Forum.

The Standing Committee thanked Canon Barnett-Cowan, and received and welcomed the Report for Unity, Faith and Order.

## **16. Theological Issues**

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

Mr Stephen Lyon, Coordinator of ‘the Bible in the Life of the Church’ project, joined the meeting and presented the report of the project. The project’s steering group would meet in November and review the achievements to date of the regional groups. These groups were working in various ways but undertaking the same core task. The project hoped to produce a

report but also resources to help the Provinces, dioceses and parishes engage with the Bible more deeply. Two exercises had emerged seeking to encourage people to reflect on what influenced people in reading the Bible: (i) the Walter Brueggemann approach; (ii) personal influences on us when we read the Bible – questions developed by Southern Africa. The Standing Committee was invited to look at these resources and consider their content.

Mr Lyon drew members' attention to three items in his report. First, the gap between the projected budget and funds promised. Some Provinces had made a contribution, the first to do so being the Episcopal Church in the Philippines. The American Bible Society had offered to partner the project and would produce resources and web-based materials. Other Bible societies could be approached. Second, the Steering Group would need to choose a topic for Case Study 2 when it met in November (the topic for Case Study 1 had been the Fifth Mark of Mission). Third, the project was looking at what resources existed already but were not widely available, and would take steps to make these more accessible.

The Standing Committee thanked Mr Lyon and received the Report of The Bible in the Life of the Church.

## **16.2 Theological Education in the Anglican Communion (TEAC)**

Director for Theological Studies Mrs Clare Amos presented the report for TEAC which included three appendices: the Communiqué from the TEAC Steering Group which had met during Lent 2010; a draft outline of a modular course on Anglicanism, 'The Anglican Way'; Theological Education in the Anglican Communion: Article for the Theological Education Handbook.

Mrs Amos prefaced her report with an imaginative narration of the story of Jesus' encounter with the Samaritan woman at the well (John 4.5-4.2), distributed a number of pictures from different parts of the world illustrating the story, and asked members of the Standing Committee, 'What can we learn about theological education from the passage from John and the illustrations?'

After some discussion, Mrs Amos reflected that TEAC's steering group had understood the text to be strongly dialogical and with an element of mutuality. She suggested that 'prophetic dialogue' could be a paradigm for theological education and reflected further on the thinking of other theologians, educators and missiologists.

TEAC's future plans included: a consultation for principals of theological colleges in May 2011; the production of an e-learning course (possibly accredited by an academic institution) on 'The Anglican Way' for the Anglican Communion website; the building up of a network of provincial ministry training officers through contacts developed via the next Primates' Meeting and the consultation for principals of theological colleges.

In response to a query about how TEAC and CUAC related, Mrs Amos confirmed that she and CUAC's General Secretary were in touch with each other but that CUAC was primarily a network of colleges and universities with Anglican relationship rather than theological colleges. At ACC-14, a resolution had been passed in respect of collaboration regarding the development of contemporary Anglican Studies (resolution 14.14).

A number of sources of resource for the formation of theological educators and leadership of theological colleges were noted, including Emory University in Atlanta, the Lilly programme, and the Wabash Centre.

Mrs Amos was thanked for her presentation and the Standing Committee received the report for Theological Education in the Anglican Communion.

## **17. Communications Department**

The Director for Communications, Mr Jan Butter, presented his report to the Standing Committee. He had been in post for four months and was still in 'listening mode'. He was aware of gaps in Anglican communication at the international level and wished to support the Provinces who had much to communicate and much to hear. By telling the stories of what was happening, the Communications Department was supporting holistic mission through its support of the work of Anglican agencies; ecumenical relations; the Instruments of Communion; and the Networks. It also wished to support the Anglican UN Observer and be aware of key messages. The Department was faced with the challenge of developing a communications strategy within available resources. In August, Mr Butter would meet with a number of people in New York to consult and gain from others' experiences. He drew attention to the Anglican Communion News Service (ACNS) and the on-line subscription facility. He said that an aspirational shopping list for Communications would include a new web site and a top-flight communicator from and based in Africa who would be in touch with Provinces and dioceses, attend regional meetings, interview Primates, bishops, etc.

Members agreed that the web site provided a valuable central place for resources and that it should be developed in a framework of service to the Communion and promoted as such. Mr Butter stressed that on-line communication was only one channel of communication that the Anglican Communion needed to utilise to increase information flow. Others included printed material; text messages; radio, etc.

Mr Butter asked the Standing Committee to engage with three questions:

1. How would you go about finding the very best example of mission from your diocese?
2. How would you ensure that the majority of Anglicans in your country heard this information in an engaging way?
3. How would you ensure that the majority Anglicans in your neighbour's Province hear this information?

In discussion, members commented that: language and different idioms presented a significant challenge; telling our story was part of the apostolic ministry but there was a tendency to think that what we were doing wasn't worth communicating; focusing on the dioceses rather than simply the Provinces might be more meaningful; seminary students had organic networks that could be utilised; ACNS sign up lists could be made available to meetings of synods, houses of bishops, etc.

The Standing Committee thanked the Director for Communications and received his report.

## **18. Continuing Indaba**

The Director for Continuing Indaba, the Revd Canon Phil Groves reported on the Continuing Indaba project. The project was an exciting one, committed to mission, local and global. Conversation was vital to the task. Having conversation partners meant that people did not become isolated. Different narratives about Anglicanism had become evident and conversation could cross difference in a way that supported mission in the present, rather than when we had sorted out all our problems and become perfect.

Resource hubs had met in Kenya, Southern Africa, India, West Indies, England, the USA with people from Canada, and Hong Kong where young theologians were involved. Materials had been translated into languages other than English, but non-anglophone materials translated into English would also be valuable.

The Administrator for Continuing Indaba, Miss Angharad Parry Jones, spoke about the Continuing Indaba web presence at [www.anglicancommunion.org/ministry/continuingindaba](http://www.anglicancommunion.org/ministry/continuingindaba)

and hoped it would generate interest. All Continuing Indaba materials were on-line including video clips of people explaining what Indaba meant for them and for the Communion. There were also answers to some 'frequently asked questions'. The potential of Continuing Indaba was being turned into reality. Four pilot conversations among dioceses had been initiated and it was hoped that a fifth pilot conversation with African dioceses would be underway soon. An evaluation team had been appointed to measure progress.

During discussion of the report, Canon Groves confirmed that the Continuing Indaba project had emerged from the Listening Process, and resources from that process were still available on the Continuing Indaba website. However, the message from Provinces was that there were other pressing issues for discussion beyond human sexuality.

The Standing Committee welcomed and received the Continuing Indaba Report.

#### **19. Recent Developments in the Anglican Communion (continued from item 5 above)**

The Standing Committee returned to queries from earlier in the meeting which were held pending the Continuing Indaba report. Dato' Isaacs had asked if exclusion of members of TEC from ecumenical dialogues and IASCUFO should be extended to the Standing Committee and the Instruments of Communion, and this was discussed further.

Dato' Isaacs said that he wished to speak on behalf of conservative orthodox Anglicans and appealed to TEC members of the Standing Committee to respect the feelings of the majority of Anglicans. Bishop Jefferts Schori responded that people in TEC had made decisions in what they believed were faithful and biblically sound ways. She said it was difficult to explain to members of TEC why it was the only Province currently in focus, since extra-provincial interventions had predated any consecration of openly gay bishops. She said that in the Communion we saw through a glass darkly, but more effectively together. Our task was to call people to the table to find a creative, constructive and life-giving way forward.

Archbishop Williams reflected that while it was important that ecumenical partners knew with whom they were talking, when the Standing Committee, the Primates' Meeting and the ACC discussed matters of faith and order, they did so recognising unfinished business among themselves. Within these bodies, there was still a case for the widest possible representation with sufficient trust and confidence to pursue conversations.

Other members of the Standing Committee commented that: members of the Committee were not representing their Province but were accountable to the electing body, the ACC or the Primates; those who had resigned were missed and it would weaken the Committee further if action were taken to exclude. Bishop Ian Douglas appreciated Dato' Isaac's request which reflected the view of some others in the ACC; he similarly tried to represent those who had elected him and would continue to do everything he could for the wellbeing of the Communion. He wished to contribute to the plurality of voices and considered that the way in which people read the Bible from their own context was a great gift in the Communion today.

Dato' Isaacs suggested that following the removal of members of TEC from commissions on ecumenical dialogue and IASCUFO, they also be asked not to participate in discussion in the Standing Committee and the ACC of matters of faith and order emanating from those commissions. However, there was no consensus for this and after further discussion the following was resolved:

#### **Resolution 15: Recent developments in the Anglican Communion**

##### **That the Standing Committee**

- i. regrets ongoing breaches of the three moratoria that continue to strain the life of the Anglican Communion**

- ii. **regrets the consequential resignations of members of the Standing Committee which diminish our common life and work on behalf of the ACC and the Primates' Meeting**
- iii. **recognises that the ACC and the Primates' Meeting are the appropriate bodies to consider these matters further.**

## **20. Anglican Communion Office/Lambeth Palace Review Panel**

The ACO/Lambeth Palace Review Panel had completed its work and had now submitted its report. Canon Kearon reminded the Standing Committee of the terms of reference of the Review Panel. The report included recommendations and these were considered. Canon Paver thought the proposal that the Secretary General should report to the Archbishop of Canterbury was not a helpful one, since they had different leadership roles. Following some points of clarification, the Standing Committee resolved as follows:

### **Resolution 16: Anglican Communion Office/Lambeth Palace Review**

**That the Standing Committee requests the Secretary General to report to the next meeting of the Standing Committee, following consultation with the Archbishop of Canterbury, on proposed implementation of the recommendations contained in the report of the Anglican Communion Office/Lambeth Palace Review.**

## **21. Any Other Business**

None.

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

Standing Committee: Saturday 26 to Wednesday 30 March 2011

Inter-Anglican Finance and Administration Committee: Friday 25 March 2011

Members expressed their appreciation that the Archbishop of Canterbury had been able to attend most of the meeting of the Standing Committee.

They also appreciated the marked changes that had been made in the Anglican Communion Office and thanked the Secretary General and his staff for their support of the Standing Committee members and their meeting.