



Minutes of a Standing Committee meeting held at St Andrew's House and Lambeth Palace, London, 28 November to 2 December 2014

Present:

President

The Most Revd and Rt Hon Justin Welby

Chair

The Rt Revd Dr James Tengatenga

Vice Chair

Canon Elizabeth Paver

Elected by the Primates' Meeting

The Most Revd David Chillingworth	Scottish Episcopal Church
The Most Revd Dr Katharine Jefferts Schori	The Episcopal Church
The Most Revd Bernard Ntahoturi (alternate for the Most Revd Dr Daniel Deng Bul Yak)	Anglican Church of Burundi

Elected by the ACC

Mrs Helen Biggin	Church in Wales
The Rt Revd Eraste Bigirimana	Anglican Church of Burundi
The Rt Revd Dr Ian Douglas	The Episcopal Church
Ms Louisa Mojela	Anglican Church of Southern Africa
Mr Samuel Mukunya	Anglican Church of Kenya

Secretary General

The Revd Canon Dr Kenneth Kearon

ACO staff in attendance

Revd Canon Alyson Barnett-Cowan
Mr Tim Trimble
Mr Jan Butter, Communications
Revd Terrie Robinson, minutes
Mrs Stephanie Taylor, minutes

Apologies:

The Most Revd Samuel Azariah	Church of Pakistan
The Most Revd Dr Daniel Deng Bul Yak	Province of the Episcopal Church of South Sudan & Sudan
The Most Revd Dr Paul Kwong	Hong Kong Sheng Kung Hui

1. Welcome & Introduction to the Agenda

The Chair welcomed members of the Standing Committee to the meeting and congratulated the Secretary General for his election to Bishop of Limerick & Killaloe in the Church of Ireland. He outlined the agenda for the meeting. The Finance and Administration Committee had met in May and would not therefore meet alongside the present meeting since it was required to meet once annually.

2. To note the minutes of the meeting held in May 2014

SC/2014MAY/01/2

The minutes of the Standing Committee held 6 to 9 May 2014 had been circulated. The minutes were amended to include a further sentence to the end of under agenda item 13 'Continuing Indaba':

Ms Louisa Mojela suggested that the Primate of the Anglican Church of Southern Africa would be willing to host a meeting and she would, in her personal capacity, assist with the travel logistics.

The amended minutes were approved by the meeting and signed by the Chair as a true record.

3. Brief orientation for Standing Committee members

Canon John Rees joined the meeting for this agenda item. He reminded that the Anglican Consultative Council (ACC) is a charitable company with legally prescribed Object and Powers. This would have relevance for the discussion about the recruitment of a new Secretary General. The Standing Committee had the power of delegation and could choose to delegate the recruitment processes to a particular group which would consult closely throughout with the Archbishop of Canterbury. Bishop David Chillingworth asked about UK employment restrictions relating to overseas citizens. John replied that a Tier 5 visa (religious workers) would be required. The Anglican Communion Office (ACO) is registered as a sponsor with the UK Border Agency.

Standing Committee member alternates present during the meeting could speak but not vote in decision-making.

4. Register of Interests

SC/2014NOV/04/4

As part of its accountability as a charity, the ACC maintained a record of actual and potential conflicts of interest on the part of the trustees. This was held by the Director for Finance and Administration. Standing Committee members were asked to complete the form provided if appropriate and forward it to Mr Tim Trimble.

5. To note the Code of Conduct Policy

SC/2014NOV/04/3

A copy of the code of conduct concerning discriminatory behaviour, harassment and sexual harassment was included in members' packs for the meeting.

6. Membership: The Episcopal representative for the Anglican Church of Australia

The Revd Dr Sarah Macneil of the Anglican Church of Australia had been elected as a bishop and was therefore no longer eligible as the priest member representing her Province on the ACC or therefore as a member of the Standing Committee. The Anglican Church of Australia has now elected Bishop Macneil as the Province's episcopal representative to the ACC.

Resolution No. 1: Cooption to the membership of the Standing Committee

That the Standing Committee co-opts the Rt Revd Dr Sarah Macneil to the membership of the Standing Committee.

7. Anglican Church of Ceylon

During its May 2014 meeting, the Standing Committee had asked the Secretary General to write to the Church of Ceylon on their behalf to invite the Church to nominate a lay woman for co-option to the ACC. This letter had been delayed, but would be sent shortly.

8. The Diocese of Jerusalem

SC/2014NOV/04/1

The Episcopal Church in Jerusalem and the Middle East had passed a resolution in October 2014 endorsing the use of the title of Archbishop for the Primate of the Province and for the Bishop of the Diocese of Jerusalem. In the case of the Bishop of the Diocese of Jerusalem, the title Archbishop would not imply any extra-diocesan jurisdiction or seniority. A copy of the full text of the resolution had been circulated to Standing Committee members. The resolution was noted.

9. Name changes

SC/2014NOV/04/2

The Standing Committee noted the change of name for the Episcopal Church of Sudan to the Episcopal Church of South Sudan and Sudan, and the change of name for the Province of the Southern Cone to the 'Provincia Anglicana de Sudamérica' (Anglican Church of South America).

10. Secretary General's Report

Canon Kenneth Kearon reported that a significant amount of his time had been dedicated to ecumenical relationship. He jointly chaired three series of Informal Talks - with the Roman Catholic Church; the Ecumenical Patriarchate, and with the Lutheran World Federation. The Informal Talks in each case took place annually and had an agenda but no minutes, which allowed broad conversation. He had met in Istanbul with senior people in the Orthodox Church and was interested to hear their perspectives on what was happening in the Middle East, not least in Turkey, where their churches were being affected. Legislation was now in place in Turkey allowing the reinstatement of church buildings as mosques if they been mosques in the past. The place of the Ecumenical Patriarchate in Turkey's constitution required that there were 5,000 Orthodox Christians in Istanbul. With less than this figure, the Ecumenical Patriarchate would have to close down.

The Anglican – Roman Catholic Informal Talks brought together the co-chairs of the Anglican – Roman Catholic International Commission (ARCIC) and the International Anglican – Roman Catholic Commission for Unity and Mission (IARCCUM). Relationships were very positive.

Kenneth had attended celebrations for the 125th anniversary of the Old Catholic Churches of the Union of Utrecht. The Communion enjoyed a close, full communion relationship with the Old Catholics who had a presence in Europe. The Old Catholics, the Convocation of Episcopal Churches in Europe and the Church of England Diocese in Europe all licensed each other's bishops. Bishop Jefferts Schori noted that this was a healthy beginning for a United Province in Europe rather than having separate jurisdictions. The Lutheran Churches were also close ecumenical partners but communitivity was currently a challenge to full communion in all Churches in the Communion. The Secretary General reminded that the Anglican – Lutheran International Commission had prepared a paper on transitivity. Anglican – Lutheran agreements were in place in Canada, USA and Europe but transitivity between these agreements was lacking.

Kenneth suggested that representatives of our different agreements could be gathered during the next Lambeth Conference in order to see where obstacles to transitivity could be removed.

Earlier in November, Kenneth had attended the Conference of Secretaries of Christian World Communions (CS/CWCs) in Amersfoort in the Netherlands. CS/CWCs provided a space for a broad range of Christian traditions, including Pentecostal Churches. Possibilities of Anglican conversations with Pentecostal churches were being considered.

Senior staff from the ACO had visited senior staff at the Lutheran World Federation in Geneva to confer regarding mission priorities and programmatic work.

The Revd Canon Alyson Barnett-Cowan would retire from her role as Director for Unity, Faith and Order early in 2015. The Revd Dr John Gibaut (WCC Director for the WCC joint commission on Faith and Order) had been appointed as Alyson's successor.

Bishop Stephen Pickard had prepared a report for ACC-15, 'An Anglican Communion Approach to Theological Education', which recommended a full-time Director for Theological Education (Mrs Clare Amos, the former post holder had left the ACO to join the staff of the World Council of Churches), but at that time it had been decided that there were insufficient funds to take the recommendation forward. The St Augustine Foundation had now agreed to a grant of sufficient funds for a full time Director for Theological Education, an assistant and a reference group, provided the new Secretary General saw this as a purposeful way forward. This news was warmly received by the Standing Committee.

Resolution No.2: St Augustine Foundation grant for Theological Education role

That the Standing Committee, noting the frequent recognition at Standing Committee meetings, ACC and Primates' Meetings of the importance of theological education for our common life as Anglicans:

- *notes the report from the Secretary General of the decision in principle of the St Augustine's Foundation to fund a major five-year initiative at the Anglican Communion Office in this area*
- *thanks the Foundation for this very generous decision*

- *awaits the appointment of the next Secretary General who will explore its implementation with the Foundation.*

Canon Elizabeth Paver invited Kenneth to reflect on his time as Secretary General. Kenneth said that over the ten years of his ministry a mission agenda had been recovered in place of a single issue conversation. The Standing Committee had been instrumental in this recovery. The same sex issue had been the presenting issue but it had played to people's broader fears in the Communion. Kenneth was concerned about the continuing narrative that we had a problem with Africa. This was not the case. There was a challenge with bigger churches in the Communion. The smaller churches needed the Communion (it saved them from becoming a sect) but the bigger churches did not seem to have a sense of needing the Communion in the same way. Bishop Chillingworth agreed with this; the Scottish Episcopal Church was a relatively small church and valued highly its membership of the Communion.

Kenneth reflected that it had been interesting working with two Archbishops of Canterbury.

Having seen the churches alive and at work around the Communion, it was clear to Kenneth that at heart there was an engagement of faith with local culture.

The global reach of the ACO was extraordinary for a small team of people. The 'Global South' was an important and necessary articulation for churches in the Communion who felt that their voices were not being heard. Bishop James Tengatenga added that the Global South had existed before the controversies but in many ways had been hijacked to a single agenda. In recent years there had been an attempt to recover the Global South as it had originally been conceived.

Kenneth continued that we were in transition, promoting a relational Communion. A relational Communion played well into a post-modern environment. We were a Communion of Churches with a minimal ecclesiology that was always a work in progress, rather than a World Church.

Bishop Chillingworth referred to Archbishop Justin Welby's presidential address at the Church of England's November 2014 General Synod in which he referred to the difficult challenge of journeying towards a prize of being a people who could hold unity in diversity and love in difference. Bishop David thought this articulated where we were as a Communion.

Canon Paver said that the Communion tried hard to gather both ordained and lay representatives to its structures, however, at present the lay voice was under represented. She asked Kenneth if he could see any ways in which we could engage more, across the Communion, with that lay voice. Kenneth responded that in part this would be a challenge for the attention of the office of Theological Education once it was instated. The stronger missional emphasis of the ACO meant that lay voices were now more prominent. The new Secretary General could work alongside the ACC chair to increase their profile.

The meeting expressed their thanksgiving for Kenneth's ministry and reflected that in the rich diversity of the Communion, the Secretary General had helped Anglicans to express their unity in Christ. During a time of unprecedented challenge and change, he had exercised a ministry of restraint and measured leadership. In this significant ministry for the Anglican Communion, he had exercised a pastoral and prayerful leadership.

Resolution No.3: The Revd Canon Dr Kenneth Kearon

That the Standing Committee:

- *expresses its thanks to Almighty God for the ministry of Canon Kenneth Kearon as Secretary General of the Anglican Communion during the last ten years*
- *pray for God's richest blessings in his new ministry as Bishop of Limerick and Killaloe in the Church of Ireland.*

11. Anglican Communion Office at the UN, New York

Bishop Jefferts Schori advised that there were questions about whether the Episcopal Church Centre would remain at 815 2nd Avenue, New York. If it did remain in the building, the agencies with offices there would likely be charged rent and a fee for Human Resources support, etc. Given the present emphasis on Anglican representation at the UN in Geneva, Bishop Jefferts Schori asked whether it was time to have a strategic conversation about the Anglican UN Office in New York.

Bishop Tenganenga recalled the review of Anglican representation at the UN led by Bishop Michael Doe. It was clear from the review that most of the UN instruments with which we wished to engage were in Geneva. However, the report also recommended that we maintain an office in New York. The possibility of moving the office to the UN Church Center had been suggested as a possibility but hadn't been pursued. Kenneth explained that for financial reasons the post of Main Representative at the UN in New York had not been filled. New staff arrangements at Lambeth Palace had given us the opportunity of recruiting the Revd Canon Flora Winfield as the Anglican Main Representative at the UN in Geneva. Flora was based at the ACO and her role was part-time. This arrangement was functioning very well.

It was agreed that whereas the issue of the Anglican Communion Office at the UN in New York did not belong to the Standing Committee, the meeting noted that there were issues relating to the Anglican Communion Office at the UN which needed resolution. Furthermore it was noted that some of the issues brought to the table had not been communicated in writing. It was also noted that little could be done to address the issue at present since a significant delegation to CSW59 in March 2015 was in prospect. The matter would be further discussed in 2015 and a way forward identified.

12. Networks

Kenneth updated the standing Committee on steps taken following its decision during their May 2014 meeting to close the Anglican Refugee and Migrant Network (ARMN) and the International Anglican Youth Network (IAYN) and to ask the chair of the Anglican Peace & Justice Network (APJN) to step back, given her present work load, with the proposal that Bishop Susan Moxon, recently retired from diocesan ministry, should be asked to take on the role. Bishop Susan Moxley had accepted to chair APJN and had begun this ministry.

ARMN had now closed. The Anglican Alliance was taking 'Refugees and Migration' forward as a global priority. Kenneth had written to the co-convenors of the IAYN regarding lack of activity and the decision to close the Network and allow other initiatives for youth networking to emerge. He had brought copies of the subsequent correspondence to the meeting. The co-convenors had expressed the view that they should hold an international meeting in order to discern a way forward.

Kenneth had confirmed to them that given the lack of activity in recent years, they would not be considered the right group to undertake strategic planning. Youth and Children's ministry was one of the focus issues of the Anglican Witness: Evangelism & Church Growth initiative and there were encouraging signs of regional networking in the Communion. In due course, decisions would need to be made about funds currently held for the Youth Network.

13. Mission Cluster report

The Director for Mission, the Revd John Kafwanka, introduced the joint report of the work of the Mission Cluster which included updates from the Director for Mission; the Co-Directors for the Anglican Alliance; the Director for Women in Church & Society; the Anglican Communion Representative to the United Nations Institutions in Geneva, and the Director for Continuing Indaba.

13.1 Report of the Director for Mission

SC/2014NOV/15/1

During its May 2014 meeting, the Standing Committee had undertaken to carry a call to focus on life-long Discipleship to ACC-16. John reported that the Anglican Witness core group was currently undertaking some groundwork for this. It was identifying existing key grassroots initiatives, organisations and agencies, individuals and resources. The call to discipleship would build on existing mission and seek more intentional discipleship.

The call to discipleship was for the whole people of God, with a particular focus on youth and children. John reminded the meeting of the Youth and Children award which had been endorsed by the May 2014 meeting. This was intended to stimulate and encourage innovation and to give such innovation the potential for wider impact, beyond its local context.

Significant work had been done on diaspora/migrant churches around the Anglican Communion and we were now seeking to understand the nature and lessons learned from this engagement. Such research would serve to make Anglican mission and ministry in this area more effective. An initial focus would be on the experience of the Diocese of Melbourne, Australia, the Diocese in Europe of the Church of England, and the Diocese of Toronto, Canada.

13.2 Report of the Co-Directors for the Anglican Alliance

SC/2014NOV/22/1

The Revd Rachel Carnegie, co director with the Revd Andy Bowerman, presented on behalf of the Anglican Alliance. She gave a brief history of the Alliance which had emerged from discussions during the 2008 Lambeth Conference and a subsequent period of consultation, with the purpose of connecting and building capacity for development, relief and advocacy through Anglican Churches and agencies. The Alliance had a Secretariat based at the ACO, a global board and an advisory council.

A number of global priority themes had arisen from the Alliance's regional consultations. These were youth and women's empowerment; trafficking, slavery, migration and refugees; peace and reconciliation; and climate change, especially as it related to food security.

Rachel reported that the situation in South Sudan was now calmer but the country remained in a critical state. Eight Anglican agencies were taking relief work forward and building capacity alongside the local church. The potential for movement from crisis to catastrophe was a very present reality. The church had advocated on behalf of remote communities which were not being reached by international relief efforts.

Episcopal Relief and Development, Trinity Wall Street and Us (USPG) were heavily involved in responding to the Ebola epidemic in West Africa. Archbishop Welby had produced a video for the World Council of Churches on this issue and The Episcopal Church's call for prayer on a particular Sunday had encouraged giving. Archbishop Daniel Deng Bul Yak had reminded the Standing Committee that when a country was in crisis, the church was in crisis. Work was being undertaken to support the church and help them prepare for further crisis. The situations in South Sudan and the Democratic Republic of Congo were receiving little world media coverage. The Alliance however was signposting the Communion to continuing difficulties in these countries.

The Alliance, with funds from the UK government's Department for International Development, had researched the role of churches in supporting disabled people in refugee contexts. The research had led to a resource and training would follow in 2015.

The Alliance had held a consultation in Rome on Human Trafficking and Slavery hosted by the Director of the Anglican Centre in Rome. A variety of Anglican participants working on prevention, awareness raising, and with survivors, had shared their skills. The Salvation Army and Roman Catholic representatives had also participated. The consultation had revealed a wealth of experience and would lead to the development of guidelines for the Communion.

A consultation on conflict prevention had taken place in Coventry, UK, to enable representatives from six Anglican provinces to share their skills.

The ongoing capacity building work of the Alliance included participation in the Commonwealth Professional Fellowship Schema and the Agents of Change Open University course.

The Alliance's advocacy work included ending gender based violence. The UK government's Foreign & Commonwealth Office had worked with the We Will Speak Out coalition in ensuring participation of faith leaders in the June 2014 Global Summit to End Sexual Violence in Conflict. The Primate of the Anglican Church of Southern Africa, Archbishop Thabo Makgoba, had launched a We Will Speak Out initiative for South Africa.

In the 'Oceans of Justice' campaign, the Anglican Provinces in the Pacific had asked all in the Communion to call the G20, scheduled to meet in Brisbane, Australia, to consider climate justice in their agenda.

In terms of the theological basis for its work, the Alliance needed to be serving God's mission in the world; grounded in the Anglican Marks of Mission, restoring right relationships, and reflecting the Gospel preference for the poor.

A key principle for the Alliance's work was self reliance, building on existing skills and assets. For example, rabbits had been provided to Kenyan families for husbandry. Interdependence and mutuality were also important.

The Alliance would now like to extend more effectively to East Asia and the Caribbean. It also understood its role in communicating the Good News and Alliance staff worked closely with the Director for Communications.

Mrs Biggin commended the remarkable breadth and depth of the Alliance's work.

Bishop Eraste Bigirimana had participated in the Alliance human trafficking/slavery conference in Rome. He was himself involved in Burundi in a national committee concerned with the registration of citizens. Registration meant that people were less vulnerable to trafficking. In African countries such as Burundi, the reality of slavery had been acknowledged.

Rachel asked how the Church itself could be supported at a time of humanitarian crisis. For example, in Guinea, the Anglican diocese didn't have companion link dioceses. Its schools earned funds which were used to pay clergy. Schools had closed because of Ebola so the church was now struggling. How could we be more coordinated with this? The Overseas Bishopric Fund had provided some funds. The Anglican Communion Fund (ACF) could be approached. Was there something more structural that could be done? Canon Paver suggested an annual bid to the ACF for an emergency fund.

Canon Paver had appreciated Rachel's presentation on Iraq and Syria at the Church of England General Synod alongside an Imam and a member of the Orthodox Church.

13.3 Report of the Director for Women in Church & Society

SC/2014NOV/18/1

Further to a decision made by the Standing Committee during their May 2014 meeting, the Revd Terrie Robinson had taken on the role of Director for Women in Church & Society. The role involved working with women and men in the Anglican Communion to promote the full inclusion of women's gifts, voices and concerns in the structures and decision-making processes of the Anglican Communion, its member churches and other bodies; encouraging awareness, theological reflection, and responses to issues of gender justice within the Communion and beyond; participating in wider conversations with respect to gender justice, and sharing information and insights; and relating to the International Anglican Women's Network, the Family Network and other Networks where gender perspectives were integral to their priorities and work.

Terrie emphasised the importance of building relationships and sharing information, news and resources relating to the concerns, experience and ministries of women.

In September she had hosted an International Anglican Women's Network regional consultation for its provincial links in the four Provinces of Great Britain and Ireland, and Jerusalem & the Middle East. Participants had set priorities and plan activities for the next two years. Shafeeqa Dawani in Jerusalem had reflected on the devastating conflict in Gaza and the impacts, particularly on Palestinian Christian women, of the separation wall running mostly through the West Bank.

A Women's Network conference for the South Asia region in September/October 2015 would gather participants from the Churches of North India, South India, Bangladesh, Pakistan, Ceylon and Myanmar.

Further to ACC resolution 15.07 on 'Gender-based and domestic violence', it was clear that more churches and church leaders were engaging with the 16 Days of Activism against gender-based violence. For example, church leaders in the Igreja Episcopal Anglicana do Brasil and the Anglican Diocese of Melbourne, Australia, had made public statements expressing commitment to working against violence against women and girls. Church leaders in the Anglican church of Canada and the Evangelical Lutheran Church in Canada had co-signed a letter of commitment and encouragement to their churches. A wealth of liturgical material, Bible Studies and practical resources had emerged from Anglican and ecumenical sources.

Thanks to the cooperation of Anglican men in different parts of the Communion, Terrie had been able to put together a short video compilation for the 16 Days called 'Anglican Men Speak Out!' with a leaflet to accompany it at <https://www.youtube.com/watch?v=8OUjabyVJk>.

Alongside colleagues in the Anglican Alliance Terrie continued to represent the Communion in the We Will Speak Out coalition against sexual violence (WWSO). The Archbishop of Canterbury, Archbishop Bernard Ntahoturi, Archbishop Henri Isingoma, Archbishop Onesphore Rwaje and Vijula Arulanantham (Church of Ceylon) had represented the Communion at the June 2014 Global Summit on ending sexual violence in conflict hosted by the UK government. The UK Foreign Secretary's summary at the end of the Summit had included recognition that governments needed to engage with faith-based organisations as active partners in the fight against sexual violence, both in helping to formulate strategy and in providing front-line support to survivors.

WWSO was now working with the UK government to convene an international inter faith consultation in February 2015 with the theme 'Mobilising faith communities in ending sexual violence'. Anglican representation was being identified. WWSO and WWSO.US were planning a joint side event at the next session of the UN Commission on the Status of Women in New York in March 2015.

WWSO had extended to 16 member organisations, with two technical partners (UNAIDS and the Sexual Violence Research Initiative based in South Africa). It seemed likely that membership fees would be instated in order to spread the cost of administration.

Further to ACC resolution 15.10 on the trafficking of persons, important strands of work were emerging. Terrie had taken insights from the Alliance's Rome consultation on trafficking and slavery and resources from around the Communion to a conference organised by the Women's Network in British Columbia, Canada, designed to encourage and equip clergy and parishioners to raise awareness and work with other agencies in their communities.

The International Anglican Family Network and International Anglican Women's Network were working on a joint newsletter on church responses to human trafficking which would be published in January 2015.

Terrie had been working with the Anglican Communion Office at the UN in New York in planning an international Anglican presence at CSW59 where the theme would be a review of the 1994 Beijing Declaration and Platform for Action. A delegation of 18 women from 15 Provinces were preparing for the event. The Episcopal Church now had consultative status with the UN Economic and Social

Council and so would be able to send a delegation to CSW as well as have a representative in the international Anglican delegation.

Terrie reflected that in order to witness to the equal belovedness of women and men in Christ, transformation was needed in structures and in individuals in our churches and broader communities. She proposed gathering a range of tools that might assist Anglicans on the journey. This resource would signpost existing materials and activities that had proved to be effective, and include brief theological reflections from different contexts around the Communion on themes such as the use of power; empowerment as the work of love; agency (the ability to act for oneself); just relationship, and *metanoia*. The resource could be introduced at ACC-16.

Terrie commended the on-going work of the Networks of the Communion and had included a brief summary of their activities in her written report.

13.4 Report of the Anglican Communion Representative to the UN Institutions in Geneva

SC/2014NOV/16/1

The Revd Canon Flora Winfield reported on Anglican Communion representation at the UN in Geneva. Flora had been in post since January 2014. She was based at the ACO in London, with travel to Geneva, Paris (UNESCO) and Rome (World Food Programme) and for meetings to Vienna and New York. There was a need to bridge efforts undertaken by faith traditions with representation in Geneva.

Flora had sought to discern how to represent more than 85 million Anglicans in 164 countries to 29 UN organisations. The answer to this was facilitating Anglicans around the Communion to serve in representation. Her own work entailed building relationships with the institutions, in particular UNHCR, UNICEF, WHO, UNAIDS, UNHCHR, ILO, and OCHA, with whom the Communion already had some history; making contact with other UN agencies where there was potential; working in collaboration with colleagues in the Anglican Alliance, the ACO, the Anglican UN Office in New York and staff in The Episcopal Church responsible for liaison with the UN; identifying partners with whom Anglicans could work on common priorities in order to increase impact, eg, the Lutheran World Federation, the Vatican, Islamic Relief and the World Council of Churches.

Flora had identified two priority issues and these had been endorsed by the Standing Committee during their May 2014 meeting: 'Welcoming the Stranger' and birth registration. Former ACO staff member Mr Stuart Buchanan was working on a study guide for 'Welcoming the Stranger' and this would be published towards the end of 2015. The work on birth registration was in collaboration with the International Anglican Family Network and was related to statelessness. The first global summit on statelessness had taken place in September 2014 in The Hague. The UNHCR was launching its #I Belong initiative which had received Anglican input. Resources were online. Around the Communion there were Anglicans caring for stateless people and undertaking advocacy with governments. There were currently ten million stateless people who were especially vulnerable to trafficking and may not have access to services such as education and healthcare.

Flora described the context of this work. There were over 50 million refugees and displaced people in 2014, the highest number since 1947. How could Anglicans respond to an 'infectious instability', an environment where people risked taking to boats to escape their home contexts and where

people did not want to rescue them. The humanitarian UN institutions were struggling to deal with the current number of critical emergency situations. In spite of this, Flora said that stories of great hope emerged from Anglicans around the Communion and there were new opportunities to partner with UN agencies.

Flora commended the overhauled website of Anglican Communion representation at the UN in Geneva which had been achieved with the assistance of two student interns.

Flora had attended a number of meetings including as a consultant to an intergovernmental conference on Iraq and Syria of senior religious leaders in the Middle East. The religious leaders had clearly condemned violence in the name of religion, and attacks on people of certain faiths and on religious buildings.

Where emergency situations had been forgotten, such as those in the Democratic Republic of Congo and South Sudan, the Communion had a responsibility to keep them in view and witness to the Gospel.

A number of Anglicans around the Communion were engaged with protection at sea. For example, the Revd Canon Ken Peters of The Mission to Seafarers was a known and credible voice at the UN on the welfare of seafarers. Work focused on humanitarian response and on longer term justice issues.

In June 2014 the UNHCR Faith Partnership Principles had been published, 'Partnership Note on faith-based organizations, local faith communities and faith leaders'. Archbishop Deng Bul Yak had represented the Communion in the prior consultation.

Flora's role was supported by a grant from the Anglican Communion. Additional funds were needed to make sure Anglicans with experience and expertise could attend specific UN conferences and events.

Flora would work with the Anglican Alliance on planning a consultation on working with Governments, UN institutions and non-governmental organisations.

Canon Paver appreciated how much work had been achieved in such a short time. Bishop Chillingworth reflected on the interconnectedness of mission supported by the Anglican Communion Office and asked whether this interconnection could be built up more explicitly. Flora added that interconnectedness also needed to extend to the Provinces.

13.5 Report of the Director for Continuing Indaba

The Revd Canon Phil Groves reported on the publication 'Living Reconciliation' authored by himself and Miss Angharad Parry Jones. The book had been well received, not least by Anglicans who worked in reconciliation ministries and by the Archbishop of Canterbury. Phil was now keen to ensure the book reached people in parishes. This would be a significant undertaking, beginning with the Anglican Provinces in Great Britain and Ireland where the book had been first published. The suggestion had been made that Church of England dioceses could partner with their companion link dioceses in studying the book.

The book contained all the lessons from Continuing Indaba. It described breaking down barriers and at core was about discipleship, justice, reconciliation, and encouraging people into servant ministry.

Phil commended the web site associated with the book at www.living-reconciliation.org which was intended as a compendium of resources to inspire engagement with living reconciliation, and included video clips and a blog. An eight week study guide – not of the book but of Scripture – could be downloaded from the website.

Phil was planning a consultation on living reconciliation for the Provinces of the Pacific region in the light of which the book would be revised for this particular context. He also planned to look at other contexts and engage with local publishers.

Much of the recent work on Continuing Indaba had focussed on the book. Evaluation of the project would be undertaken at a future stage.

14. Report from the Information & Records Manager

SC/2014NOV/23/1

Mrs Stephanie Taylor had been recruited as Information & Records Manager in May this year. She presented her report outlining progress and her vision for the future. Stephanie believed in the ability of accessible information to build on what had been done before and empower people.

The functions of the ACC included the sharing of information. In order to harness the power of the Communion's information and knowledge, Stephanie had identified five key aims and objectives: to exploit our information; to foster a culture of knowledge sharing; to establish best practice; to improve the quality of data; to build relationships.

Stephanie explained that the extensive ACO database had multiple usages. In keeping provincial and diocesan records up to date, she had appreciated the collaboration and support of the Provincial Secretaries.

In due course Stephanie would aim to facilitate an information policy and a records management process; attend to the ACO archives; continue to consult with staff; devise an ACO staff training programme for using the database; and develop 'knowledge assets' to capture knowledge from staff and visitors to the ACO.

15. Bible in the Life of the Church Project

Mr Stephen Lyon reported on the Bible in the Life of the Church Project. Stephen wished to provide a report to date and to seek assistance on one particular aspect of the project.

Stephen circulated an email two months ago using the MailChimp platform. A second email was sent to Primates and Bishops. Stephen noted that the ability to communicate in this way was in part due to the work that Stephanie had been doing in developing the ACO database. The purpose of the email was to provide an update on work so far and what was planned. Postcards have been produced which provide information on the project and give three web addresses where all of the materials and resources can be accessed. Stephen invited members to take postcards back to their own provinces and dioceses to give out.

Stephen asked the question 'What's going to happen at the end of the project stage?' As a project it will come to an end at the end of the next ACC. It was originally due to end in 2012 but was received with great acclaim and Stephen was asked to continue the work. In 2016 Stephen expressed a hope

that the project would offer the Communion a legacy; a toolkit of resources with insights from right across the Communion to help us to 'do the Bible better'. As Anglicans or Episcopalians we're in no doubt that the Bible has a central part in our life, Stephen said, but would outsiders find evidence of that?

Stephen said that a previous resource, the report '*Deep Engagement, Fresh Discovery*' was beautifully produced but difficult to access. Stephen asked how we ensure future resources are equally well produced *and* more accessible and invited the assistance of Standing Committee in thinking about this. Stephen reflected that the project has been aimed towards a very particular group of people in the Church. The focus of project resources would be those at a diocesan or parish level, or in a Province, who have responsibility for discipleship, ministerial development or congregational development, particularly where engaging with scripture is important. It is this group Stephen said he had in mind for the end product.

Stephen said he was thinking of four resources to come out of the project which would form elements of a toolkit and be a legacy for the Communion. These would be, firstly, a short booklet made available free of charge which would provide an overview of resources available to encourage a deeper engagement with scripture and would be aligned to a number of web platforms where people could find those resources. Secondly, a booklet focusing on pathways to deeper engagement with scripture and different ways into engaging with scripture; each will have an information sheet about a particular approach for engagement with scripture or pointing to further resources. Thirdly, a booklet which will report on two aspects of the 2nd phase of the project; Professor Ellen Davis at Duke University would be facilitating the toolkit on reading scripture together across the Communion and it is from this that the Bible studies for the next ACC will come. It is likely that they will be on the Book of Ruth. A second section will focus on how Anglicans might better interpret what we read in the Bible. Fourthly, Stephen reported that he just started a series of cross-Communion conversations examining some of the fundamental questions about our understanding of scripture. The work is currently in the 1st phase and there will be two further phases up to summer next year. Three scholars will be talking to one another via email; there will be a considerable amount of text from these conversations and Stephen said that he would like to find some way of making this more widely available across the Communion. Stephen hoped to be able to publish the conversations electronically and would investigate if a publisher would be interested in publishing a book. It was envisaged that there would be a more limited audience for this but that it could be a useful resource particularly for those preparing for ordination. Stephen invited any comments and suggestions from Standing Committee, adding that decisions would need to be made by September next year in order to be printed. Stephen concluded that when the project was complete in 2016 it was hoped that this work will be part of the core work on theological education.

Bishop Douglas welcomed having resources online as this would facilitate searching for topic words emerging in the conversations. The fourth resource in particular would be better placed in digital format Bishop Douglas added. Bishop Jefferts Schori shared information on a resource from The Bible Society which had been enormously useful. Stephen was aware of the resource which was now being revised into a six session course and was expected to be available for testing during Lent. Stephen expected that this would form a very important resource that we could point to.

Archbishop Ntahoturi expressed great concern that the project resources would be 'wisdom minded'. He explained that he was concerned for those without access to the Internet, those who may not be able to read and write, and those who speak languages other than English. He asked how can my Province be assisted to support those people? Archbishop Ntahoturi said that they often used Scripture Union scriptures. He added that they were facing the challenge of the rise of Pentecostal churches and asked how this project helps us to deal with this and have an Anglican tool. Stephen said that he hoped that those in church leadership may find the resources helpful to their own understanding. He would also be seeking funding to be able to translate resources into different languages, of which French would be one, but that he couldn't promise that every product would be translated. Stephen also added that he would like to be able to learn from what the Church in Burundi is doing in order to try and help people engage with scripture change and added that he would be drawing on resources from Tanzania, and Melanesia. Stephen said that he accepted the criticism that much of the work was Western-centric in its approach but said that he would be engaging with regional groups across the Communion and asked for Standing Committee's help to feed into it and engage with organisations like CAPA to ensure that the resources represented the wider communion.

Bishop Jefferts Schori highlighted the use of discipleship radio in indigenous communities as a remarkable resource. Stephen welcomed more information on this. Canon Paver suggested that the toolkit be 'destructible' so that individuals and groups could lift away elements to be copied and used at local parish level. Mrs Biggin said that it was essential that it was clear who the key audiences for the resource are; adding that we shouldn't try to reach too many people and be unsuccessful. She welcomed resources for those training for ordination and said that there needed to be a real emphasis on lay ministry, the ministry of all the baptised, as this was the way the Church would grow and develop. Mrs Biggin also welcomed Bishop Douglas's suggestion of having a web-based focus for the conversations resource as this would enable a 'live conversation' and not simply a transcript of a conversation that's happened. She concluded that a resource such as this would be a great legacy.

Ms Mojela echoed Archbishop Ntahoturi's concerns regarding access, adding that IT literacy was also a problem. When we look at the numbers of Anglicans in the northern hemisphere this is dwindling compared to numbers in the south, Ms Mojela said. A project like this should pay attention to the numbers being reached. Stephen accepted the point and emphasised that the project was trying to produce resources for the ministry of teaching; this need not be a priest he added but would include those called on to exercise that particular ministry. The project would try to offer those people resources so that through their ministry they might be enabled to encourage those in their congregations into a deeper engagement with the Bible.

Bishop Tengtenga said that talking in theological terms was still a challenge in the Communion as so many people claimed ignorance. How do we ensure that Provinces begin to do that he asked, adding that most of this cannot be done from here. Bishop Tengtenga concluded that how a Province received this work and took into its own thinking relevant for its own life and how this was made accessible was a key issue. Canon Paver concluded that September next year would be a fortuitous time to revisit. She urged members to take thinking back into their Provinces and to contribute thoughts to build on the next phase of the work.

16. Update on Planning for ACC-16

Mr Stephen Lyon provided an update on the planning for ACC-16 due to take place in April 2016.

Stephen asked Standing Committee members to first consider a scenario where they were preparing to travel to ACC-16 in Lusaka; how would they describe to someone unfamiliar with ACC what it is, in one sentence?

Canon Paver responded 'I am going to the worldwide Anglican family's only gathering representing bishops, clergy, and laity across all five continents.' Ms Mojela said 'a gathering of the global Anglican Communion representing Provinces, clergy and archbishops'. Bishop Douglas said 'a gathering of Anglican and Episcopal brothers and sisters in Christ who come together every few years to pray, worship, and study the Bible together, and have deep and meaningful conversations about life and God and mission'. Bishop Bigirimana said 'a gathering of the Communion to discuss issues in the Communion.' Mrs Biggin said 'a meeting that has lay, clergy, and bishop delegates from across the world to worship together, to share ideas and experiences from Churches across the world, to make decisions to shape the life of the Church and guide us in serving the people of the Provinces of the world.' Bishop Jefferts Schori said 'a gathering of Anglicans and Episcopalians from across the globe to address issues and areas of mission that concern all or most of us.' Mr Mukunya said 'to attend a Church meeting, advance Bible understanding and Christian learning.' Bishop Tenganenga said 'a gathering of the people of God on a journey to live together in Communion.'

Archbishop Ntahoturi said that he didn't know why the question had been asked but that he had listened very attentively. He shared that IASCUFO had also been thinking about what the ACC is as an Instrument. He concluded that it is concerned with the mission of the Church and common life to address issues of Communion. Bishop Douglas reflected that of the descriptions shared, not one used the word Instrument. Mrs Biggin commented that when addressing a neighbour or friend unfamiliar with the Church it was important not to use the language of the Anglican Communion.

Stephen said that the management team at the ACO had had lots of discussions about what kind of gathering the ACC is. It was, he said, important to discuss this because it determined the expectations of people coming to the meeting, and the processes that would be used during it. Stephen was distributing a paper on what kind of gathering is ACC and also concerning the constitutional role of ACC members. He reflected that words like 'synod', 'convention' and 'conference' can mean different things to people depending on where they come from and their background. He asked how can we try and work towards a position where those coming to ACC are coming with a certain amount of common conceptions. At the Lambeth Conference in 2008 this was vitally important in terms of the messages coming out of Lambeth, Stephen said, and asked members to consider what were the messages that we want to come out of ACC-16 so that we are beginning in a similar place. He asked members to consider what could be done now to bring these messages on board in terms of the agenda but also to prepare expectations, and determine the nature of the processes to be used.

Bishop Douglas reflected that this was not just an exercise in semantics but of constructive ecclesiology. Beginning with Lambeth 1998 and the Virginia report we have started wrestling with 'what is this animal known as the Communion?' The Lambeth Commission had been doing parallel work looking at some kind of structural response to challenges in the worldwide Anglican family. At

the same time there was a parallel current which was having different kinds of conversations with a desire to have another Anglican gathering. The language changed from congress to gathering post Dundee and there was a desire to have a much more engaged, missiological impetus; a conversation. That energy and relational energy was carried forward into the design of the 2008 Lambeth Conference. This brought forward the emergence of the Continuing Indaba and now we have had two ACCs which were highly conversational and relational; highlighting the point of networks. Bishop Douglas reflected that between these two streams, the gift of the last 15 years had been the emergence of relational mission instead of 'trying to figure everything out' by four Instruments of Communion. Kenneth noted the perception of discomfort for the word 'Instrument' and wondered if a better word could be found.

Bishop Jefferts Schori shared that a small meeting of five Primates from Africa alongside some bishops from the Episcopal Church had taken place to discuss how to foster a sense of mission, and that participants had been excited by the possibilities. It was hoped that a proposal for an Anglican congress could be discussed when Archbishop Welby joined the meeting tomorrow and that perhaps consideration could be given as to how to link with the ACC. There was, Bishop Jefferts Schori concluded, a 'great hunger'.

There was some discussion about the use of the terms 'gathering' and 'congress'. Bishop Jefferts Schori said that she considered the word 'congress' to be in the tradition of mutual interdependence. Archbishop Ntahoturi reflected that whatever language was expressed that what we are feeling is necessary. He brought to mind the Toronto congress of 1963, and said, that once again a wider gathering of Anglicans and Episcopalians, lay and ordained, was needed, to come together to discuss, share, and build relations. Archbishop Ntahoturi added that the Instruments of Communion has gatherings scheduled every 10 years, and every three years; in the present world of communications this was becoming a long time, he said. He expressed a desire for something new and said that he hoped that it was something that could be discussed. How do we come together as Anglicans and Episcopalians on a more frequent, regular schedule to maintain relationships, and work together in mission? We are struggling with pre-1998 language, Archbishop Ntahoturi said, and asked how we understand ourselves as a Church. He expressed a hope that this meeting could continue and shape the way we moved forward.

Stephen said that this raised questions in terms of timescales if a number of things were 'bubbling'. He asked would ACC-16 be seen as dinosaur or will it be the gateway from which there might be real change. Stephen asked where we go from here when there seem to be other conversations in different places. Bishop Chillingworth advised against those fears. He reflected that we had not thought and spoken enough strategically about how to develop. He said that there were conversations to be had about the future role of the Secretary General and the ACO and that that was another conversation. These conversations did not need to happen in anyone place and that there wasn't anyone place where the conversation would 'stand or fall'. He added that he felt the Instruments of Communion were a slightly formal, static expression of or common life, and that they live alongside other elements. For example the Continuing Indaba was, he said, not just a project but part of the way the Communion lives, breathes, or thinks. It was for us to try to see that ACC can take its place, in which a large number of places are thinking strategically about the direction of the Communion. Mrs Biggin agreed adding that the dynamic nature of work going on in other parts of the Communion could be brought together through ACC. ACC, Mrs Biggin reflected, is the gateway

when we can gather to make our thinking more strategic. Meetings have changed significantly already and have developed and evolved, Mrs Biggin concluded that she could only see further good for the evolution of the Communion. We need the focal point of ACC to come together, talk about relationships, and have the potential to regenerate. Let's all use this as an opportunity to move forward she said.

Bishop Tengtenga said that we are looking at a 'kairos' moment for the Communion and for the ACC. He suggested that the discussion that had taken place could add to the planning agenda and shape the sort of conference built. He reflected that the idea of a gathering had been 'hanging over our heads' for a long time; that each generation had been trying for one but hadn't quite 'birthed it'. Canon Paver reflected that the discussion that had taken place was so important but that we must 'put our feet on the ground'. She suggested that Standing Committee could have one side of A4 outlining our responsibilities, and reminded members that we have been charged with taking some of these things forward. She also noted the need to be realistic and to ask Stephen to do the work he had been charged to do which was to bring us the next ACC with a possibility of something quite different in the future. This was, Canon Paver concluded, a wonderful opportunity. Bishop Douglas expressed a desire not to lose the 'kairos' moment, and said that he looked forward to hearing from Archbishop Welby on his findings from his trips; what was the Archbishop's wisdom, what was the Holy Spirit moving in the Archbishop at this 'kairos' moment, he asked. We do have a responsibility, Bishop Douglas said, to bring to Lusaka an invitation for something else or something bigger if that is what is emerging at this time. He expressed a desire not to lose this or go back to 'business as usual'.

Stephen highlighted the importance of joined up thinking and joined up communication. He said that planning would be difficult if new ideas were put forward at the meeting next September, and that therefore there was a need to find a way of keeping the communication flowing in order that things could be 'pulled together'. Bishop Tengtenga thanked everyone for the discussion and reminded Standing Committee members they were responsible for reading communications received. More of this will be needed as we move through the process, Bishop Tengtenga concluded.

17. Impending vacancy in the position of the Secretary General

SC/2014NOV/02/1 & SC/2014NOV/02/2

The present Secretary General withdrew from the meeting for this agenda item. The Standing Committee discussed and agreed the recruitment process, role description and person specification for the forthcoming vacancy for a Secretary General. The Archbishop of Canterbury joined the meeting for part of the discussion.

The membership of the recruitment panel was discussed and the Standing Committee resolved as follows:

Resolution No.4: Recruitment Panel for the post of Secretary General

That the Recruitment Panel for the post of Secretary General should comprise the following:

- *The Standing Committee chair: Bishop James Tengtenga*
- *The Standing Committee vice chair: Canon Elizabeth Paver*

- *Lay members of the Standing Committee: Ms Louisa Mojela; Professor Juanildo Burrity or, in the event that Professor Burrity cannot make the dates prescribed in the recruitment process, Mrs Helen Biggin.*
- *Primate members of the Standing Committee: Bishop David Chillingworth; Archbishop Daniel Deng Bul Yak or, in the event that Archbishop Deng Bul Yak cannot make the dates prescribed in the recruitment process, his alternate Archbishop Bernard Ntahoturi.*

The Standing Committee discussed the draft Candidate Pack and the advertisement for the post, and made amendments. The Director for Finance and Administration, Mr Tim Trimble, would email a fair copy of the final version of the Candidate to all Standing Committee members.

The dates for the recruitment process were discussed. Interviews would be held in London 25 to 27 March 2015 with a view to having a Secretary General in post by August 2015.

The Compass Rose Society had generously offered to contribute \$20,000 towards the costs of the recruitment process.

18. Unity, Faith & Order report

SC/2014NOV/11/1

Canon Dr Alyson Barnett-Cowan reported on the work of the Department for Unity, Faith and Order. Two “pastoral letters” are planned; one on ‘What is liturgy?’ and one mapping how churches of the Communion make decisions. A spreadsheet will be created to enable analysis and answer the questions ‘What powers do Primates have?’; ‘What power does the General Synod/Convention have across the Communion?’ It is intended that a tool will come from this work to facilitate a discussion on how decisions are made.

With respect to the Anglican Covenant there are still churches that are yet to make decisions on this. IASCUFO is to take a step back from being an advocate and rather to do an analysis of responses. It is the responsibility of Standing Committee to make a recommendation as to what the next step might be. Standing Committee may wish to consider whether it is worthwhile to ask Provinces to sign on three sections. Alternatively you may wish to consider if the Communion has moved on from the Covenant and whether or not the Communion life working group’s paper might represent a way forward.

The Ecumenical Working Group is working on a number of dialogues. A request has been received from New Zealand for advice on how to proceed with the recognition of Methodist ministries. It was noted that when Canon Kearon is consecrated as a Bishop in Ireland, one of the persons laying hands on him will be of a Methodist in historic succession. Kenneth reported that relations in Ireland in this respect were remarkably close. Alyson reported that similar requests have been received from Sri Lanka where they would like to move towards recognising the ministries of a number of united churches.

The response to the Oriental Orthodox Christology statement has been extraordinary and people have got really excited about the statement. It will be brought to ACC-16 and a resolution is to be prepared.

We are working on proposals from the Anglican-Lutheran Commission to commemorate the 500th anniversary of the reformation. It is an important time to commemorate and the themes proposed by the Lutheran World Federation (LWF) are likely to have resonance with Anglicans. These are 'salvation not for sale; human beings not for sale; creation not for sale'. The President of the LWF and a Bishop in Canada are to produce a video. There will be liturgical resources and parish study materials.

There will be a review on theological anthropology. The Working Group will be looking at themes emerging in dialogues. It is hoped that a more coordinated Anglican approach would modify the agreed statement being prepared by the Anglican-Orthodox dialogue, which at the moment is very Orthodox sounding.

Alyson invited Archbishop Ntahoturi to comment. Archbishop Ntahoturi noted that the Commission was struggling with the challenge of GAFCON in terms of the Commission being weakened by non-attendance of members. Archbishop Ntahoturi said he did not agree with catering to the 'empty chair syndrome'. This strategy would be another challenge in Geneva where several members from the global South would not be attending, he said, and reflected that this challenge meant that the work wasn't really Communion-wide. Ecumenically there are no problems with the Orthodox Church joining discussion where previously this had been suspended. Looking at Communion Life, we will be defining again the Instruments, said Archbishop Ntahoturi, and considering questions such as 'How do we make our common life more active and efficient?' 'How do we express that we are together in the Communion for that Communion?' We need to interact with the Lambeth Primates meetings, he said, while at the same time, marking as signs of unity of the Communion the terms of the mission of that gathering when we gather as Primates, Bishops, and ACC. What does that mean when discussing and getting deeper Communion within the wider holy Catholic Church, asked Archbishop Ntahoturi. Geneva was to be Alyson's last meeting as Director and Archbishop Ntahoturi expressed thanks as a small taste of the appreciation of Alyson's work. The challenge that he had found as Chair, he said, had been in mobilising Provinces to see that we are a vast Communion but not a meaningful Communion. What about the Confessing Anglican movement from Australia; what about ACNA, he asked. GAFCON is another acronym within Africa. It is not in the spirit of Communion but at the same time they are seeing documents and are still members of the Communion. How do we hold those two trends together asked Archbishop Ntahoturi, adding, we are in communion but at the same time not speaking. Alyson commented that we know that members themselves in a few cases would like to come if allowed. Some have joined by telephone. There is some engagement but engagement is being prevented, she said.

Kenneth stated that with regards full participation of ACC, and the future of IASCUFO there should be a report to the next Lambeth Conference, and a report to ACC-16 to make recommendations concerning changes to the commission, with both a doctrinal and an ecumenical dimension. What if we went back to a two stream standing commission, he asked, made of members in the dialogues assessing compatibility and others with doctrinal expertise. We would struggle to get the same body for a variety of reasons; meeting separately but still some overlap; the continuation group never part of the stream.

Bishop Douglas said that it would be a challenge to separate the streams again whilst maintaining one commission. Mission and evangelism had appeared missing from the commissions which were

considering doctrine. Having three bodies was a drain from mission and evangelism, he said. The perception from within the mission and evangelism community is that at least by combining ecumenical relations in IASCUFO there seems to be some more balance.

Alyson highlighted the Methodist- Anglican report *'Into all the world'*. This resource contains toolkits for mapping and engagement at local level and it was hoped would prove to be a useful resource. Church of England engagement at local level was progressing at apace; at a legislative level things always stumble, she said. The experience in England was that when both Methodists and Anglicans were approached and requested to recognise ministries both said yes but just had to find the mechanics to make this possible.

Bishop Chillingworth said he was glad to hear Archbishop Ntshoturi's comments on reviewing the Instruments, and questions regarding participation and non-participation. Those issues have been around in many of the Instruments we have been talking about, Bishop Chillingworth said. The revision of Instruments in common are things that seem to need to be able happen in a number of places and a number of languages, at the same time the process requires a more political way of expressing them, he reflected. Where it is that we draw that into conversation together as a theme is behind much of what we are doing at the moment, and it feels to me that this should be in more than one place, he said.

The Instruments tend to evolve and the conversation about them evolves as well. The Standing Committee is the body that has the opportunity to maintain an overview of this process. It has to keep asking what is Communion thinking; how is it going to recommend how decisions can be made regarding the Instruments and ensure that they have a healing mechanism within them? Bishop Chillingworth said that whilst we should not be dominated by the 'empty chairs' he urged against indifference.

Bishop Douglas enquired about the invite that Ms Mojela had extended at Standing Committee in May. Canon Omuku had followed up on this after the meeting, said Kenneth. Canon Omuku reported that he had spoken to Archbishop Deng Bul Yak after the meeting and that the proposal had been received positively but that there needed to be further conversation about the venue. The venue needed to be carefully chosen to ensure that people don't 'vote with their feet', he said. Bishop Douglas pointed out that Archbishop Thabo had been suggested as host. Canon Omuku reported that he had asked Archbishop Deng Bul Yak where he thought it would be acceptable to host people and that he was minded to think of Ghana or Kenya. Canon Omuku added that Archbishop Welby would likely have discussed this with Archbishop Thabo and that it was something that the Standing Committee could enquire about when the Archbishop joined the meeting. Ms Mojela reported that for her part she did mention the proposal to Archbishop Thabo 'offline' but she didn't believe any official request had been taken to Archbishop Thabo. Archbishop Ntshoturi reported that CAPA were proposing to have a Standing Committee meeting and a Primates meeting in South Africa. If they meet in South Africa; Nigeria, Kenya and Uganda would come with this opportunity to discuss, he said. Bishop Douglas commented that our intention as members of Standing Committee and the reason why I committed myself to Ms Mojela's proposal to Archbishop Deng Bul Yak is that this group is problematic to GAFCON. In this case why can we not arrange for the African Primates to have their own meeting with Archbishop Thabo. What are we doing in terms

of the processes for dealing with GAFCON, he asked, adding that he didn't want to lose Standing Committee's responsibility for this conversation.

Bishop Chillingworth highlighted the need for dialogue due to the concerns around the weakness of the Instruments of Communion. There is a danger in an over emphasis on the ministry of the Archbishop of Canterbury that we need to be mindful of. We need to talk about this rather than simply leave with the Archbishop, he said. Bishop Tenganega commented that one of the most painful things, he felt, was that there were lots of words about intention to involve but there was no desire for it. Empty chairs continue because there is in a sense an 'Anglican pathology' of 'we want in, we want out' but cannot have either; the desire to be continuously identified with but a refusal to meet and to speak. Canon Omuku reported that very concrete plans were being made for an alternative Anglican Communion, and that a meeting was coming very soon as part of that agenda.

Kenneth reflected that we often talk about the weakness of the Instruments of Communion but there's never going to be a future with the two bodies ACC and Primates meeting in separate spheres, he commented. The diocesan Synod model could work, a convention could work. We need to bring the Primates and the ACC together. We would need to exclude bishops from being members of ACC. Two houses agreeing everything would provide a much stronger body, he argued. Alyson said that that model was tested and rejected. Kenneth agreed but said that that was a different world. Bishop Douglas said this was tried in Cape Town in 1993 and a lot has happened since then. He added that we may need new Instruments but that we should not create new Instruments but rather evolve existing ones. Kenneth warned against using a model where primates and laity met separately. Archbishop Ntshoturi said this would need the deliberation of ACC. The idea of having two houses as in South Africa in 1993 is problematic particularly concerning primates and ACC meeting separately, he said.

Bishop Tenganega drew the discussion to a close commenting that it could go on but to focus on what is to be done. Bishop Tenganega asked if it was felt there was a need to wait for the CAPA meeting to see if this gave more direction. Bishop Tenganega also reminded of the need to be mindful of the realities of separation as pointed out by Canon Omuku. Archbishop Ntshoturi advised that we should continue with this initiative and not wait for CAPA. Ms Mojela suggested seeking Archbishop Welby's feedback during the afternoon session. Bishop Tenganega concluded that Standing Committee would wish to proceed with the initiative but that they would put questions to Archbishop Welby first, and hear his reflections.

Alyson was thanked for her report.

19. Lambeth Conference Company Report

Kenneth reported that the Lambeth Conference Company was set up to form the structural basis for any future Lambeth Conference. It is a separate company whose members are the Standing Committee. The Standing Committee appoints four Directors on the nomination of the Archbishop of Canterbury and the Secretary General. There are two things to report: the report of the Lambeth Conference of 2008; and the nomination of Bishop Nigel Stock as a Director.

The report of the Lambeth Conference of 2008 is being finalised. David Craig did a great deal of work on this and handed over a fairly advanced text at the beginning of September. Stephen Lyon is now taking this work on and expects to devote the first week of December to this. It is planned that a

final copy will go to every Primate and Provincial Secretary along with certain theological colleges. There will be a very limited print run, and the report can be printed on demand.

Despite all of the rumours no Lambeth Conference has been cancelled because it was never called. Archbishop Welby is consistent with what he has said all along which is that once his visits were complete he would consult with the Primates. It is expected that the Lambeth Conference will be on the agenda of the next Primates meeting.

An intensive and confidential scoping study is underway, looking at how a future conference might be organised and structured. An interim report has been received with a further report due in March.

Canon Paver asked if the company saw any part of its remit as raising finance. Kenneth responded that this was the case and that finance is an issue that needs to be addressed. Funding allocated within the ACO budget for the first few years had been used to pay off debts held in these accounts made available to the Lambeth Conference Company. Kenneth reminded the Standing Committee that our constitution makes this body responsible for aspects of the Lambeth Conference. Bishop Douglas enquired if the debt had been cleared and Kenneth confirmed that it had.

There was a discussion regarding the Instruments of Communion with Bishop Chillingworth asking where the question of whether to hold a congress or a Lambeth Conference was to be located. Alyson said that she would be surprised if that question were not located here. Bishop Douglas noted that Standing Committee had historically had the brief to 'follow through'. Kenneth commented that ideas could be initiated by Standing Committee or could come from any other body, for example ACC could pass a resolution or the Primates could make a request. Kenneth added that he felt it was better for existing structures to evolve into something different rather than to create something absolutely new. Bishop Chillingworth expressed disappointment at the lack of energy in reviewing the Instruments of Communion. He added that congress was not in essence representative and therefore may be harder to boycott and perhaps help to avoid empty chairs. Kenneth suggested that the structure of a Lambeth Conference could still be used but it could be requested that it was made a congress. There are enough structures but the Lambeth Conference is the one that is 'most evolvable', he added.

Kenneth suggested Standing Committee might consider inviting Michael Wright to join them at their next meeting. He commended Professor Wright's business approach and added that since the report was to be due in March, the next Standing Committee in September would be a good opportunity to hear his thinking and discuss the limits and feasibility of a future conference as he saw it.

Bishop Douglas observed that when Standing Committee looked at the agenda of ACC-16, a number of factors would impact on and feed into this conversation including the outcome of the search for a new Secretary General; how Archbishop Welby's ideas were unfolding, and the discussions at IASCUFO. He added we need to have a substantial conversation on the manner of congress and what is the best way by which Anglicans can come together in the 21st century and what this specifically means for Lusaka.

It was concluded that substantial conversation on the merits of a congress needed to take place and that this could be followed, if appropriate, by a resolution at ACC.

Canon Paver moved discussion on to the second item to report under this agenda item which was the appointment of Bishop Nigel Stock as a Director of the Lambeth Conference Company.

Kenneth reported that the Lambeth Conference Company was set up to provide the administrative structure of the Lambeth Conference. The Lambeth Conference Company has four directors who are nominated by the Archbishop of Canterbury and Secretary General together and appointed by the Standing Committee, to include the Secretary General of the Anglican Communion; a senior member of the administrative staff of the host province; a senior member of staff of the Archbishop of Canterbury; and one independent person, whom it is expected will be appointed chair by the other Directors. The Standing Committee had previously appointed the Secretary General, William Fittall, and Michael Wright and therefore a vacancy remained. Bishop Nigel Stock, the Bishop at Lambeth has been nominated.

The following was agreed.

That the Standing Committee notes the Archbishop of Canterbury's and the Secretary General's nomination of Bishop Nigel Stock as Director of the Lambeth Conference Company and appoints him with immediate effect.

20. Date of Next Meeting

Finance & Administration meeting: 2 September 2015.

Standing Committee arrivals 2 September 2015; meeting 3 September through to 1.00pm on Sunday 6 September. Archbishop Welby would attend 3 and 4 September.