



SC/2013/01/2

## Standing Committee

Minutes of a meeting held at St Andrew's House, London, 23-26 March 2013

### Present:

|                                       |            |
|---------------------------------------|------------|
| The Most Revd and Rt Hon Justin Welby | President  |
| The Rt Revd Dr James Tengatenga       | Chair      |
| Canon Elizabeth Paver                 | Vice Chair |

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

|  |                               |
|--|-------------------------------|
| The Most Revd Samuel Azariah               | The Church of Pakistan        |
| The Most Revd David Chillingworth          | The Scottish Episcopal Church |
| The Most Revd Dr Daniel Deng Bul Yak       | The Episcopal Church of Sudan |
| The Most Revd Dr Katharine Jefferts Schori | The Episcopal Church          |
| The Most Revd Dr Paul Kwong                | Hong Kong Sheng Kung Hui      |

### *Elected by the ACC:*

|                               |   |
|-------------------------------|---|
| Mrs Helen Biggin              | The Church in Wales                             |
| The Rt Revd Eraste Bigirimana | The Anglican Church of Burundi                  |
| Professor Joanildo Burity     | Igreja Episcopal Anglicana do Brazil            |
| The Rt Revd Dr Ian Douglas    | The Episcopal Church                            |
| Ms Louisa Mojela              | The Anglican Church of Southern Africa          |
| The Revd Dr Sarah Macneil     | The Anglican Church of Australia                |
| Mr Samuel Mukunya             | The Anglican Church of Kenya                    |
| Secretary General             | The Revd Canon Dr Kenneth Kearon                |
| ACO staff in attendance       | Mr Jan Butter, Communications                   |
|                               | Mrs Yoshimi Gregory, Secretary General's Office |
|                               | The Revd Terrie Robinson, minutes               |

The Standing Committee met for three days, 23, 25 and 26 March, each day sharing Morning and Evening Prayer and a celebration of the Eucharist. On Sunday 24 March the Committee members joined the congregation of St Martin in the Fields, Trafalgar Square, London, for their Procession of Palms and Eucharist for Palm Sunday, and attended Evensong at Westminster Abbey followed by a tour of the Abbey led by the Dean.

### **1. Welcome and Introductions**

Mrs Helen Biggin, Bishop Eraste Bigirimana, Professor Joanildo Burity, the Revd Dr Sarah Macneil, Ms Louisa Mojela and Mr Samuel Mukunya were welcomed to this, their first meeting of the Standing Committee. All Standing Committee members introduced themselves.

### **2. To note the minutes of the meetings of 25-26 October 2012 and 7 November 2012**

*Documents SC/2012OCT/01/2 Draft Minutes from Standing Committee meeting, October 2012; SC/2012NOV/01/2 Draft Minutes from Standing Committee meeting, November 2012.*

The minutes of the meetings of 25-26 October 2012 and 7 November 2012 were approved by the meeting and signed by the Chair as true records.

### **3. Orientation for Standing Committee members**

*Documents: SC/2013/04/2 Roles and responsibilities of trustees; SC/2013/04/1 Constitution of the Anglican Consultative Council.*

Canon John Rees, Legal Adviser to the ACC, explained the roles and responsibilities of Standing Committee members as trustees of the charitable company limited by guarantee named 'The Anglican Consultative Council'. He drew attention to the 'Objects' of the Council: 'to advance the Christian religion and in particular to promote the unity and purposes of the Churches of the Anglican Communion in mission, evangelism, ecumenical relations, communication, administration and finance.' The Objects formed the basis of the Standing Committee members' legal responsibilities.

Canon Rees explained the nature of the charitable company, its members and directors in the context of the ACC. ACC 'members' were the persons nominated by the Member Churches of the Communion. (The Secretary General explained how the number of ACC members per Member Church related to the size of the Member Church's own membership.) The Anglican Consultative Council had a President (the Archbishop of Canterbury), Chair and Vice-chair, and the Standing Committee. The individual members of the ACC Standing Committee were both trustee members and company directors. Their responsibilities under the Charities Act, as trustees and as company directors, were described in document SC/2013/04/2 prepared by Canon Rees.

Trustees' duties were: administration of the charity; ultimate responsibility for decision-making; putting the best interests of the charity above all else; ensuring that the charity was solvent and that assets were applied only in furtherance of the charity's Objects. Directors/trustees potentially faced liabilities, and the ACC could subscribe to indemnity insurance policies to cover liability in monetary terms (which would not apply if directors/trustees acted dishonestly, negligently, fraudulently or outside the powers granted to them).

Directors duties were 'to act within powers' (as set out in article 5 of the Constitution); 'to promote the success of the company'; 'to exercise independent judgement'; 'to exercise reasonable care, skill and diligence'; 'to avoid conflicts of interest'; 'not to accept benefits from third parties'; 'to declare interest in proposed transaction or arrangement with the company'.

Canon Rees commended 'Good Governance: A Code for the Voluntary and Community Sector', available at [www.governancecode.org/summary-code-of-governance](http://www.governancecode.org/summary-code-of-governance), which listed six key principles explaining good governance. He emphasised that it was important that those appointed to the ACC should both represent and have a voice in their own Church so that there was a two-way flow of information.

Plenary meetings of the ACC typically took place every three years. There were procedural rules for the meetings.

Article 17 of the Constitution set out the Standing Committee's responsibility to appoint the Secretary General, with the consent of the President. Article 18 set out the responsibility of the Secretary General to appoint staff and, in the case of designated senior staff, to appoint with the written consent of the Chair.

The Finance & Administration Committee was a sub-committee of the Standing Committee and comprised two Primates, three ACC representatives, a chair and potentially two consultants.

Responding to a question from Archbishop Daniel Deng Bul Yak, Canon Rees said that the charitable company was a flexible instrument which meant that its members could approach any arising tensions together. If the Anglican Communion Office were moved to another country, then a new legal entity, according to the law of that land, would need to be sought.

Professor Joanildo Burrity asked if there were limits on the information brought to the table by members and communicated back to Member Churches. Canon Rees responded that the Standing Committee had followed a policy, especially in recent years, of publishing detailed minutes of its meetings, including notes of difficult discussion and debate. Responding to a query from Mrs Helen Biggin, Canon Kenneth Kearon explained further that the agenda and accompanying documents were considered confidential until the time that the meeting took place. In addition to the minutes of the meeting, the Director for Communications sent out a daily bulletin from the meeting as an Anglican Communion News Service (ACNS) item.

Bishop Katharine Jefferts Schori asked whether there were 'open meeting' requirements under UK law. Canon Rees responded that there were none. The financial affairs of the Anglican Consultative Council were public but the general public and other ACC members had no entitlement to attend Standing Committee meetings; ACC members appointed Standing Committee members and received the minutes of the Committee's meetings.

Referring to the Directors' duty not to accept benefits from third parties, Ms Louisa Mojela asked if there were parameters to receiving gifts, given that in some cultures, hospitality and gift-giving were important. Canon Rees responded that if a Standing Committee member felt they had been compromised by being offered gifts, they should declare this, but if gifts were received within normal hospitality and with no potential or purpose of influencing decision-making, then this did not need to be declared. Guidance was included in Canon Rees' information document SC/2013/04/2.

Archbishop Paul Kwong asked about provisions for amending the Constitution. Canon Rees referred to the Article 27 headed 'Rules' within the Constitution. The Standing Committee could propose amendments for consideration at a plenary meeting of the ACC, where a two-thirds majority would be required.

Bishop Ian Douglas suggested that the roles of general membership be explained at ACC-16.

#### **Resolution 1: Roles and responsibilities of ACC members**

*The Standing Committee notes that the roles and responsibilities of ACC members should be included as part of orientation during ACC-16, and that this should be taken into account at the planning stage of the Council's meeting.*

The meeting thanked Canon Rees for his presentation and explanations.

#### **4. Appointment of Consultant to the Finance & Administration Committee**

The Finance & Administration Committee recommended to the Standing Committee that Mr Michael Hart, retiring Company Secretary and Deputy Secretary General of Us (formerly USPG), be appointed as consultant to the Finance & Administration Committee, and thereby a member of the Finance & Administration Committee, and that he should serve as its Vice-chair.

##### **Resolution 2: Appointment of consultant to the Finance & Administration Committee**

*That the Standing Committee requests the Chair and Vice-chair to appoint Mr Michael Hart as consultant to the Finance & Administration Committee, and as Vice-chair of the Committee.*

##### **Resolution 3: Vote of thanks to Mr Robert Fordham**

*That the Standing Committee requests the Chair of the Finance & Administration Committee to write to Mr Robert Fordham to thank him, on its behalf, for his generous and dedicated service and wise advice to the Committee over several years.*

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

The Secretary General presented his report to the meeting. He noted that the financial accounts were healthy. Good management had meant that the overall cost of the ACC meeting in Auckland had come in under budget. Funding continued to be a significant issue for the Office and consumed considerable time and energy.

Resolution 15.25 'Theological Education in the Anglican Communion': A major report on theological education in the Anglican Communion had been reviewed at ACC-15. Since then an application for further funds had been submitted to the original donor but this had been unsuccessful. ACC-15 had also seen a report from Bishop Michael Doe reviewing existing Anglican arrangements in respect of the United Nations. Canon Kearon was planning meetings later in the year with a view to securing funding for an Anglican presence in Geneva and New York.

Resolution 15.32 'Land of Promise': This report on Christian Zionism had been reviewed by ACC-15. The Network for Inter Faith Concerns had achieved some good work, including the publication of 'Generous Love'. Funding would need to be found for this work to continue.

Sources of funding were still being sought for the Continuing Indaba project.

Resolution 15.26 'Denial of Visas': The denial of visas was an increasing problem around the world. This was a problem for all international churches and some of them had decided that they would avoid certain countries when planning general assemblies and other international meetings. The Conference of Secretaries of Christian World Communions had taken a number of steps, including sending a delegation to the White House and contacting the UK Border Agency. Regarding the denials of transit visas for Australia, a letter had been sent to the relevant government office in Australia, copied to the Primate of the Anglican Church of Australia. The Primate had written to the Australian Prime Minister. There had also been difficulties in obtaining visas through the New Zealand visa office in Dubai. Canon Kearon had written in this respect but had so far received no reply.

Resolution 15.29 'Greek Orthodox School of Theology': This resolution had been proposed by an ecumenical participant from the Greek Orthodox Church. The School had been closed down by the State in 1974 but now had permission to re-open. The passing of the resolution had been well received in the Orthodox churches.

Canon Kearon had recently visited the Diocese of Uruguay and the Diocese of Botswana where he had attended a meeting of the House of Bishops of the Church of the Province of Central Africa (CPCA). He had met with the Most Revd Dr Solomon Tilewa Johnson who had been elected Primate of the Church of the Province of West Africa in October 2012.

The Office had been involved in various ways with the transition to the new Archbishop of Canterbury. Archbishop Justin Welby had spent a day with staff.

Canon Kearon and Canon Barnett-Cowan had joined the Anglican delegation to the inaugural Mass and audience with Pope Francis. The Anglican delegation had been warmly welcomed. The Ecumenical Patriarch had attended, and this was seen as a good sign for ecumenical relations.

Canon Elizabeth Paver, in the chair, thanked the Secretary General for his work and presence in the Communion. She also expressed gratitude that Standing Committee members had been able to attend the enthronement of Archbishop Welby.

#### **Resolution 4: Vote of thanks to the staff of Canterbury Cathedral and Lambeth Palace**

*That the Standing Committee requests the Secretary General to write to the Dean of Canterbury Cathedral and the Chief of Staff at Lambeth Palace to express gratitude for the work undertaken to ensure the presence of the Standing Committee members at the enthronement in Canterbury of the Archbishop of Canterbury, the Most Revd Justin Welby, and for the warm welcome and hospitality extended to them.*

## **6. Review of ACC-15**

### **6.1 Comments from the Standing Committee meeting of 7 November 2012**

The meeting recalled comments made during the Standing Committee meeting immediately following ACC-15 concerning the timely communication of material to ACC members prior to their meeting, and representation from Asia on the Standing Committee.

### **6.2 Reflections on ACC-15, a report from Mr Stephen Lyon**

*Documents SC/2013/20/2 Reflections on ACC-15; SC/2013/20/3 Notes from ACO staff review of ACC-15*

Mr Stephen Lyon presented his reflections on ACC-15 and hoped that the learning from ACC-15 would inform planning for ACC-16. He had been assisted in his reflections by feedback sheets from ACC members and by comments from ACO staff.

Mr Lyon commented on the handling of resolutions which continued to present challenges and on the Network plenary session which had not unfolded to best advantage. His reflections document included recommendations for both. Further questions for the future included how to make good use of the enthusiastic involvement of local Anglicans in some element of the programme.

Positive elements to bear in mind for the future included the benefits of using the sacred space of the cathedral as the venue for the meeting, and the creative use of visuals and variety of presenters during daily Bible studies.

Feedback from ACC members had indicated that daily programmes were sometimes too long; that it was important to link documents with the programme of the meeting, indicating which documents were for background information and which were to be discussed; and that excessive use of paper should be avoided.

Mr Lyon concluded his report by reflecting on two questions: whether the agenda of the ACC might be overly influenced and dominated by a church-facing agenda, and whether there might be opportunity, in the meeting preparation stages, for Provinces to ask for items to be put on the agenda.

The Standing Committee discussed Mr Lyon's report and comments made included the following.

Professor Burity reflected that while an informal element to ACC proceedings was useful, a briefing was needed for those ACC members who were not familiar with procedural discussion. He thought there had been too much lenience in monitoring discussion. A number of new resolutions had emerged during the meeting, with no clear information or background. He asked if it would be practicable to have a deadline for draft resolutions before the ACC meeting. Archbishop Kwong considered that a distinction needed to be drawn between resolution and suggestion, since the later resolutions had been more in the form of suggestions. Ms Mojela said that, as a new member, she had been surprised that a resolution had been tabled by an ecumenical participant. Canon Kearon agreed that the resolution from the Greek Orthodox participant had come as a surprise, but said that the ACC had been keen to show solidarity and support.

Bishop David Chillingworth, who served as Chair for the Continuing Indaba reference group, regretted the confusion around Continuing Indaba during ACC-15. Good procedure during the meeting was important but there were cultural and language issues associated with how business was done, and these had to be taken into account. The ACC was a deliberative, decision-making body, but there was also a place for education and information, so the meeting had 'conference' dimensions as well. The question had arisen during ACC whether Indaba was, or was not, a means for resolving problems. The answer was 'yes and no' but procedural issues meant that it was difficult to have that conversation. However, it was a sign of health that ACC members had been able to talk through the issue and a resolution had been passed which clarified the role of Continuing Indaba.

The meeting noted the difference between a church-facing and world-facing agenda. Bishop Chillingworth reflected that, of the Instruments of Communion, the ACC was the most democratically representative and that it certainly had an important role in considering world-facing issues. He asked whether the ACC also had a role in considering church-facing issues and said that this raised a fundamental question about the nature of the ACC and how the Communion was ordered. Clearly, a global Communion without central authority needed to pay more attention to relationships. Canon Barnett-Cowan advised that a report on Unity, Faith and Order would be submitted to the Standing Committee later in their programme, and that this would consider creative ways of strengthening relationships in the Communion, possibly with a move away from current terminology.

The meeting discussed the Networks' contribution to the ACC-15 programme. They considered that the Networks' 'Mission across the Communion' event had gone well and set a good tone for the rest of the ACC's meeting. The pattern of asking Standing Committee members to present the work of particular Networks during the plenary session had not worked so well, however, the 'investment' of Standing Committee members in the Networks and their activities was important. Archbishop Kwong thought that the present requirement for Network representatives to self-fund their attendance at ACC did not do justice to the place of the Networks in the Communion. He thought that the funding question should be revisited since it was unfair to have different categories of participant. Mrs Biggin saw a need for briefing ACC members so that they understood how the Networks fit into the bigger picture and what ACC members' responsibilities were in respect of the Networks. Professor Burity commended the 'Mission across the Communion' event as an opportunity for ACC members to discern the wider context of what was happening in the Communion and have a greater understanding of missional work. This could be more strongly affirmed. It put disagreements into perspective. Bishop James Tengatenga considered the difference between a commission and a network and whether this terminology was no longer current. Bishop Jefferts Schori thought that it would be appropriate to suggest to IASCUFO that the Networks be somehow incarnated as formal mechanisms of unity. In the development of our common life, church-facing matters had become more faith and order oriented rather than helping us to enter into mission. We were on the journey to a more missional focus, but we were not yet there.

Dr Sarah Macneil considered that the regional groups at ACC-15 had been very important and had provided a unique opportunity. Members of her own regional group had since been able to work together in preparation for the 2014 G-20 Australia summit.

Canon Kearon noted that while the use of sacred space for ACC-15 had been beneficial to the atmosphere of the meeting, securing such a venue would not always be practicable. We should meet in such a space if we could. Mrs Biggin agreed and said that, in any event, the separation of accommodation from meeting space should be preserved. Walking and talking between accommodation and venue enabled fellowship and relationship building.

Mr Lyon said that the gathered membership of the ACC represented a considerable resource to local Anglicans. This had been behind the thinking of the three open evening presentations during the ACC-15 programme; they had been a gift to the local church. Since the evening presentations had made the daily programme too long for ACC members, he asked whether some other way might be found to connect with local Anglicans. Bishop Jefferts Schori added that while worship locally had been wonderful it had carried with it very little by way of connection with local Anglicans. There needed to be more than coffee time after church.

Bishop Douglas thought there could be a time designated for the ACC and the local church to spend together. This could prove to be a more genuine encounter than descending on parishes on a Sunday and might take the form of two days' joint activity for ACC members and local church members. When the International Anglican Standing Commission on Mission and Evangelism had met in Highveld in South Africa, its members had spent a day walking with healthcare workers visiting HIV patients in their homes. Bishop Douglas remembered this as a profoundly transforming experience. Canon Paver agreed that engaging with local mission would be time well spent and further suggested that local Anglicans could be invited to participate in the Network group sessions.

Canon Kearon pointed out that the ACC programme was already over-filled and asked what could be given up to make space for elements such as engagement with the Networks and with the life of the local church.

The meeting reflected on the unique context of ACC-15. The three Tikanga structure of the Anglican Church in Aotearoa, New Zealand & Polynesia had meant three generous offerings of hospitality.

Professor Burity appreciated the fact that members had come to ACC-15 with a spirit to have positive conversations. This could not be 'programmed in', but there had been an openness and willingness to engage.

Mrs Biggin agreed with comments that the amount of paperwork had sometimes been overwhelming and recommended that papers be sent to ACC members well before the meeting for reading and preparation. She also agreed that papers should be identified as documents for discussion or for information. Bishop Douglas appreciated the reports submitted to the meeting but thought that using them as briefs meant that there was an overload.

Archbishop Deng Bul Yak said that this had been his first time at ACC; he had sensed that members were not mindful of the conflicts and difficulties being experienced in the Communion. There had been a good deal of fighting on the internet, and therefore in public, but, as a family, there were some issues that needed to be discussed in house. He felt that the arena in which to do this had been lost but that the ACC forum could provide such a space. Archbishop Deng Bul Yak further reflected that if the second Continuing Indaba resolution had not come to the floor and been passed, then some members would have left the meeting. We had yet to discover what we were. Bishop Chillingworth agreed that this was a significant point. The question was, where and in which part of the Instruments of the Communion did we attend to our own issues and do the work of relationship-building and binding our work together. He referred to the Rule of Benedict; the distilled wisdom of how to live in community.

Bishop Jefferts Schori suggested that the beginning of the ACC meeting might be designated as open space to allow people to arrive, have time together, and decide what needed to be discussed rather than simply being informed about what various Anglican bodies had been doing. Bishop Tenganega thought that it might be more fruitful if resolutions were developed together, rather than resolutions being tabled by a group and then argued over. Canon Paver agreed that the structure of ACC meetings could be reviewed. If time were set aside for people to spend time together before the structured agenda, then the middle weekend could be reconsidered.

Standing Committee members agreed that the daily Bible studies had been valuable. They appreciated highly the input of the Bible studies leadership team. ACC members had participated in the regular Service of Evening Prayer which had given them a sense of prayer flowing from the day's meeting and of the local church ministering to them.

Bishop Eraste Bigirimana said that language interpreting, where it had been made available, had been very helpful and asked if more interpreting could be factored into planning for future ACC meetings. Canon Kearon responded that the ACC would normally pay for interpreters for those who needed them. In the case of ACC-15, the intention had been to enlist the services of local interpreters but, in the event, the availability of interpreters had been sporadic.



Mr Samuel Mukunya agreed with comments that the ACC-15 programme had been non-stop and asked whether a break could be included in the schedule. Canon Kearon agreed that a break would be beneficial but pointed out that the cost of an ACC meeting was £12,000 to £15,000 per day.

Ms Mojela said that more thought needed to be given to involving and engaging with youth in future ACC meetings.

Canon Kearon said that he would be travelling to Lusaka, the venue for ACC-16, early in 2014 and would have an opportunity to communicate feedback from ACC-15.

### **6.3 Letter from some ACC-15 members to the Secretary General**

*Document SC/2013/02/3*

During ACC-15, 16 members of the ACC representing 11 Provinces of the Communion had written a letter to the Secretary General concerning the participation of a same-sex spouse in the Spouses' programme. After discussion, it was agreed that Canon Kearon should reply to the letter, pointing out that the Spouses' programme had been provided by the local church, and not by the ACC.

### **6.4 Review of resolutions passed at ACC for which the Standing Committee and the Secretary General have responsibility**

*Document SC/2013/20/1: ACC-15 Resolutions*

Resolution 15.20 'Anglican Communion Sunday': This would be covered under the Director for Communications' report to the meeting.

Resolution 15.31 'Capital Campaign': Canon Kearon would hold preliminary meetings with a small group later in the year. This would be a long term process and he hoped to report positively to the next Standing Committee meeting. Bishop Jefforts Schori requested that this be approached with some vigour since it had been named as a matter for some time.

Resolution 15.36 'Lay Participation': Canon Kearon explained that requests to the Provinces for nominations for commissions and similar bodies included a note that nominations should include the names of women, men, and people under the age of 40. Responses, however, did not reflect this diversity and did not produce a broad enough field from which to choose. 'Lay and ordained' could be added to the list in requests to the Provinces, but it would fall to the Provinces then to consider their nominations. Canon Barnett-Cowan advised that requests for nominations to the ecumenical dialogue commissions already requested 'lay and ordained'. These were small bodies and it was particularly difficult to achieve a balance.

Bishop Douglas reminded the Standing Committee of ACC resolution 13.31 which related to Millennium Development Goal 3 ('Promote gender equality and empower women') and its incorporation into Anglican bodies.

## **7. Provincial Matters**

*Document SC/2013/03/1, Report on the Secretary General's visit to Uruguay*

The Secretary General had visited the Diocese of Uruguay in the Iglesia Anglicana del Cono Sur de America in January 2013. He now presented his report and recommendations. Prior to its March 2013 meeting, the Southern Cone's House of Bishops had invited a delegation from the Diocese of Uruguay to meet with them. The Secretary General suggested that the Province now be given some time to consider the situation.

## **8. Finance & Administration**

Mr Michael Hart joined the meeting for this agenda item. The Inter-Anglican Finance & Administration Committee had met on 22 March. Canon Paver, as Chair of the Committee, introduced their report and associated documents to the Standing Committee and asked Director for Finance, Mr Tim Trimble, to present these to the meeting. The documents included the following:

- A report and financial statements for the year to 31 December 2012.
- Pie chart illustrations to show percentages of unrestricted and restricted income, sources of unrestricted income; breakdown of total expenditure, and a graph to show the pattern of total income, 2005 to 2012. Unrestricted income had remained consistent. Restricted income and therefore total income had reduced over the past two years.
- The Report of the Director for Finance and Administration for the 12 months to 31 December 2012.
- Statements of Financial Activities for the General Fund and for the Designated Fund for the year to 31 December 2012.
- Inter-Anglican budget: A table of provincial contributions requested and outcome for 2012, and forecast of contributions for 2013.
- A summary of actual income and expenditure for 2012 and a forecast for 2013.
- A note of the amounts held with CCLA Investment Management Ltd in CBF Church of England Funds and COIF Charity Funds.
- The Anglican Consultative Council Risk Register showing likelihoods, impacts, controls in place and any further action required.
- Lambeth Conference: Statement of Financial Activity for the year to 31 December 2012 and a forecast for 2013.
- The Auditors' report and Audit Completion Report for the year to 31 December 2012.

The meeting discussed the Inter-Anglican Finance and Administration Committee's report and association documents. Mrs Biggin was concerned that many provincial contributions to the inter-Anglican budget were less than the amounts requested. Canon Kearon explained the basis on which contributions were formulated. Where a Province covered a number of countries with different GDPs, this affected the amount requested. Each year he wrote to each Province and requested the amount formulated, but it fell to the Province to decide the amount of its contribution. The amount requested from all Provinces would be reviewed in due course.

All Standing Committee members were encouraged to contact their Provincial Offices in respect of provincial contributions that were overdue.

In response to Standing Committee members' requests, Mr Hart, Mr Trimble and Dr Macneill would consider how to expand budget lines and increase clarity in the statements of account.

**Resolution 5: Financial Statements for period ended 31 December 2012**

*That the Standing Committee:*

- i. approves the Report and Financial Statements for the year to 31 December 2012*
- ii. requests the Chair of the Finance & Administration Committee to sign the accounts on its behalf.*

**Resolution 6: Auditors' Report and Audit Completion Report**

*That the Standing Committee notes the Auditor's Report and Audit Completion Report for the year to 31 December 2012.*

**Resolution 7: Appointment of Auditors**

*Moved by Bishop Jefferts Schori; seconded by Ms Mojela; all were in favour.*

*That the Standing Committee appoints Mazars as auditors to the Anglican Consultative Council for the year to 31 December 2013.*

**Resolution 8: Inter-Anglican budget contributions**

*That the Standing Committee:*

- i. notes the outcome for 2012 of provincial contributions to the inter-Anglican budget, and the forecast of provincial contributions for 2013*
- ii. requests the Secretary General to write to those Provinces that have not contributed to the inter-Anglican budget in 2011 or 2012 to express concern and to emphasise that the central support work available to all Provinces of the Anglican Communion relies on all Provinces making some contribution*
- iii. requests the Chair of the Standing Committee to contact the African Provinces that have not contributed in the same time frame.*

**Resolution 9: The Lambeth Conference Company**

*That the Standing Committee:*

- i. notes the Lambeth Conference Company Statement of Financial Activity to end December 2012*
- ii. welcomes the elimination of the debt remaining from 2008.*

**Resolution 10: The Anglican Alliance**

*That the Standing Committee:*

- i. notes the ACC's significant involvement with the activities of the Anglican Alliance and therefore that the Anglican Alliance will be part of the ACC group*
- ii. notes that the preparation of group accounts for the ACC will increase the workload for the Department for Finance and Administration*
- iii. notes that the Archbishop of Canterbury has recommended that the Lambeth Palace Chief of Staff be appointed a trustee of the Anglican Alliance*
- iv. appoints the Secretary General as a trustee of the Anglican Alliance*
- v. requests that the signatories of the Anglican Alliance bank accounts should include the Director for the Anglican Alliance, the Secretary General and the Director for Finance and Administration, and that either one of the Secretary General and the Director for Finance and Administration should authorise each transaction.*

The Standing Committee thanked the Inter-Anglican Finance & Administration Committee for its work and expressed its appreciation of the work of the Director for Finance and Administration.

## **9. Anglican Communion Fund**

*Documents SC/2013/19/1 and SC/2013/19/2*

The Anglican Communion Fund made grants in support of projects around the Anglican Communion approved by the Archbishop of Canterbury.

The term of office of three trustees appointed by the Standing Committee (Bishop James Tengatenga, Canon Elizabeth Paver and Mr John Stuart) had ended, and new appointments were required. The three out-going trustees were eligible for re-appointment.

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

*That the Standing Committee appoints Bishop James Tengatenga, Canon Elizabeth Paver and Mr Adrian Clements (Church of Ireland) as trustees to the Anglican Communion Fund.*

## **10. Appointment of a Representative of the Anglican Communion to St George's College Jerusalem Foundation**

The Revd Canon Janet Trisk had previously served as Anglican Communion representative to the St George's College Jerusalem Foundation. The Standing Committee was now asked to appoint a new representative who would attend an annual meeting in Jerusalem.

### **Resolution 12: St George's College Jerusalem Foundation**

*That the Standing Committee appoints Professor Joanildo Burity as representative of the Anglican Communion to the St George's College Jerusalem Foundation.*

## **11. Election of a 'constant member' for future Crown Nominations Commissions (Canterbury)**

The Secretary General described how the Crown Nominations Commission (CNC) was responsible for choosing the Archbishop of Canterbury. Its task was to submit the name of a preferred candidate, and a second appointable candidate, to the Prime Minister who was constitutionally responsible for tendering advice on the appointment to the Queen. The membership of the CNC was prescribed in

the Standing Orders of the Church of England's General Synod. When an Archbishop of Canterbury was to be chosen, 16 voting members were required as follows:

- the Chair (a lay person) appointed by the Prime Minister
- a bishop elected by the House of Bishops
- the Archbishop of York or, if he chose not to be a member of the CNC, a further bishop elected by the House of Bishops
- six representatives elected from the Diocese of Canterbury by their Vacancy in See Committee
- six representatives (three clergy and three lay) elected by General Synod to serve as members of the Commission for a five year period
- ***a member of the Primates' Meeting of the Anglican Communion elected by the Standing Committee of the Anglican Communion.***

Rather than nominating and voting by email for a member of the Primates' Meeting to serve on the CNC, the Standing Committee's legal advisor had proposed that the Standing Committee elect a 'constant member' each year, ie, a Primate prepared to serve should the need arise.

Archbishop Welby said that, in due course, the membership of the CNC should be rebalanced to reflect better the diversity of the Anglican Communion.

The Standing Committee agreed to appoint two constant members to the CNC so that there would be an alternate if one member were unable to fulfil the role at a particular time. Nominations were made, among which two had a clear majority.

### **Resolution 13: Crown Nominations Commissions (Canterbury)**

*That the Standing Committee appoints Archbishop Bernard Ntahoturi as a constant member to the Crown Nominations Commission (Canterbury), and Archbishop Thabo Makgoba as an alternate, should such a Commission arise before the next meeting of the Standing Committee.*

Canon Kearon would contact Archbishop Ntahoturi and Archbishop Makgoba to ask whether they would each be willing to fulfil the role, should it become necessary.

## **12. Election of a 'constant member' for the Vacancy in See Committee of the Diocese in Europe**

Canon Kearon advised that the Constitution of the Church of England's Diocese in Europe stated the following:

- 6 (a) The diocesan bishop shall be appointed by the Archbishop of Canterbury, the Bishop of London and ***a person in episcopal orders nominated by the Standing Committee of the Anglican Consultative Council***, acting jointly.
- (b) The Standing Committee of the Diocesan Synod, together with the diocesan members of the General Synod, shall act as the Vacancy in See Committee for the Diocese. It shall follow the Vacancy in See procedures as laid down by the General Synod for all the other dioceses.

- (c) Before an appointment is made, a consultation shall take place between the Archbishop of Canterbury, the Bishop of London, ***the bishop nominated by the Standing Committee of the Anglican Consultative Council***, the central members of the Crown Nominations Commission and those persons elected by the Standing Committee of the Diocesan Synod.

In view of this, it was proposed that the Standing Committee should appoint a 'constant member' to the Vacancy in See Committee.

Members of the Standing Committee briefly discussed the fact of parallel jurisdictions of Churches in full communion in Europe and the significant number of Nigerian Christians now worshipping in Anglican churches in Europe.

The Standing Committee made nominations and voted for a 'constant member' for the Vacancy in See Committee for the Diocese in Europe.

#### **Resolution 14: Vacancy in See Committee for the Diocese in Europe**

*That the Standing Committee appoints the Most Revd Emmanuel Egbunu of the Church of Nigeria (Anglican Communion) as a constant member to the Vacancy in See Committee for the Diocese in Europe, until the next meeting of the Standing Committee.*

#### **13. Lambeth Conference Company Report**

Canon Kearon reported that a meeting to review the Lambeth Conference of 2008 had taken place, and some suggestions and proposals for the planning of the next Lambeth Conference, likely to take place in 2018, had been made. The Standing Committee had already noted that the debt for the Lambeth Conference 2008 had now been paid.

A review group had met in September 2012 and had prepared a paper for submission to the Archbishop of Canterbury and any planning group for a future Lambeth Conference. Canon Paver noted the commitment to set aside funds each year towards any future Lambeth Conference.

#### **14. Communications**

*Document SC/2013/06/1 Report for Communications*

The Director for Communications, Mr Jan Butter, reported on developments in Communications.

In the first months of taking on his role, Mr Butter had identified a number of major challenges in respect of communications: the Anglican Communion narrative in the public domain was based on in-fighting, affecting Anglicans' mission and ministry; the Secretariat had a dented reputation affecting funding and efficacy; the ability of members of the Anglican Communion to connect with each other was limited, affecting the bonds of affection.

He had developed a five-year strategy which included the following elements: establish a functioning intra-Communion communications system; establish strategic communications as a key tool of mission. The intention was to assist the middle majority to find its voice, encourage more cross-Communion dialogue and involvement, and strengthen the Secretariat's reputation.

As part of the first phase of working out the strategy, a new Anglican Communion website was being built. This had been made possible by the generous provision of funding by Compass Rose. A new Anglican Communion News Service website was almost complete. The work for this included tagging 5,000 stories. The News site would have stories, features, a regional section, social media section, QR codes, and more.

Mr Butter had facilitated a working group on global communications which had served to shape plans. A theology for communication, one of the outcomes of the working group, had been endorsed at ACC-15.

A grant had been secured for funding a communicator for Africa, and Mr Bellah Zulu had been appointed to the role. Mr Zulu had, for example, covered the meeting of the new Youth and Children's Council in the Church of the Province of Central Africa, and the return of Anglicans to their cathedral in Harare, Zimbabwe, with audio visual material now posted on-line. As a pilot project, Mr Butter was working with the Church of the Province of Central Africa to develop a provincial communications strategy. A volunteer communications person for Zimbabwe had come to the ACO for training and was now taking his training forward.

The look of our communications has been reviewed and branded. A first Anglican Communion annual report had been produced. A new contact database had been developed. Provincial Offices could update information directly. At ACC-15, a communications team led by Mr Butter had increased the level of communication with regular bulletins, stories, photos, videos, and twitter.

Responding to questions from Dr Macneil and Professor Joanildo Burity, Mr Butter said that there had been some good feedback from the Provinces of the Communion. Stories from ACNS were appearing on provincial and diocesan news sites and in newsletters. The negative comments by bloggers which had tended to fill the news vacuum, were now considerably reduced. There had been appreciative feedback following reports regarding Zimbabwe and stories written by Mr Zulu.

Mr Butter was hoping that the recruitment of a communicator for the Oceania and Asia regions would become possible. He was also in conversation with The Episcopal Church in respect of the various countries where it had a presence. ACNS relied on people in the Provinces sending in material. He therefore wished to identify at least one person in each Province responsible for sending in stories. There were gaps in the topics covered by ACNS, for example, the persecution of Christians in some parts of the world.

Mr Butter drew attention to the re-launched Anglican World magazine; the third edition was in production. The magazine had 350 subscribers to date and the aim was to secure 1,000.

Future plans included the launch of Anglican Communion Sunday; working with a Masters student and a small working group to devise and run a social media-based campaign for young people responding to violence against women and girls; the development of a rationale for embedding a communications course in Anglican theological training; an audit of Anglican communications capacity, and researching the possibility of a prayer app as part of Mrs Phoebe Griswold's plans to gather Anglican women in prayer for each other and for the world.

Every Province now included an ACNS feed and a link to the Anglican Communion website on their home page. Mr Butter hoped that every Province would appoint at least one qualified communicator. He was exploring the possibility of a digital church communications conference in 2014.

ACNS continued its coverage of major Anglican events and news, including the recent enthronement of the new Archbishop of Canterbury. Latest news releases were featured on the home page of the current Anglican Communion website.

Archbishop Welby pointed out that curricula for theological training were already very full. If a communications course were to be included, it would present a question about what could be removed. Mr Butter responded that a virtual accredited course could be developed that people could do in their own time. Canon Kearon suggested that post-ordination training or continuing ministerial education might be the place for such a course. Bishop Jefferts Schori said that the rationale for integrating communication into theological training would be that our role is to communicating the Gospel. Dr Macneil added that training in modern means of communication, such as social media, would be useful for those who were trained before the broad accessibility of such media.

Mrs Biggin considered that communication needed to take account of people who still did not have access to modern technology. Mr Butter agreed and would encourage Provinces to ensure that news was disseminated to the parishes in appropriate forms. Anglican World Magazine met a need for paper communication, and he planned to look at the possibilities of radio broadcasting.

Professor Burity flagged up the importance of having communications input from the Networks. Mr Butter said that he and the Networks' Coordinator had been trying to appoint a communicator for each Network.

On behalf of the Standing Committee, Canon Paver thanked Mr Butter for the progress that had been made through his work.

## **15. Networks**

### *Documents SC/2013/18/1 and SC/2013/18/3 Reports of the Networks and the Networks' Coordinator*

The Networks' Coordinator, the Revd Terrie Robinson, presented her own report and the reports of the Networks. She highlighted those resolutions from ACC-15 which had implications for their future mission and work.

Responding to ACC resolution 15.11 on 'Truth and Reconciliation Commissions and related activities', the Anglican Peace & Justice Network (APJN) had sent a survey to all Primates and extra-provincial dioceses. Responses would assist APJN to discern next steps. Alongside this, APJN was developing a communications strategy taking into account how best to use its web presence, social media and other means of communication.

Resolution 15.05 focussed on birth registration. The International Anglican Family Network (IAFN) would continue to promote the potential of churches to assist families in overcoming obstacles to birth registration, so that children had access to the benefits and protection of citizenship. The Network had taken advantage of social media to raise awareness and had asked particular dioceses to engage with the issue and share their experience for the benefit of other dioceses in the



Communion. IAFN would continue to network around responses to 'violence and the family', which had been the subject of resolution 15.12.

In the light of resolution 15.01, the Anglican Communion Environmental Network (ACEN) would continue to focus on sustainable food/agriculture, water, and renewable energy. In February, ACEN's chair, Archbishop Thabo Makgoba, had written to all Primates requesting that they nominate a provincial representative for the Network. Meanwhile, hundreds of Anglicans were connected through ACEN's listserv, regular news digests, Lenten Carbon Fast blog, and its Green Anglicans Facebook page.

In resolution 15.27, the Anglican Communion Safe Church Network (ACSCN) had been formally established. In resolution 15.09, the ACC called upon the Churches of the Communion to adopt and implement the Charter for the Safety of People within the Churches of the Anglican Communion which had been developed by the Safe Church Consultation. ACSCN was now committed to working with CAPA to organise a Safe Church conference in Africa in 2014. Archbishop Welby asked how the Safe Church Charter had been communicated to the Provinces. Mrs Robinson responded that the Charter had been sent to Primates and Provincial Secretaries and that the Safe Church Network would follow through.

Resolution 15.06 encouraged Provinces and dioceses to interact with colleges and universities with Anglican association. The Network of Colleges and Universities of the Anglican Communion (CUAC) was fundraising for its exchange programme and planning a conference at Sungkonghoe University in Seoul, South Korea, in 2014.

Resolution 15.02 asked Provinces to encourage representatives of their various health and healing ministries to be involved in the Anglican Health Network's 'Promoting healthy communities' initiative. Within this initiative, back to back conferences would take place in April, in the UK. The first, in Birmingham, would consider 'Faith in Health and Healing: Integrating the church with health services'. The second, a Provincial Health Representatives' meeting would take place at St Andrew's House, London.

The International Anglican Women's Network (IAWN) would continue to promote responses to gender based and domestic violence, and to the trafficking of persons (resolutions 15.07 and 15.10). IAWN wished to emphasise that their approach in this work would be women and men working in partnership. IAWN's steering group hoped to meet in November, and had ambitions to gather their formal provincial links together in 2014 for sharing and setting future priorities.

Resolution 15.04 encouraged the Anglican Refugee and Migrant Network (ARMN) to gather case studies from around the Communion in respect of refugees and migrants, share information and resources on advocacy and practical outreach, and to support the international campaign for the ratification of International Labour Organization convention 189 on decent work for domestic workers (ILO 189) in collaboration with the Anglican Alliance and other partners. ARMN had an interim management committee in place and was planning the formation of a committee more representative of the Communion. ARMN's coordinator had reported plans to bring Anglican representatives to a High Level UN Dialogue on Migration and Development in October, and to hold an ARMN consultation in 2014.

The Réseau Francophone de la Communion Anglicane, Anglican Indigenous Network (AIN) and International Anglican Youth Network (IAYN) had not submitted reports in time for the Standing Committee meeting. However, Mrs Robinson reported that the Francophone Network had contributed background to resolution 15.07 on gender based violence – particularly regarding the sexual violence endemic in conflict and post-conflict situations, and also to resolution 15.30 concerning the gathering of translated material which would be pursued with the Provinces. Resolution 15.03 had recognised the importance of Indigenous leadership and the reality of historic trauma, and encouraged the Network to assist Indigenous communities in identifying culturally appropriate processes for discerning leaders, providing training, and enabling restoration. IAYN had held an international meeting in 2011 and established a number of goals but it was difficult to assess how effectively the current level of networking within IAYN was serving Anglican youth or youth workers.

The Standing Committee discussed the Networks' reports and activities, and in particular the present roles of the Youth, Indigenous and Refugee and Migrant Networks.

Canon Paver noted that Mr Butter had outlined an intention of the Communications department to support young adults who were initiating a social media campaign on violence against women and girls. Mrs Robinson added that the Director for Mission would be reporting on how Anglican Witness were planning a youth and children's 'wing' and that young Anglicans had continued to collaborate after the Edinburgh 2010 conference. Young people were finding their own ways of networking but there needed to be a conversation about how best the experience and voice of young people might contribute to, and benefit from the international Anglican agenda.

The Standing Committee was aware of the excellent work of Indigenous ministries in many Provinces of the Anglican Communion but reflected that this did not appear to be linked up to advantage through the international Indigenous Network. There was scope for the Network to expand its definition and the number of Provinces represented within it; to be inclusive of younger generations' concerns; and to link its conversations with the WCC's Indigenous programme and UN work in this area.

Professor Burity described how a strong mobilization around Indigenous issues in Latin America, which had included the involvement of the churches, had led to changes. Language had been an important element. When groups were brought together, their linguistic needs needed to be honoured.

In discussing the progress of the Anglican Refugee and Migrant Network, the Standing Committee expressed its appreciation of Hong Kong Sheng Kung Hui's continuing sponsorship of a coordinator for the Network. The Committee looked forward to the coordinator facilitating international networking in order to assist the intended global management committee in discerning priorities, and planning and pursuing goals.

Canon Paver emphasised the constant challenge faced by the Networks in raising funds. She thought that the Standing Committee or the Finance & Administration Committee would need to have a discussion about how this work could be sustained, and encouraged all Standing Committee members to be activists in their own Provinces with respect to identifying funding. On behalf of the

Standing Committee, Canon Paver expressed gratitude to Mrs Robinson for her work as Networks Coordinator.

**Resolution 15: The International Anglican Youth Network**

*That the Standing Committee requests the Secretary General and Networks' Coordinator to discuss with the leadership of the International Anglican Youth Network whether the Network in its present form remains the most useful way to continue or whether alternative means of connecting youth workers and youth should now be considered.*

**Resolution 16: The Anglican Indigenous Network**

*That the Standing Committee requests the Secretary General and the Networks' Coordinator to work with the Anglican Indigenous Network with a view to discerning how the Network might assist the Provinces in responding to ACC resolution 15.03.*

**Resolution 17: The Anglican Refugee & Migrant Network**

*That the Standing Committee:*

- i. notes the report of the Anglican Refugee and Migrant Network*
- ii. notes that as yet there is no international body of Anglicans networking to discern priorities and develop a programme of work but that, despite this, a programme of work is outlined in the report*
- iii. urges that, when the international network of Anglicans is established, a programme be developed in conjunction with them to forward this important ministry.*

Thanks to a grant from the Anglican Communion Fund, Mrs Robinson had been able to organise a Network Representatives' consultation over two days before ACC-15. This had provided an opportunity for the representatives to discuss common challenges and interfacing areas of work. They had reviewed existing guidelines for Networks adopted by ACC-10 and now submitted revised draft guidelines for the Standing Committee's consideration. These were more descriptive and covered aspects of accountability, membership, leadership and succession, communication, and, if appropriate, closure.

The Standing Committee discussed the revised draft guidelines, made amendments and adopted the final text.

**Resolution 18: Network guidelines**

*That the Standing Committee adopts the revised guidelines for Networks dated March 2013.*

Dr Macneil said that the Anglican Church of Australia has a reporting template for bodies such as networks. She will send a copy of the template to the Networks' Coordinator for information.

**16. Mission**

*Document SC/2013/15/1 Report for the Department for Mission*

The Director for Mission, the Revd John Kafwanka, presented a report for the Department for Mission. The department existed to add value to the mission life of the Communion through fostering mutual collaboration, learning and sharing, and by making the local/global connection. The department promoted a holistic understanding of mission as expressed in the Five Marks of Mission.

Mr Kafwanka described the 'Anglican Witness: Evangelism and Church Growth Initiative'. This was a grass roots initiative. The vision for it initially emerged from Lambeth 2008 and it was established by ACC-14. ACC-15 had then endorsed a renewed mandate. Anglican Witness had a Core Group of nine regional representatives and representatives of five global ministries. The Core Group had met in London, 4 to 7 March. The initiative had 450+ registrations, 600+ facebook friends, and benefited from in-Province distribution networks. It produced a regular newsletter, 'Witness6.7.

The focus areas of Anglican Witness were: children and young people; holistic discipleship; unreached and unengaged people; resource mobilisation; enhancing communication tools. In response to ACC resolution 15.23, a Children and Young People wing was being set up with a cataloguing of resources, sharing of good practice, engaging with theological colleges, the highlighting of relevant training programmes, and the creation of a forum for those involved in ministries among children and young people. An annual prize would be offered for good practice.

The Core Group had been looking at holistic discipleship as a lifelong journey and aimed to clarify definitions of discipleship; build up a resource base for discipleship, and facilitate the sharing and learning of good practice. The Group proposed a seven-year Communion-wide emphasis on this topic.

Resource mobilisation would include identifying and classifying resources within and outside the Anglican Communion and the maintenance of an interactive website. The initiative was seeking to enhance the communication tools used, such as the regular newsletter Witness6.7, the Facebook group.

Each time the Core Group met, it engaged with the church in the local context. For example, when the Group met in London, its members met with mission leaders in the Church of England. During a meal together, they enjoyed an unscheduled visit from the new Archbishop of Canterbury and his wife.

The Department for Mission would seek to explore how the churches of the Anglican Communion were engaging with the migration of people, and specifically with diaspora churches, as a resource for mission.

Mr Kafwanka wished to undertake an audit of companion links, reviewing and evaluating companion link relationships already in place, identifying examples of good practice, and providing information to those dioceses considering new companion relationships. Every part of the Communion had something to share and to learn but this had not always been reflected in the way that links related with each other. Continuing Indaba would assist in discerning ways forward.

In response to a question from Bishop Jefferts Schori, Mr Kafwanka confirmed that the work on holistic discipleship took into account the ministry grids formulated by the Theological Education for the Anglican Communion working group (TEAC).

Professor Burity spoke about the lack of engagement of young people with Christianity and the church and asked if this was the case in specific parts of the world and in specific churches. He felt that this was more about not enjoying worship than lack of spirituality among the young, and asked if this had been explored. Mr Kafwanka responded that in many contexts there was a failure to reach out to young people and provide relevant space, a platform for their contributions and the materials they needed. He would like to look at churches that were succeeding in engaging with young people and draw out lessons from their experience. Mr Mukunya said that there were many full churches in Kenya but that teenagers were more attracted to the charismatic churches.

Canon Kearon reflected that migrant people and churches were setting up congregations in different parts of the world; faith and worship were clearly a precious part of their identity. As yet the Communion seemed to lack good models of how people in diaspora were accommodated. The patterns and expression of worship were part of culture, so migrant people did not necessarily want to be assimilated into existing worship. New worshipping communities might slip in under diocesan structures or cause tensions. Some working models would be useful. Bishop Chillingworth said that he had listened to Archbishop Deng Bul Yak speaking about division in Sudan and the creation of minorities. Many of us lived in places where shifting borders had led to minority churches. The tendency of those churches was to move from discipleship to membership. A core challenge was to recapture the meaning of discipleship and to transcend the model of 'membership'.

The contribution that Continuing Indaba might make to companion link relationships was further discussed. The point was made that churches wished to have collaborative relationships around the Communion and that Indaba could promote mutuality. Archbishop Welby reflected that young people often leave the church and do not come back. Not having young people in church was very visible, and where there were none, it was likely that there was no growth of any age group in the congregation. We expected people to 'fit in with us' but the church should be willing to go where people are, and not expect them to come to us. Culturally, the rate of change was now faster than it used to be. Learning through one another by means of Indaba as a missional movement rather than as some mechanism to resolve conflict would be a very good approach.

Professor Burity noted that patterns of change were being identified in world Christianity. For a long time Christianity was brought to other cultures without considering that those cultures might have something to contribute. Now, Christians were coming to their former evangelisers, bringing energy and self-appointed mission to re-evangelise, and we were finding that uncomfortable. This was post-colonial Christianity and there was learning to pursue. We should take diaspora churches seriously. Archbishop Welby gave the example of Nigerians in the UK who wished to set up their own churches because local churches, with a few exceptions, were not providing an adequate welcome. Bishop Jefferts Schori added that while missionaries, in the past, may not have recognised God already at work in the places they went, it was now the case that we were not sufficiently recognising God in diaspora/migrant churches.

Mr Kafwanka asked the members of the Standing Committee to keep in mind how they might support Anglican Witness in promoting ministry with and by children and young people, Anglican witness within their own provinces, and a seven-year Communion-wide emphasis on discipleship.

## **17. Continuing Indaba**

*Document SC/2013/17/1 Report for Continuing Indaba*

For the benefit of new Standing Committee members, the Director for Continuing Indaba, the Revd Dr Phil Groves, gave background information to the work of the project. He then spoke of the huge opportunities available to Continuing Indaba, and the challenges of such huge opportunities.

Dr Groves said that there would be times when we faced one another with interpretations of the Gospel that surprise, shock or outrage each other – as with Peter and Paul in Galatians. We had to know how to engage with one another. Dr Groves quoted the Primates at their meeting in Dublin 2011: ‘In our common life in Christ we are passionately committed to journeying together in honest conversation. In faith, hope, and love we seek to build our Communion and further the reign of God’. He also referred to ACC resolution 15.39 which set out an understanding of Indaba as ‘a process of honest conversation that seeks to build community, energize mission, and provide a context in which conflict can be resolved’.

Dr Groves noted that Continuing Indaba was not a transient project. It was held in Scripture, for example in Jesus’ journeying and engaging in conversations along the way. It was held in cultures, for example, in the culture of harmony in Asia. He described how three African dioceses, Saldanha Bay, Ho and Mbeere, had come together for a pilot Indaba conversation. They had argued fiercely, for example, over the ordination of women, but they began to write a song together, ‘Church is moving on’.

Dr Groves’ colleague Ms Angharad Parry Jones described how the Diocese of Saldhana Bay had found in Indaba a new way of being church. This new way has been brought to their synodical processes, not least with the intention that different groups in the diocese are heard whether they are in Cape Town or away near the border with Namibia. The Diocese of Derby in the Church of England, the Diocese of New York and the Diocese of Mumbai in the Church of North India had been in conversation. Through their encounter they realised that voices within their dioceses could be heard better and so Indaba had been brought into and between meetings of synods.

Dr Groves continued that the Continuing Indaba project had worked with the House of Bishops in Kenya and had received enquiries from Australia and the Scottish Episcopal Church about how to use Indaba internally. There was a need to evaluate how ‘local could be made global’; how to offer in every context the possibility of balancing the synodical with the relational. He said that the Continuing Indaba Facilitators had been a gift to the Anglican Communion and to the world.

Companion link dioceses had been both a huge benefit and a real problem in the Communion. They had tended to reflect a donor/receiver culture but there were many opportunities for mutual relationship.

Since ACC-15, Continuing Indaba had partnered with Anglican Women’s Empowerment (AWE) for a women’s Indaba facilitated by Janet Marshall from Canada and Alice Mogwe from Botswana.

Dr Groves was looking forward to working with Coventry Cathedral and with David Porter, the Director for Reconciliation at Lambeth Palace.

Continuing Indaba would continue to build up its website at [www.continuingindaba.com](http://www.continuingindaba.com), its facebook page and twitter account. These means of communication were seen as relational tools rather than simply broadcasting methods.

The Standing Committee discussed the report. Canon Paver commended Continuing Indaba as a process that did not have to be trans-continental; churches could themselves use Indaba to move away fruitfully from parliamentary-style processes. Canon Kearon noted that companion link relationships had a tendency to revert to an outdated missional model based on money. Bishop Chillingworth spoke about the intention to design a process within the Scottish Episcopal Church which would enable mission-focussed conversation and involve partners from other places in the Communion. He considered that this would be within the spirit of the Covenant - though the Scottish Episcopal Church had declined to adopt the Covenant. This would be an intra-provincial process but with inter-provincial elements and he hoped it would produce a transferable model.

Professor Burity said that in Latin America, Indaba appealed because it was a means to feeling connected to, and better integrated with, the worldwide Communion. Local indigenous words could be found that capture how people gathered together for conversation. Dr Groves quoted Archbishop Thabo Makgoba who had said that all Anglicans didn't need to become Zulus. Rather, Anglicans could seek to understand how Indaba could become owned in their particular context.

Mrs Biggin noted the importance of the Continuing Indaba project and was concerned that its funding was not yet integrated into the ACC budget as an expression of how we did business with one another. The project needed to be sufficiently resourced. Canon Paver responded that at present the ACC's core budget could not cover Continuing Indaba but that external funding had been generous in the past. She emphasised the importance of continuing to offer the Indaba opportunity and to ensure that it attracted funding. Bishop Chillingworth, chair of the Continuing Indaba reference group, reflected that since this was a core programme, it should be accommodated in the core budget. The core budget needed expanding to reflect core priorities. Canon Paver agreed that a strategic conversation in this respect should be added to the Standing Committee's agenda.

## **18. Anglicans working against gender-based and domestic violence**

*Document SC/2013/18/2 Report of the Women's Desk Officer*

During a previous meeting, the Standing Committee had requested the Women's Desk Officer to make regular reports on Anglican responses to gender based violence.

The Revd Terrie Robinson drew attention to her report to ACC-15, on-line at <http://tinyurl.com/cj36lfr>, which described some of the positive steps taken around the Communion. She also reported the findings of a recent *Partners for Prevention* study in Asia Pacific countries which surveyed 10,000 on their use and experiences of violence against women and girls in nine sites across Bangladesh, Cambodia, China, Indonesia, Papua New Guinea and Sri Lanka. One in two men said they had used physical or sexual violence against an intimate partner, one in four reported having raped a woman, and one in 25 admitted to having participated in gang rape. These findings were just one reminder of why working against gender based, domestic and sexual abuse remained a priority mission issue for the churches of the Anglican Communion. ACC resolutions 15.07 'Gender-based and domestic violence', 15.10 'The trafficking of persons', and 15.12 'Violence and the family' had provided a valuable platform and lever for further work.

Mrs Robinson focussed on four elements within resolution 15.07: the overarching narrative of gender equality and the empowerment of women; the recommendation that our theological colleges and training schemes include components on the nature and dynamics of gender based violence and domestic abuse, and how certain attitudes and behaviours can be challenged and transformed; the affirmation of Anglican engagement in the White Ribbon campaign for men and boys; and our work with children and young people. She said that it was important to produce and circulate faith-based materials for use in Sunday Schools which helped children to understand their God-given and equal dignity and value as girls and boys.

Mrs Robinson reported that the priority theme for the 2013 session of the UN Commission on the Status of Women (CSW57) had been the 'elimination and prevention of all forms of violence against women and girls'. She had participated in a small working group supporting Ms Rachel Chardon at the Anglican Communion Office at the UN in bringing together and preparing an Anglican delegation for participation in CSW57 in New York. As well as enabling Anglican advocacy from around the Communion, the many parallel events provided delegates with opportunities for learning and for contributing their own experience and insights. With the support of Tearfund, Claudette Kigeme from Burundi had contributed to an NGO side event concerned with the role of faith groups in helping to eliminate and prevent violence against women. Mrs Kigeme and Mrs Mathilde Nkwirikiye had taken part in a UN side event with the Burundi government on shared learning around responses to sexual violence in Burundi. Mrs Robinson and Church of England delegate Ms Mandy Marshall delegate had led a side event on breaking the church's silence on violence against women and girls. They had described the Anglican journey so far and lessons learned along the way.

Mrs Robinson planned to consult with a 'super group' of theologians, academics, parish-based practitioners, and others, in order to discern how to increase the momentum of Anglican responses. She continued to serve on the steering group for the We Will Speak Out coalition against sexual violence. The Networks and the Women's Desk continued to share theological, liturgical, pastoral and practical resources that could be adapted to different contexts, The Anglican Alliance had produced material for International Women's Day which looked at reclaiming public spaces as places of safety.

Mrs Biggin expressed appreciation of the leadership provided by the Women's Network, the Primates and ACC-15 in responding to violence against women and girls. The challenge was to move the work forward in our own churches since gender-based and domestic abuse was present in all our communities. Archbishop Justin agreed that there was a need to sensitise parishes to the issue. Canon Paver suggested that local churches could join with local civil society groups and choose a day to focus on the issue, raise awareness and undertake advocacy. Bishop Jefferts Schori said that studies in the USA revealed high figures for women experiencing violence from an intimate partner and children experiencing sexual abuse. The Episcopal Church incorporated times of study in the church's calendar for Advent and Lent. These had a common theme across the church and included action points, and therefore provided an opportunity for cohesive attention and response.

Archbishop Welby asked if there was empirical evidence that education actually changed behaviour. Mrs Robinson responded that studies of 'safe dating' educational programmes had been encouraging. Transfiguring deeply embedded attitudes that allowed space for violent behaviour took time and persistence. Bishop Jefferts Schori highlighted the need to raise the level of awareness in



the community that this was not acceptable behaviour in order to break the generational transmission.

## **19. Unity, Faith and Order**

*SC/2013/11/1 Provincial reception of the Anglican Communion Covenant; SC/2013/11/2 Notes from ACC-15 discussion of the Covenant; SC/2013/11/3 Report of the Department for Unity, Faith and Order; SC/2013/11/4 Postcards from ACC Plenary on IASCUFO, November 2012.*

The Director for Unity, Faith and Order, the Revd Canon Alyson Barnett-Cowan, reported on the work of the Inter-Anglican Standing Commission for Unity, Faith and Order (IASCUFO), the Anglican Communion Covenant, and ecumenical dialogues and conversations.

### **19.1 IASCUFO: The Instruments of Communion**

IASCUFO's report to ACC-15 had included a background paper on the Instruments of Communion. Responses from the subsequent discussion at ACC-15 had been circulated and would be considered carefully. IASCUFO now wished to think more creatively about the roles and relationships of the Instruments. During its meeting scheduled for December 2013, IASCUFO would produce a discussion paper for circulation among the churches of the Communion in 2014.

Bishop Chillingworth appreciated that there would be a reflective and rounded conversation at IASCUFO but realised that the Archbishop of Canterbury and others would be turning their attention to making decisions about a Lambeth Conference. He asked how this sort of pragmatic decision making connected with the broader conversation held by IASCUFO. All the Instruments of Communion had evolved in their way of working in recent years, which meant that IASCUFO was reflecting on a moving target. The Instruments needed to be looked at holistically in order to discern what was needed for a twenty-first century Communion. Canon Barnett-Cowan agreed that this was a complex issue. IASCUFO wished to facilitate an accessible Communion-wide discussion in which Anglicans could engage and assist in the process of perceiving what was needed. ACC-15 had made a strong comment that more lay participation was needed at the level of the Instruments of Communion. IASCUFO would consider this seriously.

Professor Burity referred to groupings currently emerging that almost looked like parallel Instruments of Communion. In some places these groupings were undermining the work of legitimate Communion bodies. This was a difficult topic because many dioceses and parishes caught up with alternative arrangements had a genuine sense of belonging to the Communion. Nevertheless, it was an issue that the Standing Committee needed to address. Canon Barnett-Cowan advised that an IASCUFO working group, as part of a study of Anglican churches, bodies and groups, had undertaken to identify various groupings with the Anglican world and their implicit or explicit ecclesiologies.

Archbishop Welby noted that IASCUFO would need to take into account questions of ecclesiology and ecumenical relations that would arise from work on the Instruments of Communion. IASCUFO needed permission to be radical without it being assumed that their deliberations constituted ACC policy. A provocative, discussion-generating document from IASCUFO, rather than a proposal, would trigger more radical thinking.

Dr Macneil considered that much of our sense of Communion came from work that happened outside the formal Instruments of Communion, for example, through horizontal networking. She would like to see this included in IASCUFO's discussion. Bishop Jefferts Schori reflected that these were all questions about identity and structure, and that all church traditions were asking these questions. She thought it might be helpful to focus on what makes us Anglican other than our inherited connection with the Church of England; what makes us Anglican in this place, taking into account ecclesiology, missiology, and relational issues. We could work on these questions in local bodies and see what emerged. Canon Barnett-Cowan suggested that IASCUFO's mapping of how the family of Anglican churches looked in different geographical regions, including their formation and self-understandings within their cultures, should serve this approach.

Mrs Biggin understood the invitation to have conversations such as this to be an indication of progress. In preparation for ACC-16, the conversation could continue in members' own contexts; guidance for this would be useful.

The Chair noted that this topic would be discussed at the next meeting of the Standing Committee.

## **19.2 The Anglican Communion Covenant**

The draft text of the Covenant had been distributed to the Provinces in 2009, at which time the Standing Committee had undertaken to evaluate the situation after ACC-15:

*'The Standing Committee has decided that it will neither invite any other Churches (beyond the Schedule of Members of ACC) to adopt the Covenant (Covenant 4.1.5), nor propose any amendments to it (Covenant 4.4.2), until it has had an opportunity to evaluate the situation after ACC-15.'* *From the Covenant covering letter, 18 December 2009*

Canon Barnett-Cowan advised that there was nothing further to report since ACC-15. She noted that a number of Provinces had not yet considered the Covenant and asked whether a deadline should be decided. Archbishop Welby suggested that this could be discussed at the next meeting of the Standing Committee. Canon Paver proposed an interim letter to those Provinces which had not yet responded.

### **Resolution 19: The Anglican Communion Covenant**

*That the Standing Committee requests the Secretary General to write to the Primates, Moderators and Provincial Secretaries of those Provinces which have not yet informed him of any progress made in the processes of response to, and adoption of, the Covenant, and request them to advise him of the current situation concerning the Covenant in order that he is able to report further to the Standing Committee.*

## **19.3 Ecumenical dialogues and conversations**

Canon Barnett-Cowan's report on ecumenical affairs included the names of members of the new Anglican – Lutheran International Coordinating Committee and Anglican – Old Catholic International Coordinating Council.

## **20. Anglican Centre in Rome**

## **Resolution 20: The Anglican Centre in Rome**

*That the Standing Committee notes the retirement of the Very Revd Canon David Richardson as Director of the Anglican Centre in Rome and the appointment of the Most Revd David Moxon as his successor, and requests the Secretary General to write, on its behalf:*

- i. to Canon David Richardson to express gratitude for his service as Director of the Anglican Centre in Rome and, by means of this ministry, his service to the Communion and its ecumenical relationships
- ii. to Archbishop David Moxon to welcome him warmly to his new role as Director and to assure him of Committee members' prayers and best wishes.

## **21. Anglican Alliance**

*Document SC/2013/22/1 Report for the Anglican Alliance*

The Director for the Anglican Alliance, Ms Sally Keeble, reported on the progress of the work of the Alliance, including reference to resolutions 15.04 concerning refugees and migrants; 15.18 'Anglican Alliance'; 15.28 'Religious Minorities in Pakistan', and 15.35 'Peace in African countries'.

Ms Keeble reminded the Standing Committee that the Alliance had facilitated four regional consultations in 2011, and priorities had been identified. The three-year plan would finish in April 2014. It had become clear that the appointment of regional facilitators would foster local activity and ownership. The facilitators currently in post were Michael Roy for Asia, Tagolyn Kabekabe for the Pacific, and Paulo Ueti for Latin America and the Caribbean. They had brought considerable skills to their work. The post of facilitator for Africa was currently vacant and would hopefully be filled in May.

The Alliance was not a funding agency and it did not run development programmes. This had enabled a different sort of conversation and fit with communities wanting to develop their own models. The Alliance had engaged in capacity building, sharing best practice, networking, and developing good practice in development, relief and advocacy.

Ms Keeble gave some examples of the work of the Alliance. In the area of development, webinars were being planned which could be presented locally, thus avoiding the high cost of physical gatherings. The Alliance had organised a workshop on peace and reconciliation in 2012 with programmes in London and Coventry, and visits to dioceses.

In the area of relief, the Alliance had developed guidelines to make church to church giving more effective. These had been piloted in response to needs arising in Malawi, Democratic Republic of Congo, Madagascar and the Philippines. The Alliance was looking at emergencies and disabilities and had undertaken an initial scoping study in Mayukwayuka, Zambia. An application was pending with the UN with a view to carrying forward work with Burundi and Zambia, with agreements from local churches and the governments of Burundi and Zambia.

The Alliance's advocacy work was global, regional and local. At the global level, the Provincial Secretary of the Anglican Church of Mexico had attended the G20 talks in Mexico as a church, rather than as an NGO representative. The Chaplain to British Embassy had participated in the G20 seminar

in Moscow. Preparations were underway for participation in the G20 talks in Australia in 2014. Regionally, participation in Rio+20 in 2012 had been organised by the Episcopal Anglican Church of Brazil and the Alliance facilitator for Latin America in cooperation with global and local faith-based partners, led by the Primate. This had raised the profile of the Episcopal Anglican Church of Brazil with the wider community and had consolidated links with others. As a resource for local advocacy, the Alliance had produced International Women's Day and World Food Day packs in conjunction with the Anglican churches in Zambia. These had been used for local activities and celebrations. The Alliance had made parliamentary representations in the UK with the Anglican Churches of Burundi, Sudan, Malawi and the Church of Pakistan. This had had a considerable impact on attitudes towards the Church and development. The Alliance would encourage similar work elsewhere in the Communion.

In the area of capacity building, the Alliance had taken advantage of the Commonwealth Professional Fellowship scheme, funded by the Commonwealth Scholarship Commission. This had involved Anglican education administrators from Ghana, Nigeria, Solomon Islands, and St Vincent in 2012 and health administrators from Kenya, Pakistan, and Tanzania in 2013. The Alliance planned to apply for places in a Fellowship scheme for women leaders in education in 2014. The Alliance had initiated 'Agents of Change', a distance learning programme, with pilots in Fiji, Bangladesh, Zambia, Kenya and Guyana. Further modules would be developed for relief and participatory governance subject to a major funding bid.

Local ownership within the Alliance was important. A provincial conference for the Alliance had been held in Lusaka in 2012 funded locally by the church with some support from Us (formerly USPG). This had brought together development workers from across the Church of the Province of Central Africa. A forum was planned for East and South East Asia for June 2013. This would be held in Malaysia and would focus on planning around regional priorities. One further regional forum would be held in 2013.

The interactive map on the Alliance website provided opportunities for Anglicans to share what was going on in their diocese. It was a useful tool for sharing information and learning.

Ms Keeble noted that there were challenges ahead but that the Alliance had a good base on which to build.

In discussion, Archbishop Deng Bul Yak asked whether advocacy should fall to the Alliance alone since, globally, it was a huge area. In the North of Africa, for example, there was much advocacy to be done. He asked if the Anglican Communion Office could have a desk for advocacy. Ms Keeble agreed that this was a huge challenge, and highlighted the importance of keeping the three strands together – advocacy, development and relief – since it was often the case that development and relief could not be undertaken without advocacy. There was a significant Anglican presence in G20 countries, which presented a considerable opportunity for advocacy. One organisation could not offer to undertake advocacy for everyone, so the Alliance had focussed on interaction with G20. However, the Alliance wished to work in partnership with CAPA to support, facilitate and build up regional advocacy. There were funds available in the advocacy system but they were not necessarily finding their way to the right places. The efforts of the Alliance were directed towards making sure that the international community was targeting funding on areas of greatest need. This was where

advocacy could be particularly effective. The Alliance could also provide a sign-posting service to Anglican agencies for fundraising appeals.

Archbishop Welby appreciated the Alliance's on-line mapping facility and suggested that it could be used in schools as an educational tool.

Archbishop Kwong asked how the Alliance related to the Communion's Networks, and how repetition was avoided in areas of advocacy. Ms Keeble responded that this had been worked out as issues arose. The Networks had an influence on policy in the Anglican Communion, while the Alliance focused on issues and drew on the expertise of individuals from the Networks.

Mrs Biggin noted that questions that had arisen during the discussion had demonstrated the importance of joining up the work of the Alliance with the work of other parts of the Anglican Communion Office, for example, in pursuing ACC resolutions. It was important not to lose sight of the benefits of joining up our work and understanding how the Standing Committee could support this. Ms Keeble emphasised that the Anglican Alliance was church; it was an integral part of Anglican mission. A challenge for the future would be to secure funding to enable the Alliance to continue, and its new charitable company status would hopefully assist with this. It was not intended that the Company would in some way become detached from the work of the rest of the Anglican Communion Office.

## **22. ACC resolution 15.37: Practical Strategies for Implementing the Marks of Mission**

ACC-15 had adopted the following resolution:

The Anglican Consultative Council:

- recognizing in particular the fourth Mark of Mission: to seek to transform unjust structures, to challenge violence of every kind, and to pursue peace and reconciliation,
- requests the Secretary General to identify practical strategies to provide support for Provinces across the Communion whose people are suffering with respect to the following issues:
  - land disputes and conflicts between agricultural and pastoral communities;
  - the trade in small arms, their diffusion and misuse;
  - border disputes;
  - narcotics and alcohol abuse;
  - youth unemployment and crime;
  - trafficking, abduction and abuse of children and women for rituals, forced labour and forced marriage;
- and to communicate these strategies to the Provinces as soon as they are identified.

The Director for the Anglican Alliance, Ms Sally Keeble, and the Revd Terrie Robinson introduced a discussion of the resolution.

Ms Keeble gave examples of work related to the issues listed in resolution 15.37 that were already in place around the Anglican Communion and supported by the departments of the Anglican

Communion Office. Land disputes between agricultural and pastoral communities were the focus of attention in the food security and peace and reconciliation work of the Alliance, and some of the work of local churches in Kenya and Sudan. The Episcopal Church was engaged in advocacy around the trade in small arms, their diffusion and misuse. The Episcopal Church of Sudan and the Alliance had engaged in advocacy over border disputes. The Church of North India and the Diocese of Colombia had been involved in supporting recovery from narcotics and alcohol abuse. The Church of England's Urban Fund and Church Action on Poverty, as well as the Alliance had been responding to youth unemployment and crime. The Alliance's forthcoming forum in east and south east Asia would focus on challenges associated with the displacement of people, including trafficking, abduction and other abuses named in the resolution. The Church of North India, the Church of Bangladesh, the Anglican Church of Southern Africa and the Anglican Church of Korea had worked with various partners, undertaking advocacy, prevention, protection and rehabilitation of survivors of trafficking. The 2012 General Convention of The Episcopal Church had recommitted to protecting victims of trafficking, particularly women and children, by continuing to support legislation and action oriented to recovery and reintegration of trafficking victims into society.

Through work such as this, the churches of the Communion were already developing practical strategies to support individuals and communities affected by the issues listed in resolution 15.37. They were already working for reconciliation, challenging violence and speaking out against unjust structures of society. These experiences could be shared across the Communion.

Mrs Robinson continued that while the needs were great, there was already work to build on and we could look for partnerships ecumenically and with governmental and non-governmental agencies. However, the perception behind resolution 15.37 was that Anglicans were not doing enough and that further strategies for action were required. She said that this raised a number of questions. What sort of practical strategies in respect of the Fourth Mark of Mission could be identified by the Secretary General, beyond the support that was already given from the Anglican Communion Office, when the experience, knowledge, and expertise were held in the Provinces? Communication across the Communion was patchy. Was there something we were failing to do or failing to understand when we asked the Provinces to tell and share the good news of what our churches were achieving? With the revision of the Fourth Mark, was it time to promote afresh the Five Marks throughout the Anglican Communion as a holistic framework for serving God's reconciling mission in the world? And should we be retrieving and honouring story-telling, alongside specific goals and objectives?

These questions have implications for all departments at the Anglican Communion Office.

Professor Burity said that he was aware of pleas for support from churches that did not have the resources they needed, or where affirmation from a global body would strengthen local witness. This needed a strategy aimed at empowering local groups and Provinces and helping them make connections with other agencies. Canon Kearon thought that 'telling stories' could sound like weak language. It was important to strengthen one another. He said that the activities of the local church could be owned by the whole Communion and gave the example of action against gender-based violence which was owned collectively but undertaken locally. The Communion could similarly identify with the actions of The Episcopal Church against gun violence.

Bishop Chillingworth was glad that the discussion was seeking coherence in our activities as a Communion. The Five Marks of Mission gave us a common framework. Dr Macneil noted how the

Primates' Letter to the Churches on gender-based violence had had a significant impact in rallying the Communion to a specific concern.

Archbishop Deng Bul Yak described how all the bishops from the Roman Catholic Church and the Anglican Church in the new republic of South Sudan had met to address concerns about land-grabbing and corruption. They had already issued two letters which they had shared with the government. They had asked the government to survey the land and give everyone a piece of it, but it had been difficult to get a response. Through the mediation of the church, the kidnapping of children and women had been addressed, but they needed support. The government was still listening to the church, but the time would come when it would cease to listen. At the moment the church was providing unity for the people in South Sudan, but they needed the Communion to be aware, to help and support.

Canon Paver reminded that the Standing Committee represented the Churches of the Communion. Committee members could be advocates for Sudan by taking Archbishop Deng Bul Yak's concerns back to our Churches and asking what we could do to assist. When communicating the discussion and deliberations of the Standing Committee, it was important to repeat what we had heard about the concerns of the churches.

Bishop Samuel Azariah said that ACC-15 had provided opportunities to share with others what was happening in the Provinces. He emphasised that it was vital to strengthen churches, like his own, that were in minority situations. The Church of Scotland had responded to the issues picked up in ACC resolution 15.28 'Religious Minorities in Pakistan' and had held meetings with representatives of the Government of Pakistan where the issue of the Blasphemy Law had been raised. The Lutheran Church in Germany had also offered this sort of support. Bishop Azariah hoped that Churches of the Anglican Communion could take the matter up with local High Commissions for Pakistan.

Mr Mukunya said that during a time of post-election violence in Kenya, a visit from Archbishop Desmond Tutu had been very helpful. It had encouraged the government to listen. Perhaps through the Archbishop of Canterbury we could send high profile Anglicans to countries experiencing difficulties. In Africa, governments still listened to bishops.

### **23. Bible in the Life of the Church Project**

*Document SC/2013/14/1 Bible in the Life of the Church: Phase 2 – going forward. ACC Resolution 15.19 'Bible in the Life of the Church project'.*

The coordinator for the Bible in the Life of the Church project, Mr Stephen Lyon, reported to the meeting. He reflected that the three strands of the second phase of the Project involved publicising the report; developing resources; and embedding the challenges, thinking and approaches that were identified during the first phase. This embedding needed to be at every level of church life.

Mr Lyon identified two key challenges. First, there was a challenge of visibility; how to move the work that had been done out across the Communion. There were few Communion-wide shop windows, so the project needed people who would champion the work in the Provinces.

The second challenge was viability. Since its inception at ACC-14 in 2009, it had been recognised that the project could only unfold if sufficient resources of people and funds could be found. Two areas

of resource had come to an end during the life of the project: the post of Director for Theological Studies had been discontinued, and funding was not yet available for the third phase of TEAC, which would have been a channel for the project. Viability was a challenge faced by all projects that did not have core funding. The Bible in the Life of the Church project had attracted considerable interest but without meeting the challenges of visibility and viability, much of the legacy of the project would be lost.

Canon Kearon pointed out that there was approximately £250,000 less in the core budget than four years previously. The Anglican Communion Office had made savings by abandoning the defined pension scheme for staff and making redundancies. Constitutionally, the Anglican Communion Office had obligations to organise meetings of the Instruments of Communion and pursue ecumenical work. Excellent work had been done but the Office was increasingly relying on external funding. The choice of projects being taken forward therefore tended to be arbitrary; where funding was made available for a particular project, the project could go forward.

Canon Paver reflected that the Bible in the Life of the Church project was highly usable but not yet where it needed to be, and asked if working with teachers in church schools might be one way forward. This would be practicable in England and could potentially benefit from resourcing from the State. Mr Lyon responded that the National Society for Promoting Religious Education was pursuing a project called the 'Christianity Project' which was being taken into Church of England and Church in Wales schools, and the Bible in the Life of the Church project was already plugged into it.

Bishop Jefferts Schori suggested that all networks in the Communion could be resources and users, so publicising through them would be a good start. Regarding fundraising, a professional fundraiser could offer creative suggestions and a menu for the whole office. Crowd sourcing of funds might work well, as well as approaching large donors.

Archbishop Welby talked about the Project itself and considered that, at its heart, it was dealing with the tension between text and context. It sought to make Anglicans aware that we were looking at text through the lens of context, and asked us to notice how we were reaching conclusions. This was essential for the renewal of common purpose and unity. The Project offered an important tool for the future of the Communion. We approached Scripture in different ways even in within one Province, for example, depending on whether we lived in an area of poverty or great wealth. Archbishop Welby suggested that the Project might need targeted use within two or more seminaries to see how it unfolded and what was learned. In his report, Mr Lyon had included examples of future methodology in embedding the insights and challenges from the Project. Archbishop Welby affirmed the example of a possible ecumenical group in Rome or elsewhere.

Professor Burity suggested that at least one translation of the report be made available, and that the report of the Project, 'Deep Engagement; Fresh Discovery', could be made available as a pdf to keep costs down.

In conclusion, Mr Lyon said that one of most important long-term documents produced by the Project was that which gave extracts from foundation documents and resolutions of the Anglican Communion, and from other church traditions, in order to catalogue what had been said about the Bible. For an Anglican view of how we saw the Bible, Mr Lyon referred the Standing Committee to a resolution from the 1958 Lambeth Conference. A further document looked at the themes arising in



these extracts and derived some principles. This was important for those training for preaching and teaching.

Mr Lyon asked Standing Committee members to be regional 'sales persons' for the Project, not least where they had links with seminaries, and to feedback. Many Houses of Bishops had been given copies of the report. All materials for the Project, for which Mr Lyon was producing a guide, were on the Anglican Communion website.

**24. Any Other Business:** None.

**25. Next Standing Committee Meeting**

The next meeting would take place towards the end of April or at the beginning of May, 2014.