

## **Resolutions of ACC-9**

### **Resolution 1: Christian Unity**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council affirms the unity in Christ of all Christians, and our commitment to work for the reconciliation of the churches.

### **Resolution 2: World Council of Churches**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council affirms its support of the World Council of Churches and recommends that the Provinces of the Anglican Communion respond seriously to the study book on the Understanding and Vision of the World Council of Churches to be distributed in 1993, and that copies of these responses be sent to the Anglican Communion Office;

That an ad hoc group be gathered for a study of the relationship between the World Council of Churches and the Anglican Communion, along with other Communion within the total ecumenical movement; and the report of this group be sent to the Provinces for further comment before a final document is presented to the Anglican Communion and the WCC through the ACC.

### **Resolution 3: Relations with the Roman Catholic Church**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, while acknowledging that there has been widespread Anglican disappointment with the official Roman Catholic response to the ARCIC I Final Report, issued on 5 December 1991, nevertheless gives thanks to God that, throughout the Anglican Communion, local initiatives with Roman Catholics are being maintained and in some Provinces are increasing; takes note of new initiatives particularly in inter-church families, clergy conferences, joint theological education, co-operation of bishops, movement of clergy (noting the Canadian pastoral guidelines), common witness, and service in the local community.

Encourages the development of local initiatives on a wide range of issues and urges those engaged in them to reflect on their theological significance, the sharing of this work between the churches of the Anglican Communion and the Anglican members of ARCIC II to be facilitated by the Ecumenical Secretary.

Recommends that ARCIC II proceed as a matter of priority with its mandate to give attention to the official responses of both Churches, as well as the issue of methodology raised by the Archbishop of Canterbury.

### **Resolution 4: Relations with the Oriental Orthodox**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recommends that the next meeting of the

Anglican/Oriental Orthodox Forum, meeting in May 1993, formulate in a clear and succinct statement, the agreement on Christology between Anglicans and the Oriental Orthodox Churches that was envisaged in the Communique of their last meeting. We proposed that the agreement may be brought by the Archbishop of Canterbury to the attention of the Member Churches of the Communion.

### **Resolution 5: Relations with Baptists**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council notes the action taken by the Joint Standing Committees at Kanuga, 1992:

'that this Meeting resolves

- a. The underlying concern of Resolution 10 of the Lambeth Conference 1988 for growth in communion between Anglicans and Baptists be responded to:
  - i. by encouraging local dialogues and relationships between Baptists and Anglicans, recognising that an eventual international dialogue will need to be grounded in local experience;
  - ii. by learning from the reports and experience of the Baptist-Lutheran, Baptist-Reformed, Baptist-Mennonite, and Baptist-Roman Catholic dialogues, and that the possibility of sending an Anglican observer to a meeting of one or more of them be explored; by directing the ACC Ecumenical Secretary, or his nominee, to monitor these dialogues and the relationship with the Baptist World Alliance.
- b. The international dialogue between the Anglican Communion and the Baptist World Alliance be postponed, bearing in mind these proposals and the financial restraints facing the Inter-Anglican budget.'

### **Resolution 6: Relations with the Orthodox**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council notes the action taken by the Joint Standing Committees at Kanuga, 1992:

'That this meeting resolves

- a.
  - i. as a matter of urgency and in the light of the long-standing and traditionally cordial relationships between the Anglican and Orthodox Churches, the Member Churches find ways of assisting the Orthodox Churches of Europe and the Commonwealth of Independent States. Such assistance could include material aid, provision of theological resources, scholarships and exchanges at various levels according to the request of the Churches themselves. Information should be shared with the Communion through the information services of the Anglican Communion Office;

- ii. individual Member Churches consider the possibility of entering into partnership with specific Orthodox Churches, sharing the information through the Anglican Communion Office;
  - iii. in the light of the Orthodox Churches' misgivings about proselytism we offer the Orthodox Churches as much support as we can possibly offer to aid them in their work;
  - iv. the positive remarks about Anglican/Orthodox relations in the enthronement speech of the newly elected Ecumenical Patriarch be brought to the attention of the Member Churches.
- b. The Meeting welcomes the proposed series of annual Informal Talks to be inaugurated in June 1992 as a vehicle for overseeing the whole range of Anglican/Orthodox relations.
  - c. The Meeting looks forward to receiving the results of the International Commission of Anglican-Orthodox Theological Dialogue's current discussions on ecclesiology and hopes that in its work the Commission will take note of other ecumenical agreements in this area.
  - d. The Meeting welcomes the increasing implementation among the Member Churches of the Anglican Communion of the 1988 Lambeth Conference Resolution 6.5 (endorsed by Resolution 17 of ACC-8 in 1990) that "in future liturgical revisions the Niceno-Constantinopolitan Creed be printed without the Filioque clause".'

### **Resolution 7: Relations with the Old Catholic Churches**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recommends that

1. The ACC establish, together with the Old Catholic Churches of the Union of Utrecht, an Anglican/Old Catholic International Co-ordinating Council with the following purpose:
  - a. to study theological questions of continuing and mutual concern;
  - b. to address questions of co-operation and growth in mission and pastoral care, particularly in Europe;
  - c. to offer a model of continuing consultation and mutual support in pastoral care between Churches in communion, to other Churches approaching that stage in their life together.
2. The total membership be no more than 15 people to allow representatives from all the Churches of the Union and Anglican membership primarily from Europe and North America, with one or two Anglican members from other parts of the Anglican Communion.
3. The Commission have power to co-opt consultants as needed on a meeting-to-meeting basis.
4. The Inter-Anglican Budget set aside £5,000 in 1993 and £5,000 in 1996 towards the cost of the meeting, with a financial review no later than 1995.
5. The Council share reports of its meetings with the Anglican Communion through the Anglican Communion Office.

### **Resolution 8: Relations with the Lutheran Churches**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council warmly welcomes the proposed Anglican/Lutheran Agreements in both the USA and Europe and recommends that the ACC:

Send to the Member Churches of the Anglican Communion and the Churches in Full Communion the text of the Episcopal-Lutheran dialogue in the USA, Toward Full Communion and Concordat of Agreement, 1991 and The Porvoo Common Statement, the text of the conversations between the Church of England, the Church in Wales, the Episcopal Church of Scotland, the Church of Ireland and the Nordic and Baltic Lutheran Churches, together with the Apostolicity and Succession document of the Church of England by the end of 1993 for study, comment and report back to the Anglican Consultative Council and to the Provinces concerned.

### **Resolution 9: Forum on Bilateral Dialogues**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recommends the Christian World Communions convene the Forum on Bilateral Dialogues to study the methodology of ecumenism and the difficulties encountered in:

- a. the uses of Scripture in the formation of doctrine;
- b. the uses of historical statements to define our present faith: whether verbal conformity is necessary or whether coherence of meaning is sufficient for agreement in faith;
- c. the process of response to, and reception of, ecumenical texts in faith and life, and to reflect upon those steps already taken in implementing the degree of agreement in faith already reached.

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

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council while regretting that it is not able to contribute to the Financial Appeal of the Anglican Centre in Rome from the core budget, encourages initiatives undertaken in the Provinces in support of the Appeal.

### **Resolution 11: Week of Prayer for Christian Unity**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council notes with regret the many different times during the year at which the Week of Prayer is observed and recommends that the Faith and Order Commission of the World Council of Churches be requested to examine current practice with a view to establishing a common observance throughout the world.

### **Resolution 12: Churches of Bangladesh, India and Pakistan**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, recognising the mature experience of the Churches of Bangladesh, India and Pakistan in the development of full communion between Christians of different traditions, recommends that efforts be made to encourage deeper engagement of those Churches in the Ecumenical Advisory Group and the Inter-Anglican Theological and Doctrinal Consultation.

### **Resolution 13: Date of Easter**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council in the light of experience in Europe and throughout the world where Christians of both Eastern and Western traditions live and work together, and for our common witness, recommends that the Churches of East and West continue their efforts to establish a common date for the celebration of Easter.

### **Resolution 14: Episcopal Authority and Oversight**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, having received and considered communications from the International Bishops' Conference on Faith and Order and from the Episcopal Synod of America,

1. *Notes:*
  - a. the concern expressed in both letters about the future of those Anglicans who find themselves in minority situations in provinces which have accepted the ordination of women to the priesthood, and in some cases to the episcopate;
  - b. the suggestion of some form of ecclesial community which will enable such people 'to remain true to the historic faith and practice as expressed in our Anglican heritage'.
2. *Reaffirms* the continuing place in the Anglican Communion both of those who oppose and those who accept the ordination of women.
3. *Commits itself* to maintaining the highest level of communion within the Anglican Communion in the future. Furthermore this meeting believes that this will be best achieved by re-affirming Resolution 72 of the Lambeth Conference, 1988, viz.,  
'This conference:
  1. Reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within these boundaries; and in the light of the above.
  2. Affirms that it is deemed inappropriate behaviour for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within a diocese without first obtaining the permission and invitation of the ecclesial authority thereof.'
4. *Calls upon* the bishops of the Anglican Communion to be scrupulously fair in the exercise of pastoral care to those who oppose and those who accept the

ordination of women, particularly to those who are in minority situations, while always preserving the integrity of the faith and order of the Church.

5. *Welcomes* the elaboration of Lambeth Resolution 72 of 1988 in the Report of the Archbishop of Canterbury's Commission on Women in the Episcopate 1989 (the Eames Report), whose guidelines were endorsed by the Primates at Larnaca, Cyprus, 1989, and encourages each province to consider how the principles expressed in these documents may best be applied in its own circumstances.
6. *Requests* the Archbishop of Canterbury to re-convene the Eames Commission to consider further the theological and pastoral implications of the current situation within the Anglican Communion.

### **Resolution 15: Revised Common Lectionary**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

Welcomes the publication of the Revised Common Lectionary (1992), which is now offered for use throughout the world, as a notable way forward in ecumenical liturgical co-operation, and

Commends it to the Provinces and Member Churches of the Anglican Communion for study, testing, and consideration of its use, and for evaluation to be reported to the Co-ordinator for Liturgy.

### **Resolution 16: Advisory Body on Prayer Books**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, in reference to Resolution 18 of the Lambeth Conference 1988 (requesting the appointment of an Advisory Body on Prayer Books of the Anglican Communion), endorses the general recommendation made in the Report of the Co-ordinator for Liturgy and in particular the recommendation that the various Conferences, Councils, and Provinces of the Anglican Communion recognise and use these Consultations as the appropriate channels through which liturgical issues can be discussed and liturgical norms discerned; and Requests the Co-ordinator for Liturgy to facilitate work in this area.

### **Resolution 17: Liturgical Revision**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council recognises the need for clear educational materials to facilitate understanding of continuity elements of liturgy described by Resolution 18 of the Lambeth Conference and Section 3.2 of Appendix A of the Report of the Co-ordinator for Liturgy ('An Advisory Body on Prayer Book Revision: A Statement on Behalf of the International Anglican Liturgical Consultation'), viz.:

the public reading the Scriptures in a language understood by the people and instruction established on them;

the use of the two dominical sacraments (baptism with water on the threefold Name and Holy Communion with bread and wine in intentional obedience to our Lord's command);

episcopal ordination to each of the three orders by prayer with the laying-on of hands;

the public recitation and teaching of the Apostles' and Nicene Creeds;

and

the use of other liturgical expressions of unity in faith and life which nurture the people of God and reflect awareness of ecumenical liturgical developments.

### **Resolution 18: Christian Initiation**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, urges the Provinces and Member Churches of the Anglican Communion to study and reflect on 'Walk in Newness of Life,' the statement on initiation of the 1991 International Anglican Liturgical Consultation, with a view to further discussion of the issues it has raised at a future meeting of the Primates and the Anglican Consultative Council.

### **Resolution 19: Filioque Clause**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, urges the Provinces and Member Churches of the Anglican Communion to respond to the requests of the 1978 and 1988 Lambeth Conferences, ACC-4, and ACC-8, that, in the words of Lambeth 1988, 'in future liturgical revisions the Niceno-Constantinopolitan Creed be printed without the Filioque clause', and to inform the Office of the Anglican Communion of their action.

### **Resolution 20: Translation of Study Documents**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, welcomes the provision made in the budget for translation of documents distributed for study into the languages of the Communion and requests the Secretary General to explore ways in which translation may be encouraged.

### **Resolution 21: Calendar Revision**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, adopts the following principles, criteria, and process for the recognition of men and women who have lived godly lives by including them in the calendars of the Churches for remembrance, having in mind that the revision of calendars is an on-going process which is one of the ways in which the Church holds the Christian hope before the people of God, to enable their growth as a holy temple in the Lord (Eph. 2.21).

## **PRINCIPLES AND CRITERIA**

The following principles and criteria are suggested:

- a. The commemoration of holy people is always an act of anamnesis. We remember not only the person's historical events but the power of grace in their lives and consequently of 'Christ in us the hope of glory'. A calendar is an instrument for worship, just as much as a eucharistic prayer. We may learn from both, but we use them primarily for worship.
- b. In worship, the practice of devotion (cult) precedes law. Law exists to protect cult from deformity, not to shape it. The first step in a process of commemoration is the spontaneous devotion of people who knew the person involved and testify to his/her holiness. Authority enters the process to encourage or discourage its continuation. (One of the ways in which the cult emerges is in the naming of churches and chapels after people who were known for their holiness of life, e.g., the John Keble Church in Mill Hill, London. The role of authority in such cases is to make sure that the criteria for this practice is holiness and witness and not power or wealth.)
- c. Calendars should be developed to honour and expand the thankful remembering of Christian people. They should not be developed to meet pedagogical, regional, or sectionalist goals. The names of Christian heroes and heroines, however holy, should not be imposed onto the worship of people to whom they mean nothing.
- d. A lean calendar may have more meaning and greater impact than a full calendar.
- e. A process for trimming calendars may be as important as a process for developing them.
- f. Originally, the word 'martyr' meant simply 'witness', but it was attached at an early date to those who persevered as witnesses to the point of death and whose death was itself the ultimate act of witness. The concept of martyrdom has become more complex in the intervening centuries. Is it to be restricted to those who might have avoided death but chose to remain firm in their resolve? Does it include those who were killed for their faith without the option of escape? Are only those who were killed by persecutors who were hostile to Christianity as such to be accounted martyrs (some provinces in the Communion have so ruled), or does martyrdom include those who have suffered at the hands of other Christians, perhaps for their doctrinal position or for their engagement with social evil? In societies which are nominally Christian it may be necessary to define martyrdom to include the killing of Christians by Christians. It is more than possible that those who were responsible, directly or indirectly, for the murder of Martin Luther King, Jr. and Oscar Romero, to name but two, were not only technically Christian (i.e. baptized) but acted on the basis of values which they misguidedly perceived to be Christian. The question is not who killed these witnesses, but whether they died for the authentic Gospel.
- g. Some calendars restrict the word 'saint' to pre-Reformation figures; others do not. Anglicans should be neither intimidated nor beguiled by the technical terminology used traditionally and by Christians of other Communion in regard to the commemoration of holy people and heroes and heroines of the faith. The word 'saint' means only 'holy person' and should not be used as though it separated a loved and respected Christian from the ordinary levels of humanity. The use of the term is optional.

Similarly, the word 'canonised' should not be used as though it implied human knowledge of divine judgement. There is, in fact, no compelling reason for Anglicans to appropriate the term, although it has been proposed in at least one province. A process of recognition after the cult has begun and historical statements have been attested will be valuable and may be called 'canonisation', but the term should not be used as though people become saints as a result of such a process; they become saints, if at all, through holiness of life and witness to the Gospel.

- h. While commemorations begin at the local level, among those who knew and remember a holy person, it is not inappropriate for them to spread more widely, especially if the style of holiness expressed in the life of a person addresses in a striking way the aspirations of a particular generation of Christians. The love and courage of some people makes an almost universal appeal as their story becomes known. In such cases the boundaries of geography and of divided Christianity make little sense. It is not surprising that some Anglican calendars contain the names of people who lived in other parts of the world or belonged to other Christian Communions.
- i. Reports of extraordinary phenomena (miracles, appearances) in association with a cult are not to be equated with evidence of holiness of life and witness to the gospel. They should be treated with caution, and not encouraged among those who may wish to promote a commemoration.
- j. The following traits will be found in those who are commemorated.
  - i. Heroic faith, i.e. bearing witness with great generosity to Christ and the gospel. Historically, the primary model of heroic faith has been witness to death, but the term may also include persistent risk-taking as well as a life in which other values are set aside for the sake of devotion and service. True heroic faith is healthy and life-affirming; it is not masochistic or suicidal.
  - ii. The fruit of the Spirit. We may expect those commemorated to have exhibited in an exemplary way the fruit of the Spirit to which Paul refers in Gal. 5.22, 'love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control'. Their lives may not have been perfect, but those who knew them should have been aware of this complex but unified goal within them,
  - iii. Christian engagement. We may expect those who are commemorated to have participated actively in the life of the Christian community and to have contributed to its sense of mission and to its life and growth.
  - iv. Recognition by the Christian Community. The commemoration of holy people should have spontaneous roots and should grow from the testimony of those who knew them. The task of authority is to prevent the spread of inappropriate or misleading devotion, not to impose a commemoration which promotes a line of thought or boosts regional self-esteem. The larger church is not obliged to approve such recognition as local Christian communities may give to particular people; however, it should take them seriously.

Each Province should develop its own process for the liturgical commemoration of holy people. The process should include the following.

- a. A climate in the church which is hospitable to local commemorations.
- b. Recognition by bishops and other church leaders that they have a responsibility to review local commemorations and to encourage or discourage them as they appear (or do not appear) to foster devotion and holiness.
- c. Provision for dioceses to suggest the names of people commemorated locally to an appropriate body of the Province for review (e.g., a Liturgical Commission or a sub-committee of a Liturgical Commission).
- d. Provision for a body of the Province to test the acceptance of commemorations with a larger representation of the church.
- e. Provision for the governing body of the Province to adopt names to be included in the provincial calendar, to assign them to a particular proper prayers and readings.
- f. Support for the preparation and publication of accurate biographical material on those who are commemorated.
- g. A process for the regular review of provincial calendars and for the 'retiring' of names which no longer command significant attention. (This should be done by the same provincial body which receives and reviews suggested names and tests their acceptance with the church, and in the same consultative way.)
- h. A process for sharing calendar revision among the Provinces of the Communion.
- i. Commitment to protecting Sundays as the weekly commemoration of the Lord, as well as the integrity of the great feasts and seasons. (If a holy person died on Christmas Day, for instance, it may be appropriate to commemorate him/her on his/her birthday or on the date of some other significant event in his/her life.)
- j. Commitment to the commemoration of persons whose witness provides models for Christian life in the present context.

### **Resolution 22: Co-ordinator of Liturgy and International Anglican Liturgy Consultation**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council commends the work of the Revd Paul Gibson, Co-ordinator of Liturgy, and endorses his continued co-operation with the International Anglican Liturgical Consultation, and be it further

Resolved, that this Meeting encourages the Provinces to respond positively to appeals for financial assistance to further the work of the International Anglican Liturgical Consultation.

### **Resolution 23: Network for Inter-Faith Concerns**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council establishes a network of correspondents throughout the Anglican Communion, at no cost to the core budget, for Inter-Faith Concerns as

mandated by Resolutions 20 and 21 of the 1988 Lambeth Conference, and be it further

Resolved, that the Network functions in accordance with the Guidelines for Anglican Consultative Council Networks agreed at the Anglican Consultative Council Standing Committee in 1988, and be it further

Resolved, that the Revd Nigel Pounce be appointed as the Convenor of the Network for a period of three years, responsible to the Standing Committee of the Anglican Consultative Council, and be it further

Resolved, that the Joint Standing Committee of Primates and Anglican Consultative Council nominate no fewer than three nor more than five persons to draw up terms of reference for the Network and to act as an advisory group for an initial period of three years.

#### **Resolution 24: Inter-Anglican Theological and Doctrinal Commission**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

1. Affirms the fine work of the Inter-Anglican Theological and Doctrinal Consultation, and receives its 1992 Report, *Belonging Together*. It commends the report to the provinces and dioceses for 'comment, creative critique, and expansion', as requested by the consultation.
2. Requests the Archbishop of Canterbury to thank the Consultation for its work, and the Virginia Theological Seminary for its generosity, and asks him to appoint a new representative Inter-Anglican Theological and Doctrinal Commission, possibly with a membership of about twelve to be accountable to the Archbishop of Canterbury and the Anglican Consultative Council.
3. Suggests that a date be set for reception of comments on *Belonging Together* from the Provinces, and that the new Commission continue the work begun by the Consultation in the light of comments from the Provinces, and that it report to the next meeting of the Anglican Consultative Council.

#### **Resolution 25: The Palestinian Deportees and the Middle East Peace Process**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council calls on the Israeli Government to comply immediately with United Nations Resolution 799, returning Palestinian deportees to their homes in the West Bank and Gaza; and be it further

Resolved, that the United Nations and member nations thereof enforce Resolution 799 and other resolutions having to do with the Israeli occupation of the West Bank and Gaza with the same rigour as is being applied against Iraq; and be it further

Resolved, that this Meeting encourages the peace talks between Israel and the Palestinians and also the talks between Israel and the Vatican. It also urges the

inclusion of the local indigenous Christians in all discussions on the future of Jerusalem, the position of Christians, and the holy places of that city; and be it finally

Resolved, that this Resolution be shared with the United Nations by the Anglican Observer; with the Governments of Israel, Palestine, Syria, Lebanon, Jordan and the Vatican by the President Bishop of the Episcopal Church in Jerusalem and the Middle East; and with the Government of the United States by the Presiding Bishop of the Episcopal Church in the United States of America; and that other members of the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council be urged to encourage their governments to do likewise.

### *Explanation*

At its May meeting in Amman, Jordan, the Anglican Refugee and Migrant Network called on Anglican Churches throughout the world to use their influence with their respective national governments to eradicate conditions creating refugees. The Amman meeting suggested a Day of Observance for Refugees during Epiphany, when the Holy Family was forced into flight into Egypt.

Meeting during Epiphany 1993 in Cape Town, the members of this Joint Meeting raised their voices on behalf of the many thousands of refugees, homeless and displaced persons of the world, and particularly on behalf of the 417 Palestinians recently deported from their homes by the Israeli Government and forced to subsist in a barren no-man's land.

We believe that resolutions of the United Nations should be enforced consistently. As they are now being enforced against Iraq, so should they be enforced against Israel, which by its act of deportation has violated both international law and the provisions of Resolution 799. The Resolution is clear and unequivocal: return the deportees to their homes.

We continue to pray for and support the peace process now underway among Israelis, Palestinians and their Arab neighbours. We welcome recent action of the Israeli Parliament to permit direct contact with the Palestine Liberation Organisation. We are grateful for the efforts of the President Bishop of the Episcopal Church in Jerusalem and the Middle East in promoting equally peace for Israel and Palestine. We urge that local, indigenous Christians of Jerusalem not be by-passed or absented from discussions on the future of Jerusalem, the holy places and, above all, on the living, indigenous Christian communities of the land. Their unique voices are essential to a just and peaceful future and must be heard.

### **Resolution 26: Bosnia-Herzegovina**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council expresses its anguish and deep sorrow over the violent conflict in Bosnia-Herzegovina and adjacent territories of the former Yugoslavia, especially the apparently deliberate policies of mass rape of Muslim women and other abhorrent acts of 'ethnic cleansing'; and be it further Resolved, that the definition of

war crimes, the evidence of which in Bosnia-Herzegovina is already being gathered by the world community, be broadened to include rape as a weapon of war; and be it further

Resolved, that the United Nations and the European Community find ways and means to secure a political solution to the conflict and assure free access of humanitarian organisations to minister to the needs of the wounded, prisoners, refugees and displaced peoples in the region; and be it further

Resolved, that members of the Anglican Communion pray unceasingly and support wholeheartedly all local efforts for peace and reconciliation in this and other situations of violent conflict, taking special note of the global repercussions of ethnic and religious intolerance and hatred; and be it finally

Resolved, that this Resolution be shared with the United Nations and the European Community by the Anglican Observer to the United Nations.

### *Explanation*

Compounding the inhumanity of the events of the last months in the former Yugoslavia, the savage rape of thousands of women in Bosnia happens as we carry on with our ordinary tasks in a presumably civilised world. Though the horror of it stretches our credulity, we know it is a reality for women from girlhood through old age. The most intimately violating of crimes is being used to terrorise and demoralise a people. These women and their families must have the prayers of the faithful everywhere, and our firm intention to work with every means at hand to end this horror and all other acts of 'ethnic cleansing', which inflame religious and ethnic prejudice and promote hatred instead of the peace at the heart of all true religion.

### **Resolution 27: HIV/AIDS Education and Prevention**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council having considered the world-wide HIV/AIDS pandemic that is acute in many countries of the world, is moved with deep concern and compassion for those infected with the HIV virus, those suffering from AIDS, and their families, especially the orphaned children.

Notes with sorrow and regret that some governments are not admitting the extent of this disease; urges them to disclose the facts regarding HIV/AIDS in their respective countries as a first step towards developing the measures and means necessary to deal with this disease.

Endorses and supports the work of HIV/AIDS education and prevention throughout the Anglican Communion and urges the encouragement, strengthening and expansion of existing HIV/AIDS education and prevention programmes.

Urges all governments, all Churches, and all religious bodies to do all in their power to fight this killer of people.

Commends the Province of the Church of Uganda on its comprehensive programme of HIV/AIDS education and prevention developed in co-operation with ECUSA, the United States Agency for International Development and agencies of the United Nations, under the title of Church Human Services - Uganda; endorses this model of international partnership and commends it to other Provinces of the Anglican Communion; expresses appreciation for the willingness of the Church of Uganda to respond to requests from other Provinces for technical assistance in developing programmes to combat HIV/AIDS in their own countries.

### **Resolution 28: Development and Deployment of Nuclear Weapons**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council calls upon the Churches of the Anglican Communion to support any initiatives to seek an advisory opinion from the International Court of Justice as to whether the development and deployment of nuclear weapons and the threat to use them are legal under existing international law, and further

Resolved, that the text of this resolution be conveyed to the Secretary General of the United Nations and that the Provinces be requested to convey their responses to the Anglican Communion Office and to the Anglican Observer at the United Nations.

### **Resolution 29: Sudan**

1. Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, urges Member Churches to do everything in their power to draw the attention of their nations to the tragedy in the Sudan, particularly in its religious dimension, and further
2. Urges the All-Africa Conference of Churches to seek the resolution of the crisis in the Sudan in co-operation with the Organisation of African Unity, and further
3. Commends the Episcopal Church of Sudan for bringing to an end the schism which has existed for six years. The Primates and members of the Anglican Consultative Council are convinced that the Unity of the Church in the Sudan is essential in the process of bringing peace and reconciliation in the country and further
4. Expresses solidarity with and prayerful concern for the life of the Episcopal Church of Sudan and the people of that country and finally
5. Encourages the Provinces of the Anglican Communion to do all in their power to help the Episcopal Church of the Sudan materially.

### **Resolution 30: Cyprus**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, having in mind the many United Nations Resolutions since 1974 concerning the Turkish invasion of the Island of Cyprus and especially that the Turkish Government should withdraw its troops from the Island, this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council re-affirms its belief in the rule of law and the unity of the Island of Cyprus and the

authority of the United Nations and asks that the United Nations Resolutions on Cyprus be implemented as soon as possible.

### **Resolution 31: Nuclear Wastes**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, noting that the people of the South Pacific face the economic and ecological ravages of the dangers in dumping wastes and poisonous gases and that a similar resolution of the Anglican Consultative Council in 1990 had apparently achieved no result, asks the Anglican Observer at the United Nations to convey to the Secretary General of the UN our concern for an immediate end to these practices.

### **Resolution 32: Bougainville**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, endorses the statement released by the Anglican bishops of the South Pacific Anglican Council on the situation on the island of Bougainville in Papua New Guinea and assures the people of Bougainville and their government of its prayers.

#### *South Pacific Anglican Bishops Statement on Bougainville*

As Bishops from Anglican Dioceses in Papua New Guinea, the Solomon Islands, Vanuatu and Polynesia, we have met together and discussed the situation on Bougainville. We recognise that the conflict there is a complex issue and the result of many different factors.

However, at the present time innocent people are suffering from the absence of stable government and the lack of essential services such as health and education. In order that help can be given to people who have now been the victims of war for a number of years, we make the following appeals:

1. We appeal to the Bougainville Revolutionary Army to lay down their arms and immediately accept the restoration of government services.
2. We appeal to the Papua New Guinea government to speed up the work of sending relief to Bougainville and to invite independent observers from either the Commonwealth or the South Pacific Forum to be present in the island and report on human rights violations. At the same time, we wish to commend the Papua New Guinea government for its decision to involve the churches, through the Papua New Guinea Council of Churches in the restoration of essential services to Bougainville.
3. We appeal to all sides to accept, that for the present, Bougainville must be regarded as an integral part of Papua New Guinea but we also urge that peaceful dialogue about the political future of the island continue through democratic channels.

Therefore, we Bishops of the South Pacific Anglican Church meeting in the Solomon Islands pray fervently that 'the sound of weeping and of crying will be heard no more . . . but peace and harmony may reign, and the wolf and the lamb will feed together' as children of God (Isa. 65.19, 25).

### **Resolution 33: Haiti**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, bearing in mind the continued unrest and the suspension of civil order in Haiti and regretting the suffering and hardship being experienced by the people of that country:

1. Urges that a democratically elected government be restored to Haiti as soon as possible, and
2. Requests the United States Administration to adopt a compassionate attitude towards Haitian refugees, and
3. Asks the Peace and Justice Network and the Anglican Observer to the United Nations to monitor the situation and through the Anglican Communion Secretariat support appropriate actions that will give expression to the sentiments of this Resolution.

### **Resolution 34: Peacemaking and Demilitarisation**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council expresses its profound hope for the success of two peace processes now underway on behalf of peace in the Philippines and the Middle East, and further hopes for the successful implementation of the peace agreement in El Salvador.

Urgently calls upon our Member Churches throughout the world to support our partner Province, the Philippine Episcopal Church, as it encourages a peace process to bring about a just peace to the 23-year-old conflict in that country. We affirm the efforts of the Peace and Justice Network in assisting parties as they seek to come together to reconcile the root causes of the conflict.

### **Resolution 35: Debt and Sustainable Development**

Resolved, that this Joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, recognising the terrible consequences of the debt burden, especially among the third world countries, recommends that the Anglican Peace and Justice Network and the United Nations Observer create a Debt and Alternative Development Working Group for addressing the burden placed on poor people through foreign debt which undermines genuine development; and the following strategies be implemented, and that the following statement be issued:

1. We encourage actions by churches and people's organisations to take all peaceful steps to place pressure on governments to eliminate or reduce the burden of debt;

2. We encourage the development of alternative models of sustainable development based on local ownership and appropriate technology.
3. We are encouraged to join with leaders of other churches in meeting with their governments and diplomatic representatives of other countries to initiate discussions of multilateral, as opposed to bilateral, debt negotiations, and to publicise such activity.

Further recommends that the next Lambeth Conference place the issue of debt and development on its agenda.

### **Resolution 36: Democracy and Empowerment**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council encourages Provinces and partner Churches of the Anglican Communion to be active in working towards the creation of a substantive, participatory democracy in those countries where it is at present only a formal structure or non-existent:

1. The Communion as a whole supports the efforts of those provinces and partner churches engaged in the struggle for genuine democracy.
2. That every Province and partner Church engage in community development work and develop resources for this task.
3. That every Province, and partner Church examine its own structures, to enable people to participate more fully in decision-making processes.

### **Resolution 37: Sexual Abuse**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council urges all Provinces to work to end sexual abuse and exploitation of women and children throughout the Anglican Church, and calls on congregations to provide pastoral care to victims of sexual abuse and exploitation; and further expresses its shame that there is evidence of cases of sexual abuse within the Anglican Church and calls on congregations to provide pastoral care to victims of sexual abuse and further condemns commercial practices of sexual exploitation, such as 'mail order brides' and child prostitution.

### **Resolution 38: Women's Encounter**

Resolved, that this Joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council notes the Report of the participants in the Anglican Encounter: A Celebration of Hope, 1992 and draws to its attention the opening paragraphs

At this midpoint of the Ecumenical Decade of Churches in Solidarity with Women, we challenge the church to take the Decade more seriously, and to recognise that the Decade is not just about women's participation in the church, but is about solidarity with all women in all aspects of their lives. We challenge the church to commit its resources (of money, personnel and attention) to supporting the aims of the Decade.

We call upon the church to affirm the alternative economic, political and relational models that women are offering to the world.

### **Resolution 39: Refugee and Migration Network**

Resolved, that the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council affirms the value of an on-going Anglican Refugee and Migration Network and requests the Joint Standing Committees of the Primates and the Anglican Consultative Council to include in the Inter-Anglican budget as a priority from January 1993 sufficient funds and staff time to resource a quarterly information newsletter among members of the Refugee and Migration Network.

### **Resolution 40: Youth**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

1. Strongly affirms the value and place of young people within the life of the Anglican Communion and regrets the cancellation of the International Conference of Young Anglicans, and
2. That the Inter-Anglican Youth Network be re-activated by asking the Provinces, who have committed money to the Youth Conference but which has not yet been spent, to enable a meeting of a group of key people and the launch of the network, and
3. Encourages and supports the programming of an International Conference of Young Anglicans at an appropriate time as determined by the next meeting of the Standing Committee of the Anglican Consultative Council, and
4. That all Provinces of the Communion be invited to contribute towards a central fund for the event.

### **Resolution 41: Anglican Observer at the United Nations**

Resolved, that the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council receives with pleasure the Report of the Anglican Observer at the United Nations and acknowledges:

- a. the significant achievements of this office to date;
- b. the commitment of the Anglican Communion to the United Nations implicit in this office, and in Resolution 24 of ACC-8;
- c. the increasing importance of the United Nations and its agencies as a global forum for Peace and Justice;
- d. the potential for effective linking with Anglican networks and structures of the Communion which this office provides; and
  - i. Commends the Report to Member Churches for information;
  - ii. Asks Member Churches to keep the Office of the Anglican Observer at the United Nations informed of appropriate developments and resolutions;

- iii. Recommends that member Churches consider the feasibility of offering both prayerful and financial support to this office, and
- iv. Urges the Inter-Anglican Finance Committee to make a contribution to this office from the Inter-Anglican Budget as soon as possible.

#### **Resolution 42: International Aid Programmes**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

1. encourages Provinces in 'donor' nations to challenge their governments about the levels, intentions and expectations of their aid programmes;
2. encourages Provinces in 'developing' nations to challenge their governments and churches about integrity with which aid is applied in their countries; and
3. encourages donor agencies to respect human dignity in their fund-raising appeals.

#### **Resolution 43: MISAG II**

Resolved, that this Joint meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, noting the excellent work done by MISAG II, as recorded in their final report, *Towards Dynamic Mission*, recommends:

- a. that the MISAG II Report be translated into the major Regional languages of the Communion and commended in its entirety to the churches and theological institutions of the Communion for study and application, and more specifically;
- b. that an Anglican Mission Commission, *Missio*, be established as outlined on pages 49-51 of the report, but with the additional function of exploring ways of developing theological perspectives for mission and evangelism for the Communion;
- c. that *Missio* be charged with the responsibility of exploring the feasibility and modalities for 'Movement for Mission Conference' (Brisbane II); and to make recommendations to the Standing Committees of the Anglican Consultative Council and Primates;
- d. That the original vision of Partners in Mission as an on-going process of mutuality and interdependence be recovered and re-emphasised in place of the current rather expensive and often burdensome one-off consultation approach. (MISAG II, pp. 24-29);
- e. that a pastoral letter incorporating the vision, spirit, and salient concerns of this conference be written on behalf of the Primates and ACC-9, and signed by the Archbishop of Canterbury, translated into the major Regional languages of the Communion and circulated as soon as possible.

#### **Resolution 44: The Decade of Evangelism**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, having noted from the reports of various provinces that

the vision of the Decade of Evangelism has made, and will continue to make, an impact in the life and ministry of the Church throughout the Communion; and

That in those parts of the Communion where the vision is taken seriously; there is spectacular growth in the Church; recommends:

- a. that provinces and regions be encouraged to organise consultations on evangelism, making use of resource people from around the Communion for teaching and training;
- b. that a list of gifted resource persons be provided by the Anglican Consultative Council Secretariat to the Provinces indicating each person's area of expertise;
- c. that the provision of video resources in appropriate languages be continued by the Secretariat, especially for helping local church leaders become more aware of what is happening outside their own locality in the Decade of Evangelism, and thus motivating them for action;
- d. that a mid-point review of the Decade be made by seeking reports from the provinces in 1995, which should be evaluated by ACC-10 and Primates' Meeting in 1996, and followed by recommendations to the churches;
- e. that the Provinces be encouraged to restore the Catechumenate, or discipling process, to help enquiries move to Christian faith, using the witness and support of lay people, and liturgically celebrating the stages of growth;
- f. that provinces be encouraged to provide more resources for
  - o lay theological education
  - o ministry with children and youth
  - o equipping Christians for Evangelism within the Family;
- g. that the Standing Committees of the Primates and the Anglican Consultative Council give consideration to planning for the year 2000, a significant Communion-wide celebration of the renewal of our commitment to mission and evangelism, and the beginning of a new century.
- h. that Anglican Provinces be encouraged to co-operate with other churches in the Ministry of Evangelism where this is practical.
- i. that Provinces challenge local churches, where necessary, to be more hospitable and welcoming to visitors and inquirers.

#### **Resolution 45: Peace Award**

Resolved, that the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, noting the crying need for peace in the world, and the need to encourage people to work for peace and the exemplary involvement of Anglicans in peace and justice issues, recommends:

1. the initiation of an Anglican Peace Award to be presented to individuals or groups within the Anglican Communion who have shown outstanding commitment and involvement as peacemakers;
2. that the Joint Standing Committees of the Primates of the Anglican Consultative Council process the matter further, and
3. that the award be made by the Archbishop of Canterbury annually.

### **Resolution 46: Spirituality**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council:

1. notes with approval the recovery of many of the great traditions of spirituality in recent years and recognises the encouraging growth of institutes of Christian spirituality and the retreat movement in our provinces;
2. commends the importance of attention to spiritual formation in the churches of the Anglican Communion; and
3. calls upon those involved in the spirituality movement throughout the Communion to create a loose network for mutual instruction and enrichment.

### **Resolution 47: New Provinces of Burundi, Rwanda and Zaire**

Resolved, that this Joint Meeting of the Primates and the Anglican Communion and the Anglican Consultative Council welcomes the creation of the Province of Burundi, the Province of Rwanda, and the Province of Zaire and requests the Primates to add them to the list of Member Churches of the Anglican Communion, and that they be added to the Schedule of Membership of the Anglican Consultative Council.

### **Resolution 48: New Province of Korea**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council welcomes the progress towards the creation of the new Province of Korea in April 1993 and requests the Primates to add it to the list of member Churches of the Anglican Communion following its inauguration, and that it be added to the Schedule of Membership of the Anglican Consultative Council.

### **Resolution 49: Inter-Anglican Information Network**

Resolved, that this Joint Meeting of the Primates and the Anglican Communion and the Anglican Consultative Council:

1. re-affirms the usefulness of telecommunications in mission and ministry;
2. requests the Anglican Consultative Council to continue the operation and development of the Inter-Anglican Information Network (IAIN) as the principal communications service of the Anglican Communion by arranging with volunteers and contracted staff, as funds may allow, for the management of the IAIN system; by seeking project grant funding for its continuation and growth and by the creation of a task force of church related telecommunication specialists representing the diverse regions of the Communion to guide the ongoing development of IAIN;
3. directs that the task force be accountable to the Anglican Consultative Council through its communications office and include, ex-officio, the Communications Officer and the Director of Administration and Finance; the cost of task-force meetings and its work 'on line' to be charged to the IAIN Project Budget and

4. requests the IAIN Task Force to prepare and implement a plan to inform all Anglican Communion Provincial, Diocesan and related offices about the availability and benefits of the IAIN Network with a view to encouraging increased participation.

**Resolution 50: Appreciation for Trinity Parish**

Whereas, the initial consultations about the potential for telecommunications to be of service to the Anglican Communion were convened by the Parish of Trinity Church, New York City, and

Whereas, Trinity made possible the demonstration and use of the Inter-Anglican Information Network at the 1988 Lambeth Conference, and

Whereas, that parish has provided grants for the development of telecommunication staffing initially in one location and now, in three regions of the Communion, and

Whereas, it continues to make possible the demonstration and use of telecommunications at key international meetings of the Communion, and

Whereas, Trinity is helping leaders in provinces and dioceses in the global south begin the use of telecommunication in order to have more frequent and regular contact with others in their own region and throughout the Communion,

Resolved, that the Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, expresses its deep gratitude to the Parish of Trinity Church, New York City, and its Trinity Grants Program and staff, for their foresight and commitment to assisting the Anglican Communion in the exploration and development of communication systems to serve the Communion. We acknowledge gratefully the substantial grants to the Anglican Consultative Council from Trinity Church which have made possible the creation of the Inter-Anglican Information Network in faithful response to a 1988 Lambeth Conference resolution asking that such a network be established.

**Resolution 51: Model of Representation in the Anglican Consultative Council**

Resolved, that the Anglican Consultative Council, adopts the proposed model of representation set out below and directs that the constitution of the Anglican Consultative Council be amended accordingly.

Proposed model of Representation to ACC datatable		
Group	Size of Province	Representation
Group 1.	Provinces over 1,000,000	1 bishop + 1 priest + 1 lay person
Group 2.	Provinces between 250,000 and 1 million person	1 bishop or 1 priest + 1 lay
Group 3.	Provinces less than 250,000	1 person (preferably lay)

### **Resolution 52: Guidelines for Provincial Constitutions**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, directs the addition of the following clause to the 'Guidelines for Provincial Constitutions and Metropolitan Authority' agreed to at ACC-4 (Resolution 16).

At the consecration of a Bishop, the Bishop should undertake canonical obedience in all things lawful to the Metropolitan and to the upholding of provincial and diocesan constitutions.

### **Resolution 53: Cohabitation outside Marriage**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council refer the Report of Working Group III on co-habitation outside marriage to the Family Network for consideration and further work on this subject.

### **Resolution 54: Irregular Episcopal Consecrations**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, requests the Primates, when a threat of irregular episcopal consecration appears imminent, to review the situation and take such action as they deem appropriate.

### **Resolution 55: Budget Priorities**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, receives the report on priorities and budgets from Working Group III of this meeting and refers it along with a summary of points made in the discussion to the Joint Standing Committees for further study; and

that the Joint Standing Committees be authorised to take appropriate action; and

that the Joint Standing Committees be asked to report the results of the study and any actions taken to the next meetings of the Primates and the Anglican Consultative Council.

### **Resolution 56: Contributions to the Inter-Anglican Budget**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, recognising the failure of some Provinces to meet their financial quotas and the inevitable effect this will have on weakening the infrastructure of our Communion calls on all Provinces to:

1. make this a matter of prayerful concern;
2. do all in their power to meet their quotas; and

3. secure other ways of ensuring that our Communion is not impaired by the financial consequences of failing to meet budgeted expenditure.

#### **Resolution 57: Inter-Anglican Budget for the Triennium 1994-96**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council approves the Budgets presented by the Inter-Anglican Finance Committee for the Triennium 1994-6 (see page 129/32) with the recommendation that the identification of priorities taken by the meeting be taken into account when the budget is reviewed.

#### **Resolution 58: Revised allocation of contributions to the Inter-Anglican Budget**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council accepts the revised allocation of contributions to the Inter-Anglican Budget as set out on page 133.

#### **Resolution 59: Appointment of Secretary General**

Resolved, that the Anglican Consultative Council, authorises the Standing Committee to appoint for a specified term, with option for renewal, the next Secretary General on the advice of the Archbishop of Canterbury and the Selection Committee.

#### **Resolution 60: Charitable Trustees Incorporation Act 1872**

Resolved, that whereas the coming into effect of the Charities Act 1992 abolishes the office of Official Custodian for Charities, the decision of the Standing Committee to incorporate the Anglican Consultative Council under the Charitable Trustees Incorporation Act 1872 is hereby endorsed, and they are empowered to take whatever steps are necessary to ensure this.

#### **Resolution 61: Common Seal**

Resolved, consequent upon the incorporation of the Council under the Trustees Incorporation Act 1872 it is resolved that the following Bye-law be added to the Council's Constitution under powers given in Clause 2(0) of the Constitution, and the Bye-laws renumbered appropriately:

The Seal of the Council shall not be affixed to any Instrument except by authority of a Resolution of the Standing Committee, and in the presence of the Secretary of the Standing Committee or the Chairman of the Standing Committee, and the said member shall sign every instrument to which the seal shall be so affixed in their presence the Seal to be at all times in the custody of the Secretary.

#### **Resolution 62: Inclusive Language**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council, urges the Joint Standing Committees of the Primates

and the Anglican Consultative Council, to ensure that, as much as possible, gender-inclusive language is used in all future documents, presentations and acts of worship of the Anglican Consultative Council and Primates meetings.

### **Resolution 63: ACC-10**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council

1. welcomes the invitation from the Bishop of Panama to host ACC-10 and, if agreed, the meeting of the Primates of the Anglican Communion;
2. directs the Secretary General to make recommendations on the invitation and to report to the next meeting of the Standing Committees.

### **Resolution 64:Secretary General**

Whereas, the Revd Canon Dr Samuel Van Culin has served the Anglican Communion well and faithfully for more than a decade as the first Secretary General of the Anglican Consultative Council and more recently as Secretary General of the Anglican Communion, and whereas, in both positions, he has been at the heart of the development of the Anglican Consultative Council, the Primates' Meeting, and the Lambeth Conference, and whereas, this will be the last meeting of both the Primates and the Anglican Consultative Council at which he will be acting as Secretary General, though serving until the end of 1994, now therefore be it

Resolved, that this Joint Meeting of the Primates of the Anglican Consultative Communion and the Anglican Consultative Council gives thanks to God for his many gifts, wisdom, character, devotion to his task, diplomacy, sensitivity to the diversity of the Communion, energies and supporting friendship and expresses a deep gratitude for his many contributions to the Anglican Communion and its individual members.

### **Resolution 65: Southern Africa**

Resolved, that this Joint Meeting of the Primates of the Anglican Communion and the Anglican Consultative Council give thanks to God for the encouraging developments that have occurred in Southern Africa in recent years.

We give particular thanks for the achievement by Namibians of their political independence and for the end of the devastating civil war in Mozambique. We salute the Right Revd Dinis Sengulane, a member of the Anglican Consultative Council, for his uncompromising stand against violence and for his role in helping to bring about peace. We give thanks for the announcement of elections in Lesotho. We pray for a return to multi-party democracy in that land and for movement towards free political activity and democracy in the Kingdom of Swaziland.

In South Africa we thank God for the movement, however slow and halting, towards a non-racial democracy. We pay tribute to the millions of South Africans who sacrificed so much to bring pressure on the minority government to change its course, and we

acknowledge the courage of President F.W. de Klerk in finally responding to that pressure in February 1990, by lifting the ban on political organisations and freeing political prisoners such as Nelson Mandela. We share with our brothers and sisters in South Africa their frustration at the slow pace of constitutional talks. We identify with them in condemning the failure of the Government to act vigorously to end the violence which wracks the country. We are shocked that despite three years of talks about democracy there is scant evidence of any meaningful improvements to the lives of ordinary South Africans. We call on the country's political leaders not to play with the lives of people by tactics of clinging to power, of point-scoring, of grandstanding and brinkmanship. We call for the speedy introduction of interim arrangements for multi-party rule, pending elections for a constituent assembly to draw up a new constitution. We appeal to all parties to work for the holding of an election during 1993 and we call for an end to the racist system of conscripting white South Africans for military service. On the issue of sanctions, we believe the international community should be guided by representatives of the victims of apartheid. We stand by Archbishop Tutu's call that sanctions be lifted only when the Government takes effective action to end the violence or there is multi-party control of the security forces.

We note that Anglican leaders in South Africa, led by the bishops of the Province, are putting all political leaders and parties under the critical scrutiny to which the Government was subjected in the days when many other parties were outlawed. We applaud this new development in the prophetic ministry of the South African church. We pledge our support to both our Province and other churches in South Africa when they speak out for the weak and the marginalised and against those who misuse power.

Finally, we would be ungrateful guests if we did not express heartfelt thanks to our host Province for the generous and unstinting hospitality they have shown to us, gathered from the four corners of the earth. Truly we have been received as sisters and brothers in Christ and for this we are grateful beyond words.