



Minutes of a Standing Committee meeting held at St Andrew's House, London, 6 to 9 May 2014

Present:

President

The Most Revd and Rt Hon Justin Welby

Vice Chair

Canon Elizabeth Paver

Elected by the Primates' Meeting

The Most Revd Samuel Azariah

The Most Revd David Chillingworth

The Most Revd Dr Daniel Deng Bul Yak

The Most Revd Dr Katharine Jefferts Schori

The Most Revd Dr Paul Kwong

The Church of Pakistan

The Scottish Episcopal Church

Province of the Episcopal Church of South Sudan & Sudan

The Episcopal Church

Hong Kong Sheng Kung Hui

Elected by the ACC

Mrs Helen Biggin

The Rt Revd Eraste Bigirimana

Professor Joanildo Burity

The Rt Revd Dr Ian Douglas

Ms Louisa Mojela

Mr Samuel Mukunya

The Church in Wales

The Anglican Church of Burundi

Igreja Episcopal Anglicana do Brazil

The Episcopal Church

Anglican Church of Southern Africa

The Anglican Church of Kenya

Secretary General

The Revd Canon Dr Kenneth Kearon

ACO staff in attendance

Mr Jan Butter, Communications

Mrs Christine Codner, Executive Officer

Mrs Stephanie Taylor, minutes

Apologies:

Chair

The Rt Revd Dr James Tengatenga

1. Welcome and Introduction to the Agenda

SC/2014/01/01

Canon Paver, in the chair, welcomed Standing Committee members to the meeting and Canon Kenneth Kearon introduced the agenda. Kenneth introduced two new members of staff: Canon Precious Omuku in a new role supporting Archbishop Welby on Anglican Communion affairs; and Mrs Stephanie Taylor, in a new role as Information and Records Manager at the Anglican Communion Office.

2. Minutes of the Standing Committee meeting held in March 2013

SC/2013 MAR/01/2

The minutes of the Standing Committee meeting held 23 to 26 March 2013 were approved by the meeting and signed by the Chair as a true record.

3. Brief orientation for Standing Committee members

SC/2014/04/1

Canon John Rees offered a reminder of the legal aspects of the Anglican Consultative Council which is a charitable company limited by guarantee. He explained the responsibilities of the trustees/company directors (ie, the Standing Committee members) and members.

Standing Committee members were requested to inform the Secretary General if they were, or became, trustees of other bodies, in order to ensure that there was no conflict of interest. Canon Rees provided forms for this purpose and for retaining in a Register of Interests.

An electronic copy of the Guidelines for Meetings of the Anglican Consultative Council (ACC-11 Dundee) would be circulated to Standing Committee members. The Guidelines would also be made available to all members participating in ACC-16 as part of their orientation. The Guidelines would be reviewed to ensure that they still met our needs.

4. Membership

The Anglican Church of Australia was entitled to send three members to the ACC: a layperson, a priest or deacon, and a bishop. Dr Sarah Macneil, the priest member, had been consecrated bishop and was therefore ineligible to serve on ACC and its Standing Committee (Constitution 8.8). According to the Constitution:

In the event of a casual vacancy occurring amongst the Trustee-Members:

- 8.8.1 the remaining Trustee-Members shall have power to fill the vacancy by the appointment of a suitably qualified Member (having in mind the Object of the Council and the importance of achieving appropriate regional diversity and the balance of representation between clergy and laity and between the genders);
- 8.8.2 such replacement Trustee-Member shall have full voting rights for the remainder of the term of service of the former Trustee-Member and
- 8.8.3 such replacement Trustee-Member shall, subject to his or her eligibility for continuing as a Member, be eligible for re-election as a Trustee-Member at the next Plenary Session.

Bishop Macneil therefore can no longer serve as an ACC or Standing Committee member. Canon Rees advised that those Standing Committee members elected by the Anglican Consultative Council (rather than the Primates) should nominate a replacement. Bishop Douglas reminded that the ACC had urged, through resolutions 13.31(b.ii) and 14.33 that governance structures should have equal representation of women. Members discussed the importance both of gender and geographical representation. After discussion the following resolution was approved.

Resolution 1: Standing Committee membership

That the Standing Committee members elected by the ACC:

- *postpone their appointment of a successor to Dr Sarah Macneil pending the possible election of Dr Macneil by the Anglican Church of Australia as the Province’s Episcopal representative to the ACC*
- *if Dr Macneil is so elected by the Anglican Church of Australia, will appoint her as Standing Committee member*
- *if Dr Macneil is not so elected by the Anglican Church of Australia, will reach a decision concerning a successor following email consultation.*

Moved by Bishop Jefferts Schori; seconded by Bishop Douglas. Agreed.

5. Anglican Church of Ceylon: ACC membership

The Standing Committee was reminded of the following minute from the Standing Committee meeting of May 2012:

Co-options to ACC by Standing Committee

“The Standing Committee may appoint up to six additional members in order to achieve balanced representation and to assist with the work of the Council in achieving its objects.”

The last Standing Committee meeting decided to invite the Church in Ceylon to nominate a lay woman for co-option to ACC. The Church has nominated the Rt Revd Dhiloraj Canagasabey. The Secretary General has written twice to the Church pointing out the difficulty with this and has also spoken to the bishop concerned, but no fresh nomination has been received.

The Standing Committee expressed considerable unease about this and after lengthy discussions passed the following:

Resolution 5: Co-options to ACC by Standing Committee: Ceylon

That the Standing Committee co-opt the Rt Revd Dhiloraj Canagasabey of the Anglican Church of Ceylon for the meeting of ACC-15 only.

This was carried with 3 against.

The Standing Committee was asked for advice concerning next steps, taking into account the Church of Ceylon's request that it should be made a Province of the Anglican Communion (see agenda item 15.1 below).

Standing Committee members were aware of able women lay leaders in the Anglican Church of Ceylon. The Secretary General would write to the Anglican Church of Ceylon and once again invite the nomination of a lay woman.

Resolution 2: Anglican Church of Ceylon - ACC membership

Standing Committee resolves to invite the Anglican Church of Ceylon to nominate a lay woman from the church for co-option to the ACC.

Agreed.

6. To receive *Transforming Communities*, the Report of ACC-15

SC/2014/09/1

Copies of *Transforming Communities*, the report of ACC-15, were circulated to members and would be sent to ACC members, Primates and Provincial Secretaries. The report could be purchased through the on-line bookshop at <http://shop.anglicancommunion.org/>.

7. Nominations for the Crown Nominations Committee of the Diocese of Canterbury and for the nominating body for the Church of England Diocese in Europe

At its meeting in March 2013, the Standing Committee had elected 'constant members' to serve on the Crown Nominations Committee (CNC) for the Diocese of Canterbury, and to serve on the nominating body for the Church of England Diocese in Europe. These appointments should be renewed annually. Archbishop Bernard Ntshoturi was the current member for the Canterbury CNC, with Archbishop Thabo Makgoba as alternate. Archbishop Emmanuel Egbunu was the current member for the Diocese in Europe nominating body.

The possibility of electing constant members for a longer time-period was discussed but not pursued since it was felt that the present Standing Committee could not anticipate the views of a future Committee membership, and also that it was useful to be reminded on a regular basis of such processes in the Anglican Communion.

7.1. Diocese of Canterbury CNC

Resolution 3: Crown Nominations Commissions (Canterbury)

That the Standing Committee re-appoints Archbishop Bernard Ntshoturi as the constant member to the Crown Nominations Commission (Canterbury) to serve for a further year, with Archbishop Thabo Makgoba as alternate.

Agreed.

7.2. Diocese in Europe nominating body

Resolution 4: Vacancy in See Committee for the Diocese in Europe

That the Standing Committee re-appoints the Most Revd Emmanuel Egbunu as the constant member to the Vacancy in See Committee for the Diocese in Europe, to serve for a further year.

Moved by Archbishop Kwong; seconded by Bishop Douglas. Agreed.

8. Correspondence with The Episcopal Church

SC/2014/11/1

The convenor of a task force in The Episcopal Church on the Anglican Communion Covenant has written to the Secretary General asking the Standing Committee to note that the task force has been set up. This was duly noted.

9. To note the Resolution on ACC from the Anglican Diocese of Cape Coast, Church of the Province of West Africa

SC/2014/09/1

The resolution from the Fifth Synod of the Anglican Diocese of Cape Coast conveying to the ACC greetings, and prayer for God's blessings and guidance for the Council's work was noted and welcomed.

10. Secretary General's Report

Archbishop Justin Welby had spent an 'induction day' with staff at St Andrew's House shortly before his inauguration as Archbishop of Canterbury a year ago. There had been a number of staff changes at Lambeth Palace and therefore a reshaping of Anglican Communion Office (ACO) – Lambeth Palace working relationships.

The Secretary General had been involved in key areas of ecumenical work, including the Informal Talks held annually with the Vatican, the Ecumenical Patriarchate and the Lutheran World Federation (LWF). There had been considerable progress in our relationships with the Vatican and the LWF. Our relationship with the LWF now included joint staff meetings. Canon David Richardson had retired as Director of the Anglican Centre in Rome and had been succeeded by Archbishop David Moxon. The Secretary General commended the Global Christian Forum (GCF) which had been initiated some years ago by the World Council of Churches (WCC) as a space where the broadest possible range of Christian traditions, including Pentecostal groups, could meet for conversation. The GCF now operated independently. The Revd Canon Dr Sarah Rowland Jones served as Anglican representative to the GCF. The WCC General Assembly had taken place in November 2013 in Busan, South Korea. The Assembly programme had been enriched by a series of workshops and other events. It had engaged both with mission and the faith and order agenda. Anglicans continued to play a significant role within the life of the WCC.

In September 2013, Kenneth had visited the Church of the Province of West Africa (CPWA) in Ghana, and had spent time in the CPWA Diocese of Cape Coast. He had returned with sadness to West Africa in February 2014 for the funeral of Archbishop Tilewa Johnson. The sense of loss in CPWA was very great.

Kenneth had travelled to the Episcopal Anglican Church of Brazil in August 2013 in response to concerns about Dean of Sao Paulo cathedral wishing to remove the cathedral from its diocese. He

had also visited the Diocese of Recife. The Diocese of Recife had rebuilt itself following a time of great difficulty. The Secretary General reflected that as a Communion we needed to be alert to 'small pieces breaking away'.

Kenneth had attended the General Synod of the Anglican Church of Canada and a board meeting of the Compass Rose Society held in Atlanta, USA. Most recently he had visited Lusaka, Zambia, where the Province would host the 16th session of the ACC (ACC-16).

There had been staff changes at the ACO. Sally Keeble had concluded her three-year post as Director of the Anglican Alliance. She had been succeeded by the Revd Rachel Carnegie and the Revd Andy Bowerman who had begun their work as co-Directors on 1 January. Mrs Janice Proud had joined the Alliance staff as Relief and Programmes Manager following the departure of Ms Tania Nino. Ms Isobel Owen had also joined the Alliance team as Programme Officer. The Revd Canon Flora Winfield now served as Anglican Communion Representative to the United Nations Institutions in Geneva, based at the ACO. The Revd Canon Precious Omuku had been recruited as the Archbishop of Canterbury's Adviser on Anglican Communion Affairs and would have a desk both at the ACO and Lambeth Palace. Mrs Yoshimi Gregory had left the ACO as her post had been ended. Mrs Stephanie Taylor had been recruited as Information and Records Manager from 6 May. The Revd Canon Alyson Barnett-Cowan would retire as Director for Unity, Faith and Order at the end of 2014.

The Compass Rose Society had been highly supportive of the work of the ACO. Bishop Andrew Doyle had been elected to succeed the Revd Canon John Peterson as President of the Society in October 2014.

On behalf of the Standing Committee, Canon Paver expressed appreciation of the work of the Secretary General.

The Standing Committee noted the Secretary General's report.

11. Christian – Muslim Relations

This discussion was in two parts. The first part was adjourned, to be resumed when the Archbishop of Canterbury was present.

Archbishop Daniel Deng Bul Yak and Bishop Samuel Azariah spoke to the meeting about the experience of Christian – Muslim relationships in their Provinces. Archbishop Deng Bul Yak explained that South Sudan's secession in 2011 had interfered with the spread of Islam in sub-Saharan Africa. But there were Muslims who were actively seeking to create a new Islamic state in East Africa. They claimed that Christians were no longer a People of the Book because of the gay issue. Poor children were being taken to the Arab world for training as Jihadists and were returning to attack their own people. Churches had been attacked. Property, political and religious means were used to push forward the 'Islamisation agenda'. The body of Christ was suffering in some places while Christians in other places did not seem to be concerned. So the Church was perceived to be divided within itself.

Bishop Azariah said that in spite of ecumenical and inter faith efforts, the gap between Islam and Christianity continued to widen. Among the reasons for this was a lack of trust between the two communities which had political and historical roots. For example, Christianity was associated with the West and with colonial history. Muslims understood themselves to be the People of the Book, while Christians were perceived as infidels. There was an Islamic stance that religion should shape

every aspect of life, from economic processes to education and health care. The situation was complicated by the fact that there was no consensus among Islamic groups. Actions taken in Afghanistan following 9/11 had had a radicalising effect on Islam. Islamic extremists were overwhelming moderate Muslims in terms of voice and action. Islamic extremism was growing in many parts of the world, including Europe and the USA. Countries such as Turkey were reverting to a more fundamental stance on religion. In Pakistan, Christian migration and forced conversion were a reality.

Bishop Azariah saw a need to increase efforts to build bridges in innovative rather than traditional ways, with the healing of memories and reconciliation at the local level, engaging mosques and churches. Mrs Clare Amos, an Anglican serving as WCC programme executive for interreligious dialogue and cooperation, was doing positive work. The Communion itself could take steps and the funds would come.

Canon Omuku said that Boko Haram had claimed they were not fighting Christians, but that their agenda was to Islamise Nigeria as part of Islamising the world. Boko Haram translated approximately as 'No to Western culture'. They were able to move through porous borders into contiguous countries and received financial support. It was important to have a holistic view of what Boko Haram was doing.

Mr Samuel Mukunya described the Kenyan situation. Both mosques and churches had been tolerated in Kenya. Now, young Muslims were being radicalised and were being used to bomb schools and churches. It was difficult to know who was a radical. The porous border between Kenya and Somalia added to the complexity. Fear was being spread by an organised movement.

Bishop Chillingworth presented a paper drafted by the Secretary General, which noted both the positive story of Christians and Muslims living together for centuries, and tensions which had led to episodes of violence. The paper proposed a project on Christian-Muslim violence which would assist those among Christian and Muslim communities to understand what was happening around them and to work towards an agreed framework within which the nature of these tensions and clashes could be better understood.

Bishop Chillingworth said that the nature of 'Islamisation' and 'fundamentalism' needed to be understood. For example, were they political or cultural movements? What had changed that had led to the present situation? The proposed project would look at these questions and help to shape our response. It would help those of us not living in a Christian – Muslim context to work alongside people who were living in the midst of tension and conflict.

Bishop Jefferts Schori said that the General Convention of The Episcopal Church had asked her to organise an inter faith Abrahamic pilgrimage to the Holy Land. She was working with a Rabbi in the USA and was also approaching Muslim leaders. A group would travel to the Holy Land and hopefully Jordan and would bring home stories in order to increase our understanding of how we 'engage the other' in our own backyard and in other parts of the world.

Bishop Douglas noted that pursuing the Christian - Muslim project outlined in the paper would be in line with the Communion's mandate for restoration and reconciliation.

Drawing on their experience of sectarian violence in Northern Ireland, Bishop Chillingworth and Kenneth referred to the importance of asking focussed questions in order to gain critical understanding of why some were moved to violence, and why some condoned violence but would not use it themselves.

Professor Joanildo Burity reflected that violence could be organised centrally to some extent, but that networks could grow horizontally. Groups might replicate action happening somewhere else because of perceived similar circumstances. This added to the complexity.

Archbishop Kwong said that Islamisation was spreading, including in China, and with violence. The issue was highly complex and it was impossible to narrow it into religious interaction. In China, it had more to do with politics and power than with religion. Similarly, Falun Gong had been defined in China as a religious movement but it was more a political movement. It would be helpful to understand Islamisation as having a political dimension as well.

Mrs Helen Biggin recognised the importance of listening to the experience of Anglicans from parts of the world where Christian – Muslim conflict was a reality. Naming the issue was important, even though this might be dismissed by some as stoking the fires.

Archbishop Deng Bul Yak said there was a need for new strategies to support Christians in resisting Islamisation. Bishop Azariah added that there was also inter-Islamic violence. An inter faith initiative would need to be inter Muslim also. Kenneth related the experience of the Lutheran World Federation Study Secretary for Public Theology and Interreligious Relations who had discovered that viewing relationships through the lens of human rights was generally rejected by their Muslim counterparts. A more appropriate lens was citizenship. Kenneth recommended Eliza Griswold's book *The Tenth Parallel: Dispatches from the Fault Line between Christianity and Islam*.

Bishop Jefferts Schori said that there was a great deal of interest in the Gulf States to engage.

The discussion was resumed when the Archbishop of Canterbury was present.

Bishop Azariah suggested that the Standing Committee should ask the Secretary General to see the resources needed to take a Christian – Muslim project forward. The paper before the meeting needed to be developed further. Archbishop Justin Welby raised the question of where the project should be located. The Church of England's Secretary for Inter Religious Affairs had also begun to look at this issue. Archbishop Welby would prefer a focus on Christian-Muslim interaction, and not simply conflict. Most Anglican Provinces were looking at relationships with Islam; in some areas there were good relations while in others there was extreme violence. The project could look at why there was this difference and what could be learned from this. To be effective and useful, the work would need to cover a wide area and find language that was neither evasive nor confrontational.

Professor Burity affirmed the concept of the project but noted that it should not duplicate work already being done to build up knowledge of the issue. The growing body of literature dealing with Christian - Muslim dialogue and violence from a variety of perspectives, and in different languages could be accessed and summarised.

Resolution 5: Christian – Muslim Project

That the Standing Committee requests the Secretary General and Archbishop of Canterbury explore the potential for a Christian – Muslim project.

Agreed.

12. Anglican Communion Legal Advisors Network and the Inter-Anglican Liturgical Consultation

The Secretary General explained that the Anglican Communion Legal Advisors Network and the Inter-Anglican Liturgical Consultation would now report to the ACC and Standing Committee through the Department for Unity, Faith and Order. This change in the reporting structure was noted.

13. Continuing Indaba

SC/2014/17/1

The Revd Canon Phil Groves, Director for Continuing Indaba, presented his report to the meeting. He said that Archbishop Welby's focus on reconciliation had added fresh impetus to the project. Phil commended an address delivered by the Archbishop during a Faith in Conflict conference at Coventry Cathedral, 'The Crooked, Straight Path of Reconciliation':

<http://www.archbishopofcanterbury.org/articles.php/5023/archbishops-address-at-faith-in-conflict-conference>.

Continuing Indaba staff had worked closely with Canon David Porter who had been a member of the Continuing Indaba reference group and now served as Archbishop of Canterbury's Director for Reconciliation.

The vision of the Communion as a place of 'reconciled reconcilers' remained. Phil reminded the Standing Committee of the vision and mission of the project and outlined progress over the past year. Collaboration with partners around the Communion had led to the publication of *A Guide to Continuing Indaba*. A further publication, *Living Reconciliation*, would be published in September this year, gathering together theological resources from the project's pilot programme and reflecting on reconciliation. It was important to put such resources into the hands of people who can make a difference in local settings. The project was seeking further partnerships in the Communion. A dedicated accompanying website will follow publication, partnered with the *Foreward Movement* (publishers) in the United States.

The project continued to explore how we behave with one another and cope with diversity in the Church. Phil was encouraged that marginalised voices were increasingly being heard and that Indaba processes were being integrated into local church life.

Phil drew attention to the Continuing Indaba website at www.continuingindaba.com which was supported by social media. He expressed gratitude to the Compass Rose Society, the Dioceses of Toronto and Texas, the office of the Presiding Bishop of The Episcopal Church and the Province of Hong Kong for their financial support.

Archbishop Deng Bul Yak recalled that when Continuing Indaba had been discussed during ACC-15, the fear had been expressed that Indaba would be seen as the final answer to the problem in the Communion. He noted that the Global Anglican Future Conference (GAFCON) had not been approached as a partner for reconciliation and reflected, as a concerned member of the Anglican

Communion, that without urgent face to face talks with them about what Indaba meant, then the gap would become wider. Anglicans challenged by Islamisation, conflict and poverty would continue to feel further separated from other parts of the Anglican world. Archbishop Deng Bul Yak considered that if GAFCON were not brought into discussion, then they were being abandoned, and questioned what this meant for the body of Christ. At ACC-15 it had been agreed that Continuing Indaba should be given time to be the tool for reconciliation. We needed to go deeper and look at the serious issue of homosexuality which had divided Anglicans.

Phil confirmed that some of the theological material in Continuing Indaba resources had been provided by theologians associated with GAFCON. A great deal of effort had been put into how to approach divisions around homosexuality. For example, project staff were advising the Church of England as they considered this.

Bishop Chillingworth acknowledged Archbishop Deng Bul Yak's plea as heartfelt. He noted that the Archbishop of Canterbury had been making personal visits to Primates and suggested that the Standing Committee could listen to his thoughts on how the difficulties in the Communion could be addressed and in particular how Continuing Indaba might serve. He also noted that Indaba and similar processes were gradually becoming normative across the Communion. This acknowledged that complex issues such as divisions over homosexuality could not be solved by 'win-lose' votes. Rather they had to be approached through missional, relational means. In his own Province, the first challenge of the Scottish Episcopal Church was internal diversity and this needed to be considered before looking at relations with diversity in other parts of the Anglican Communion. Indaba was a movement and a set of values, not a process to use between warring factions, though it might be used to promote reconciling dialogue.

Canon Paver reminded the Standing Committee of the ACC-15 resolutions relating to Continuing Indaba, and in particular, the understanding that Indaba was to be a process of honest conversation that sought to build community, energize mission, and provide a context in which conflict could be resolved.

Phil reassured the Committee that Indaba conversations were taking place across the Communion, locally-led. A model had been offered and was being used and lived out. It was not within the remit of project staff to control the process in some way; rather they provided resources and encouragement. Ms Louisa Mojela said that in conversations with Anglican women gathered for the 2014 session of the Commission on the Status of Women, it was clear that a key issue for the Communion was the role of women in the church. This also could be drawn into Indaba processes.

Professor Burity said that, historically, the Church had taken long periods of time to consider complex issues. He queried whether stretching Indaba processes to fit a long time frame would prove fruitful. It would perhaps load Indaba with more than it could bear. Other forms of conversation might be required.

Bishop Jefferts Schori asked Archbishop Deng Bul Yak if he would be willing to serve as a conduit or bridge for GAFCON. Archbishop Deng Bul Yak affirmed that a positive initiative was needed; a group of people could be brought together to sit with GAFCON people and explain Continuing Indaba processes. Ms Mojela suggested that the Primate of the Anglican Church of Southern Africa would be willing to host a meeting and she would, in her personal capacity, assist with the travel logistics.

Archbishop Deng Bul Yak said that he raised the issue because in any society where there was a dispute, it had to be faced. He reflected that Anglicans might decide to live together, but because of our cultures, some would live this way and some would live another way. He said that GAFCON was a significant body and should be acknowledged and brought in, with their culture. A small senior group of Anglicans needed to discuss this. The theology of the missionaries was still bright in our minds. The question was, 'how do we live now'?

Bishop Chillingworth saw a connection between the present discussion and discussion on Christian – Muslim conflict. In his own experience of conflict resolution, seeking answers to certain questions had been important, such as 'What does this person believe? How strongly do they believe it? Why do they believe it? Why is it important for this group of people but not for another?' The present discussion was pointing to the question, 'Why does GAFCON react in the way it does, while others do not?' Bishop Chillingworth spoke of a mechanism known as 'overlooking' whereby people ignored those who viewed things differently. The role of the Archbishop of Canterbury, the Standing Committee and Indaba needed to be in the frame, so that we did not have unrealistic expectations of Indaba.

Mr Mukunya affirmed that Indaba involved people talking together so that they understood each other's point of view, not to convert. Bishop Douglas recalled that the concept of Indaba had been introduced by Archbishop Thabo Makgoba during planning for the 2008 Lambeth Conference. Indaba, for Lambeth 2008, had meant providing a place of respect and accountability under the oversight of the Holy Spirit. GAFCON had been created as a place for people who did not want to engage with Lambeth 2008 and the Indaba model used by it. If GAFCON was now ready to engage with Indaba, then this was a cause for rejoicing.

Bishop Azariah acknowledged Archbishop Deng Bul Yak's passionate wish to see GAFCON brought into conversation and related the discussion to his own context. In March, some GAFCON representatives had met in Pakistan while he had been away. The representatives had asked whether the Church of Pakistan wished to remain in the Communion. This had led to a split of opinion in the Church of Pakistan. Dialogue at this point was difficult while antagonism was present. Bishop Azariah's own view was there were more pertinent issues to consider in the Church of Pakistan, for example, the place of women in the Church.

The Standing Committee considered whether discussion with GAFCON should begin among the Primates, or more broadly.

Archbishop Welby said that he and Mrs Welby had to date visited 16 Provinces and Primates and had encountered an enormous diversity in the Communion. The Churches were autonomous but interdependent. They had the absolute capacity to live out their discipleship and vocation in their own place within the broad limits of Christian orthodoxy. Nevertheless, there was an extraordinary commonality. In many parts of the Communion this commonality linked back to the See of Canterbury. At its best, the Communion had a uniting vocation to be reconciler and bridge builder, whether in Pakistan, Burundi, South Sudan – where Archbishop Deng Bul Yak was leading reconciliation – or in the Middle East where Anglicans as a small minority had a long reach in peace-building. There were various Anglican groupings; it wasn't simply 'GAFCON versus the rest'. Indaba offered a way of holding together the complexity of issues in a way that enabled very different views

to be heard, and did not listen only to the people shouting loudest while excluding those who were behaving well. It could show us our diversity and increase the level of dialogue.

Archbishop Welby said that the greatest danger in the Communion would be to talk entirely about issues of sexuality, when the call of Christ was to deal with our complexities in ways that reflected the love and grace of God, at the same time reaching out and preaching the Gospel in the world.

Archbishop Welby welcomed the idea of Archbishop Makgoba hosting a meeting, involving ordained and lay people, in South Africa where reconciliation had been an essential factor in the life of the nation. He would be visiting the Anglican Church of Southern Africa and could discuss this possibility with Archbishop Makgoba. He said that Archbishop Deng Bul Yak's words had been a prophetic challenge. It was unlikely that agreement would be reached but disagreeing well would be part of serving Jesus Christ and bringing people to the living faith.

The Standing Committee discussed how the concept of a meeting could be taken forward and various possibilities were considered. It was agreed that some shuttle diplomacy would be a useful precursor to any official invitation. The Standing Committee asked the Secretary General to monitor the situation.

14. Anglican Alliance – Company Meeting

[The Anglican Alliance had been established as a company under UK law, located in the Anglican Communion Office, and working closely with ACO staff. Standing Committee members were members of the company. The Company Meeting now took place at this point in the agenda. (Programmatic work was reported later in the agenda under item 19.2).]

The Revd Rachel Carnegie and the Revd Andy Bowerman presented the Anglican Alliance company trustees' audited annual report. The report included sections on risk management, objectives, achievements and activities, and a financial report for the period to 31 December 2013. During its first three years, the Alliance had been significantly supported by the Lambeth Partners. Their contributions would be reduced in future and other donors were being sought from among the Provinces. The development of a pyramid approach was planned, spreading proportional contributions around the Communion, as well as going out to individuals and trusts for small amounts of funding. The Alliance had now had opportunity to prove its value and was therefore in a good position to seek funds.

Rachel noted that while the Alliance had its own identity as a company, the international board of trustees and Alliance staff working in collaboration with other programmes in the ACO meant that there was now a deepened sense of ownership of the Alliance within the Communion.

The Standing Committee paid tribute to the work and approach of the co-Directors.

Resolution 6: Anglican Alliance 2013 report and financial statement

That the Standing Committee:

- *received the audited 2013 report and financial statement of the Anglican Alliance.*

- *approved the appointment to the Board of Trustees of Canon David Porter, the Archbishop of Canterbury's Director for Reconciliation, to succeed Mr Chris Smith as the Lambeth Palace representative.*

Agreed.

15. Provincial Matters

15.1. Anglican Church of Ceylon

SC/2014/04/2 and SC/2014/04/3

The Standing Committee considered a letter requesting the establishment of the Church of Ceylon as a Province of the Anglican Communion.

Kenneth outlined the principle of four dioceses being required for a Province. Bangladesh was an exception, with two dioceses. The Church of Ceylon was an extra-provincial Church with two dioceses. In recent times, it had reorganised its structure so that the two dioceses functioned as one Church, with each diocesan bishop and diocesan secretary taking turns to serve the whole Church. The Church of Ceylon was concerned that at present it was insufficiently represented at the international level. However, the Primates' Meeting was the only Instrument of Communion where they had no direct representative.

Bishop Jefferts Schori compared the situation of the Church of Ceylon to that of the Diocese of Haiti which was not yet financially able to move towards being an entity separate from The Episcopal Church. Bishop Azariah noted the complexities but understood something of the historical background to the request from the Church of Ceylon. The colonial experience meant that a sense of independence was important.

Bishop Douglas pointed out that forming a Province of two dioceses would set a precedent and would sanction overlapping jurisdictions since the Church of South India also had a presence in Sri Lanka. Archbishop Kwong reflected that the Church of Ceylon experienced a 'loneliness'; it did not belong to any regional body.

The Standing Committee wished to respond in a pastoral way but did not perceive sufficient cause for the Church of Ceylon to be constituted as a Province. Kenneth noted that the Bishop of Sodor and Man was to visit the Anglican Church of Ceylon soon at the request of Archbishop Welby.

15.2. Jerusalem

SC/2014/04/4

The Standing Committee reviewed a letter advising of a resolution passed by the Provincial Synod of the Episcopal Church in Jerusalem & the Middle East, requesting the establishment of the Diocese of Jerusalem as extra-provincial to Canterbury.

Kenneth said that taking the Diocese of Jerusalem out of the Province would leave three dioceses, though there might be a possibility of creating a fourth. Making the Diocese of Jerusalem extra-provincial would involve five countries where the Archbishop of Canterbury would become Primate: Jordan, Syria, Lebanon, Palestine and Israel.

Bishop Jefferts Schori noted that there was a feeling that being extra provincial would give them more ability to advocate in the peace process. The Secretary General recognised that Jerusalem was a significant see in the Christian world.

The Standing Committee asked the advice of Canon Rees. He recommended further exploration of possibilities short of creating a new Province that might meet the concerns of the Diocese of Jerusalem.

7. Request to establish the Diocese of Jerusalem as extra-provincial

The Standing Committee resolved that the Secretary General be asked to contact Bishop Mouneer Anis with a recommendation that further possibilities and designations, short of creating an extra-provincial diocese, be considered.

Agreed.

16. Finance & Administration Committee

The Inter-Anglican Finance & Administration Committee had met on Monday, 5 May. Mr Michael Hart, consultant to the Finance & Administration Committee and vice chair of the Committee, joined the meeting and presented the Committee's report.

After general discussion the following resolution was proposed:

Resolution 7: Financial Statements for the period ended 31 December 2013

That the Standing Committee:

- *approves the Report and Financial Statements for the year to 31 December 2012 and, following completion of the narrative report, authorises the chair of the Inter-Anglican Finance & Administration Committee to sign them on behalf of the Trustees*
- *approves the Letter of Representation for the year to 31 December 2013 and authorises the chair of the Inter-Anglican Finance & Administration Committee to sign them on behalf of the Trustees.*

Moved by Ms Mojela; seconded by Bishop Douglas. Agreed.

16.1. Auditor's report for the period ended 31 December 2013

The Standing Committee noted the Auditor's report. The auditors found nothing of significance and nothing to bring to attention.

16.2. Appointment of auditors

Resolution 8: Appointment of Auditors

That the Standing Committee appoints Mazars as auditors to the Anglican Consultative Council for the year to 31 December 2014.

Moved by Ms Mojela; seconded by Bishop Jefferts Schori. Agreed.

16.3. Inter-Anglican budget contributions

The Standing Committee noted the contributions outcome for 2013 and the forecast of contributions for 2014. Standing Committee members were asked to encourage churches and provinces to meet their contribution request as soon as possible.

16.4. Financial forecast for 2014

The Standing Committee noted the updated financial forecast for the year ending 31 December 2014.

16.5. Future funding

The Standing Committee noted that there were continuing concerns about the future funding of Continuing Indaba, that the position of Director for Theological Education remained unfilled and that there was a desire to appoint an inter faith officer. Kenneth confirmed that he was actively pursuing a capital campaign as requested by ACC-15.

Canon Paver thanked Mr Hart for presenting the report and Mr Tim Trimble, Director for Finance and Administration, and his staff, for their work.

16.6. St. Andrew's House

The solicitor acting for the St Andrew's Trust had contacted the Director for Finance and Administration with a list of concerns regarding the fabric of the building. All were comparatively minor, and were being addressed within the routine maintenance budget. Canon Rees gave some background to the lease agreement for St Andrew's House and noted that attending to necessary repairs would be a precondition of renewing the lease.

17. Lambeth Conference Company

The Lambeth Conference Company continues to hold administrative responsibility for any future Lambeth Conference.

Kenneth reported that there had been little activity during 2013. Funds continued to be set aside for a future Lambeth Conference.

18. Communications

SC/2014/06/1

Mr Jan Butter, Director for Communications presented his report to the meeting. He offered an overview of gains, challenges and ambitions.

More churches were embracing social media, digital technology and taking their website seriously. Since the June 2013 launch of the Anglican Communion News Service (ACNS) website, 400,000 people had visited the site. More than half of these were new visitors. Most visitors were from the UK, USA and Australia, however, visitors from Nigeria, Kenya and India were among the top ten. The second Anglican Communion website was still being built and would be launched later in the year.

Churches were starting to embrace 'remote' relationship-building and to think beyond bricks and mortar. Priests were connecting with their youth by Facebook. Services were being streamed. Family members in another part of the world could 'attend' a baptism in a parish church.

Jan was in contact with a group of communicators around the Communion. Churches were sharing best practice more than ever before, through digital technology. Churches, at all levels, were starting to speak for themselves, from Archbishops to parishioners.

By using new channels of communication, the Churches were reaching a younger generation. An Anglican visitor to the ACO from Papua New Guinea had described how smart phones had enabled young people to download pornography. The Churches could respond by making positive contributions. A new Bible app for children had 1 million downloads in the first week.

The adoption of strategic communications by the Churches was not yet ubiquitous. Parts of the world were IT rich, others IT poor. IT opened up possibilities of education and participation. Churches were not equipping people to capitalise on digital technology for ministry. Churches and church schools could have a role in educating for the protection of children on-line. Radio was a gap that was not being utilised.

A significant number of Provinces had no communications officers in place. Stories were not being told for lack of people in office, and communication with Jan. The talent existed but is not being used. Material was not yet being translated in any great quantity. Digital technology was easy to use but was not being used to leverage our collective voice/power. In terms of strategic communications, we were content to follow rather than lead.

The Standing Committee discussed Jan's report and ideas for the further development of communications. Communication and interactivity in languages other than English was requested. It was noted that the oral tradition was still strong in some parts of the world and that Anglicans could contribute to local radio and television stations. Jan noted that internet and mobile phone access had increased considerably in Africa. New mobile technology and communications initiatives were emerging, for example, the 'brick', and training of children and young people to contribute to local radio stations, communicating messages for their peers, for example, on health.

Canon Paver reflected that Jan had moved Anglican Communion communications forward significantly and thanked him for his inspiring presentation.

19. Mission

19.1. Mission, including Anglican Witness

SC/2014/15/1

The Revd John Kafwanka presented a report on the work of the mission cluster including the Anglican Alliance, presence at the UN, Women's Desk, and the networks. John emphasised that the cluster shows the holistic nature of mission as expressed in the Anglican Communion's five marks of mission. A report on details of companion links and the Diaspora Project was to be made in 2015.

Anglican Witness was focusing on resource mobilisation, discipleship, and children and young people. Stories and experience have been shared via the newsletter, Facebook, Twitter, and the Anglican Witness website.

John outlined a vision for a focus on discipleship and requested that the Standing Committee endorse a seven year focus on discipleship covering ACCs 16-18. Discipleship, he argued, is the DNA

of what it means for us to be Christians; to understand how we follow Christ, expressed and lived out holistically in our daily lives, and driving vocation. If we were to pool our resources and focus on equipping new and existing believers to deepen their faith, we could do more. John reflected on the words of Archbishop David Vunagi who said “we have no problem filling churches but we need to know what it means to be Christian”.

John noted the need for resources for a focus on children and young people, and suggested that resources might be found, for example, for an award for children and young people’s ministry, and the opportunity for the winner(s) to present at ACC. A figure of £5k was suggested to cover the cost of bringing the winner(s) to ACC, and up to £10k ‘seed money’ to be presented to the winner(s) to stimulate and encourage innovation. Young people are not simply the future generation but are the present generation. There was, John considered, untapped potential for nation building, growth, and the advancement of God.

Bishop Douglas asked for more detail on what the proposed focus on discipleship would mean. John responded that it would be similar to the work done during the focus on evangelism and that a focus on sharing resource and experience in this area was envisaged.

Archbishop Welby welcomed the focus on discipleship and strongly supported the initiative. The church going habit can as easily be lost as gained, and the roots need to go deeper. The only relationship with Christ is through the Holy Spirit said Archbishop Welby. Archbishop Welby pointed out that there were significant structural implications in terms of community, prayer, liturgy, training of clergy and laity, and of all the baptised. We only experience a real relationship with Jesus through discipleship, Archbishop Welby reflected.

Professor Burity suggested that a possible way forward was to make a strong case for everyday forms of commitment which went beyond the walls of churches, and that this connected in a timely way with the challenges of being a witness of Christ in circumstances of conflict. This meant more than intellectual or ritual practice but faith commitment; withholding and withstanding firm commitments in the face of violence and tension. Some of these things could be timely and properly connected with discipleship, reflected Professor Burity.

Resolution 9: Focus on discipleship

The Standing Committee resolves to endorse that the Mission department focus on discipleship for a period covering ACCs 16-18, and requests the Director for Mission to work this into a proposal for next Standing Committee.

Moved by Professor Burity; seconded by Archbishop Kwong. Agreed.

Standing Committee discussed the proposal for a children and young people’s ministry award. Ms Mojela expressed support, and enquired as to the selection criteria. John responded that selection criteria was to be developed but that it was proposed that the nominees were to be selected from the region hosting the ACC. Bishop Jefferts Schori asked whether the award was intended for ministry by or for young people, and pointed out that if the former was intended, that a chaperone would be required. John responded that the award was to be for ministry by and with young people.

John outlined the core group of people that had developed the concept. Mrs Biggin suggested representation of young people on the core group in order that young people be involved in shaping the criteria and selection.

Resolution 10: Children and young people's ministry award

The Standing Committee resolves to endorse the Mission department's development programme for an award for children and young people's ministry, subject to funding.

Moved by Mrs Biggin; seconded by Ms Mojela. Agreed.

19.2. Anglican Alliance

Rachel and Andy, co-directors of the Anglican Alliance, welcomed the company presentation given at agenda item 14. This presentation was to report on the work of the Anglican Alliance.

The origins of the Alliance were formed at the 2008 Lambeth Conference where Archbishop Williams recognised the good work and potential in the Communion in the field of advocacy, relief and development, but that a structure didn't exist to bring that work together. A consultation was being carried out across the mission clusters. The aims of the Alliance was not to develop a 'mega agency' but rather to build capacity and connections across the Communion. There were three main pillars to the work: development; relief; and advocacy. Rachel paid tribute to the work of the first director, Sally Keeble, who led the Alliance for three years. A governance review took place in 2012, the company was formed in 2013, and the advisory council established in 2014. The council met in Hong Kong and was hosted by Archbishop Kwong.

Andy reported that the co-directors had travelled extensively for the consultation and three global themes had emerged: youth and women's empowerment; trafficking, slavery and migration; and climate change and food security. As a body of Christ we have resources around us, and the Alliance was to share stories and develop better ways of approaching development. Andy shared the story of Selina in South Sudan whose life and village had been transformed through her church group and wanted her story to be told.

Rachel outlined that the Alliance didn't support development programmes but instead built capacity with Commonwealth Foundation support. Administrators were supported on an intense programme leading to a certificate.

The Alliance worked closely with Revd Terrie Robinson, Women's Desk Officer, on the theme of sexual violence.

In relief work, the Alliance has responded to disasters with several agencies all contributing and supporting grassroots coordination. An online tool had been developed for reporting local disasters. Rachel commended the example of South Sudan as a vision of how the church can respond.

The Alliance had made use of its website and hosted global webinars. The website was the key place to go to for resources, and to share stories.

The co-directors requested that the Standing Committee receive and confirm the work of the Alliance, and welcomed advice to strengthen the Alliance.

Archbishop Deng Bul Yak shared experience of difficulties with how relief was being distributed, and that not enough was being done to promote the Church as a vehicle for distribution of relief. The impact and importance of Archbishop Welby's visit was welcomed, but Archbishop Deng Bul Yak requested that this be followed up with advocacy. Rachel said that it was important that relief response was on the basis of need not creed but that it was important that churches were visibly seen supporting leadership.

Bishop Azariah shared experience in Pakistan reflecting that the Church lacked capacity, education, guidance, and infrastructure for development. Bishop Azariah asked could the Alliance play a positive role in helping the Church to develop its own development structures, and to understand and speak the language of development agencies. Andy responded that the strength of the Alliance was in bringing other people to help develop that literacy.

Professor Burity reflected whilst it was important not to be biased, in his experience, church based agencies had hidden their identity in an attempt to look 'neutral' and that in the long-run this was a mistake which had hidden the contribution of churches. Professor Burity suggested a database with information about people across the Communion working for NGOs, lecturers, researchers, activists, who could communicate at local, regional level. This would help the Alliance to draw knowledge and build connections.

Bishop Bigirimana highlighted the importance of coordination with other networks to avoid duplication of activity. The importance of having a church-based structure working at grassroots level, working with local churches to mission effectively was discussed.

Bishop Douglas suggested the Alliance occupied a 'third space' between development agencies and the church which could connect with the theme of discipleship and represent the needs of the churches corporately to the individual agencies. Alyson suggested a conversation with the Lutheran World Federation who had worked very hard on these issues.

Part of discipleship would be to tackle corruption, reflected Andy. A report on misappropriation of funds received in aid, and accountability had been compiled by Joel Edwards. Archbishop Welby asked how we could shine a light on this issue.

Canon Paver, on behalf of the Standing Committee, thanked Rachel and Andy for the Alliance's work, and urged Standing Committee members to engage with their own deanery and diocesan synod to encourage parishes to affiliate to the Alliance.

19.3. The Networks

SC/2014/18/1 and SC/2014/18/2

The Revd Terrie Robinson, Networks Coordinator, presented the reports of the Anglican Communion Networks: Family; Francophone; Health; Indigenous; Safe Church; Environmental; Women's; Peace and Justice; Refugee and Migrant; Colleges and Universities of the Anglican Communion; Youth.

She described how each Network functioned differently but was generally engaged in telling the stories of grassroots experience, sharing information and resources, undertaking advocacy, informing leadership particularly through the ACC, and building up relationships across the

Communion. The Networks mostly relied on voluntary effort and fundraised if they wished to do more than electronic networking.

The most active Networks were those with a steering group that communicated regularly and kept things moving; a convenor or chair, able to 'hold the vision' and keep the steering group focussed and on the task; a small number of clear goals, and a variety of strands to their communications strategy. The Environmental, Family and Women's Networks, for example, had each of these elements in place and were flourishing. The Environmental Network (ACEN) had fully embraced social media and now linked thousands of Anglicans through Facebook posts (which reached over 16,000 people during Holy Week), Twitter and Linked In. These media and a bespoke blog were used to promote the Network's Lenten Carbon Fast and enabled conversation and debate.

ACEN's chair Archbishop Thabo Makgoba was convening nearly 20 bishops from dioceses experiencing the impacts of climate change and environmental degradation in the 'Eco-Bishops' initiative. The bishops were meeting via an online conference facility and would meet face to face in February 2015 near Cape Town to formulate a strategy to take forward to the Primates, ACC-16, and the Communion.

In January the Family Network (IAFN) management committee had suffered the loss of its chair and founder member, Ian Sparks. He was deeply missed. Within a framework of 'Family: the gift of dignity' and with a new chair, Bishop David Rosedale, IAFN continued its focus on the role of churches in assisting families to overcome obstacles to birth registration, and responses to domestic abuse.

The Steering Group of the Women's Network (IAWN) had met in London in November 2013 in order to set future goals. IAWN produced newsletters and gathered resources to its website. It had a growing Facebook group, an email listserv connecting its formal Provincial Links, and a listserv connecting hundreds of women around the Communion. Future plans included regional meetings.

The Indigenous Network had gathered in Christchurch, New Zealand, in November 2013. A new chair, Bishop John Gray was elected, along with a new executive committee.

The bureau of the Francophone Network had met in Quebec, Canada, and had considered how networking and exchange of resources could support much needed theological formation for lay and ordained ministry in the context of francophone communities.

Colleges & Universities of the Anglican Communion (CUAC) was planning its 8th Triennial Conference to be held in July at Sungkonghoe University in Seoul, Korea with the theme 'Education as Hope: Working toward transformation in our common world'.

The Safe Church Network had been in touch with the Provinces regarding the Safe Church Charter commended by ACC-15 in Auckland and continued to stand ready to assist any Province wishing to strengthen safeguarding education, policies and guidelines. Archbishop Welby emphasised that support for safeguarding was essential in the Provinces. He hoped that the Safe Church Charter would be given full attention.

Funding originally available to the Health Network had come to an end during 2013, so the Network had reviewed its structure and activities. The Faith in Health and Healing conference held in

Birmingham, UK, in April 2013 had gathered 200 people from a range of health related mission activities among churches in the UK and beyond. It had been followed by a meeting in London of a small group of provincial representatives who now formed the nucleus of a leadership team with Desmond Lambrechts from South Africa as chair. Paul Holley continued as coordinator.

The Revd Catherine Graham in Hong Kong continued as Coordinator for the Refugee & Migrant Network but had had a very full year with other commitments. To date, the Network had not taken on a life of its own but the Anglican Alliance now included displacement and migration among its cross-cutting priority themes.

With the encouragement of ACC-15, the Peace & Justice Network had attempted to survey the involvement of Provinces in truth and reconciliation processes but more networking was needed before discerning a way forward.

The Youth Network convener's report regretted apparent lack of support for youth ministry around the Communion. The Network itself had not engaged in the levels of communication and interactive information/resource exchange that were currently being facilitated by other networks.

The Chair thanked Revd Terrie Robinson for her summary of the reports, and asked the Secretary General to convey to the Networks the Standing Committee's appreciation for their important work.

19.4. Women's Desk

SC/2014/18/3

Terrie presented the report for the ACO Women's Desk. She had participated in this year's session of the UN Commission on the Status of Women (CSW58) alongside Anglican women from around the Communion, including some 20 delegates formally nominated by their Primate or provincial structure. The session looked at achievements and challenges in implementing the MDGs for women and girls. The Anglican delegates had been a reminder of the wealth, depth and breadth of discipleship among women in the Anglican Communion. Some co-led side events, bringing Anglican experience, insights and their Christian faith to a variety of audiences. The delegation's statement was attached to Terrie's report and emphasised gender equality as a vital precursor to achieving the MDGs and the proposed post-2015 development framework.

From conversations with delegates to CSW58 and while participating in side events and chairing a multi faith, non-governmental panel looking at how faith communities could address sexual and gender-based violence, Terrie gained an impression that there was a disconnection between faith-based development and relief work on the ground, which is intentionally empowering women, and the leadership and practice of faith communities which, to varying degrees, are failing to do so.

Terrie paid tribute to Ms Beth Adamson, a member of The Episcopal Church who worked voluntarily with the Anglican Communion Office at the UN in New York and provided extraordinary expertise and attention to the Anglican delegation. She noted that the Anglican Communion Office at the UN had been facilitating Anglican delegations to CSW since 2002 and an evaluation might be worthwhile at this stage.

In recent years the Women's Desk had been supporting Anglican contributions to ending and preventing gender-based violence. Terrie reflected that such violence, and all injustices that had a

disproportionate impact on women, were rooted in unequal power relations between men and women. Anglican Churches had made progress in increasing the participation of women in leadership and decision-making roles but the pace towards gender equality had generally been slow. Negative interpretations of Scripture had contributed to this. Changing the narrative in our churches would need men and women together finding in their Christian faith the means for transformation.

Terrie considered that a multi-stranded approach would provide momentum for transformation and foster ownership of the journey in our different Provinces and dioceses towards gender equality. Her report included a list of resolutions and other material from the Instruments of Communion which might form a basis for guidelines on gender justice. Material at provincial and diocesan level could also be researched. She commended the reflection attached to her report on transformation contributed by the Revd Dr Sarah Bachelard, the Anglican Church of Australia delegate to CSW58.

Anglican responses to gender-based violence continued to grow. More churches were engaging with the White Ribbon movement and the 16 Days of Activism against Gender-based Violence. Terrie had produced an information resource for the Communion, 'Anglicans and the 16 Days: Learn, Pray, Be Inspired, Act' which had been broadly circulated. She described examples of Anglican men and women working together on this issue in Rwanda, the Church of North India, Brazil, the Democratic Republic of Congo, and England.

Last year the Standing Committee had endorsed her work on behalf of the Communion with the We Will Speak Out coalition of churches and Christian organisations against sexual violence (WWSO). This work continued and in 2013 she had hosted and participated in a two-day strategic planning meeting which had led to a number of themed working groups. The Anglican Church of Southern Africa and the Anglican Church of Congo had recently partnered UNAIDS, Tearfund and other faith groups to form national versions of the coalition. WWSO would have a presence at the UK government's Global Summit to End Sexual Violence in Conflict to be held in London in June with the aim of raising the profile of churches as community-based partners with a role in changing attitudes and caring for and enabling survivors of sexual violence. It was hoped that the Primates of the Great Lakes would be able to participate.

The Standing Committee discussed the issues raised in Terrie's report, including the following.

A review of Anglican participation in CSW would need a small team looking both at experience and logistics. The Episcopal Church now had its own consultative status with ECOSOC and might wish to develop its presence at CSW. Anglican voices at CSW brought local perspectives and expertise, and served to breakdown a stereotypical view of Christian engagement.

Some NGOs partnering with Anglican churches in development work, for example in Papua New Guinea, had encouraged them to adopt and implement a gender policy.

It was encouraging to hear of Anglican men and women working together to tackle gender based violence. The door was 'half open' but we could make more of our presence in our communities to make more of a difference. We could learn from one another around the Communion and needed to encourage the involvement of church leaders, especially since most were men. The January 2011 Primates' Letter to the Churches regarding gender-based violence had been an effective tool in promoting Anglican responses. This could be developed, for example, with an audio message.

With prevailing issues such as conflict, poverty, and even survival, working for gender equality might feel like a luxury, yet attaining gender equality is very often a route to solving other issues.

The Standing Committee asked the Secretary General to write to Ms Beth Adamson to express their gratitude for her contributions to the work of the Anglican Communion Office at the UN and in particular for her support and advocacy on behalf of women and girls.

Terrie was commended for her work and the enormous energy and leverage that she had brought to the Women's Desk and the positive impact of this across and beyond the Communion. It was felt that the current job title 'Women's Desk Officer' did not adequately express the reach and importance of the work carried out, and the Standing Committee expressed possible options for a change of job title. The Secretary General was asked to take this forward.

19.5. UN Office (Geneva)

SC/2014/16/1

Revd Canon Flora Winfield presented the report for the AC at the UN Office in Geneva. The Anglican presence at the UN was much wider than this role, Flora noted. There was work going on in the New York Communion office under ECOSOC. A review led by Bishop Michael Doe 18 months ago recommended that the main focus be moved to Geneva and capacity increased in that area. Whilst based in London, Flora has travelled regularly, and has met with UNESCO in Paris, and was planning a visit to Rome to meet with the World Food Programme. For the first quarter of 2014, Flora had focussed on 'organising the landscape'; identifying potential partners, and priorities; and building relationships to leverage our tremendous capacity for good, and increase our effect.

Flora asked everyone she met what their top three priorities for work with UN institutions were and reported a high degree of commonality in the priorities identified. In identifying work to take forward, Flora highlighted the importance of touching every part of Communion life; enabling increased UN literacy; through strategic intervention enabling the voices of the Communion to be heard; and enabling effective partnership in shared priority areas.

The first suggested priority came out of the dialogue on faith and protection sponsored by UNHCR. The declaration 'Welcoming the Stranger' outlines the challenge to the faith communities of the world on how their faiths can be expressed in welcoming the stranger. The declaration was signed by Archbishop Welby and aims to set in place right relationships to migrants and displaced people. This was something that touched every part of the Communion, and there was no one unaffected by this issue. Flora reflected on work already going on in this area highlighting the work of the Mothers' Union in South Sudan; a project for asylum seekers in Brighton, England; and a project for refugees in Egypt led by Bishop Mouneer. There had been tremendous partnership with the Jesuit Refugee Service, and the Lutheran World Service. When responding to those who have found themselves unwillingly displaced we can act as a bridge between the humanitarian agencies and the people they serve. The declaration challenges us to work for reconciliation across difference, and live our gospel imperative; we are entertaining angels unawares, Flora reflected.

The second suggested priority was birth registration. Flora shared material from the Anglican Family Network. There were over 50 million unregistered births every year. For each person unregistered there was a diminished capacity for participation in the world, in democracy, and immunisation. It

was difficult to prove identity, to get a SIM card. The unregistered were vulnerable to statelessness, trafficking, abuse, early marriage, or being a child soldier. There was wonderful going on in Uganda on child protection but it was difficult to do child protection work if a child's age was not known. The Mothers Union had been doing work in Burundi on accessing late registration. The church has a unique role for this work through the ministry of baptism. They were able to demonstrate to parents why birth registration was so important for participation in primary and secondary education. We have an effective advocacy role working with UNHCR and UNICEF to advocate for effectively durable and sustainable systems of birth registration by Government in areas where the percentage of children registered was low and the potential of the Church was high. Work was already underway in Mozambique, Uganda, and Papua New Guinea following ACC-15 resolution 1505.

These two priorities for work should be set for the next two years in order that we can have an effect and make a difference.

The Standing Committee commended Flora's work and the focus on 'Welcoming the Stranger' and birth registration for the next two years.

19.6. UN Office (New York)

SC/2014/16/2

Members of the Standing Committee had received a written report from the Anglican Communion Office at the UN.

20. To consider a proposal for a Financial Reporting Advisory Network

SC/2014/18/4

A proposal had been received from Mr Kim Smith of the Diocese of Sydney, Anglican Church of Australia, for a financial reporting advisory network. This was considered. The Secretary General had sought the advice of Mr Michael Hart, consultant to the Finance & Administration Committee and vice chair of the Committee. Mr Hart had noted that financial reporting was different from one country to another. Archbishop Welby agreed strongly that form may be set by statute. The Standing Committee therefore, did not think that financial reporting could be shaped centrally since Provinces and dioceses had to conform to local statutes. It recognised that networks needed to be self driven and have 'had a life' before being considered for recognition. Bishop Bigirimana emphasised the importance of financial accountability and thought that the churches would benefit from capacity building. His own diocese would value partnering other parts of the Communion for the exchange of information and advice. He would discuss this further with the Secretary General.

The Standing Committee could not support the setting up of a new network but asked the Secretary General to write to Mr Smith to inform him that the Standing Committee had taken the request for a network seriously and thanked him for raising the issue, which would be explored further.

21. The future of the Networks

In the light of the Network reports, the Secretary General introduced a discussion on the future of the Networks. The discussion included the following. It was clear that most Networks were very active and self-generating. A small number, for a variety of reasons, were largely inactive. It was a good time to review the range and activities of the Networks and ensure that key issues were not

lost. In some instances there was overlap with the priority issues of the Anglican Alliance and also among the Networks themselves. The Networks were established by ACC resolution and the Standing Committee had a responsibility to ensure good stewardship. Canon Rees advised as to the authority of Standing Committee. Canon Rees drew attention to page 5 of the constitution, paragraph 5.5 on the powers of the council; the Standing Committee is for these purposes the 'Council', he advised. Also page 12, paragraphs 12.5, on the setting up of committees; and 12.6, requires commissions and networks to provide reports. Therefore Standing Committee was clearly the primary body of reference with power to set up.

The Environmental, Women's, and Family Networks were thriving. The Health Network was in a time of transition and needed some time to become self-generating. The Safe Church Network was an essential element in the life of the Communion and was reaching out to parts of the Communion not yet represented within it. The Indigenous; Francophone; and Colleges and Universities Networks were functioning well and self-generating. The Peace and Justice Network had lost energy but a way forward might be to take advantage of a nucleus of interest in the Anglican Church of Canada where fresh networking might emerge organically from its ongoing engagement with truth and reconciliation in respect of the legacy of Indian residential schools. The Secretary General would explore this further and write to the present leadership of the Network.

Ministry among and on behalf of refugees and migrants continued to be a priority area for the Communion. International networking had not gained any momentum through the designated Network. It was therefore agreed that the work should be approached differently - through the Anglican Alliance rather than through attempting to build up a network. The Secretary General would write to the Refugee & Migrant Network coordinator thanking her for her work to date and asking her to share contacts and her own insights and expertise with the Alliance (engagement with the Alliance was already in place). The project to build up a separate network would no longer be pursued.

Given the importance of youth ministry it was important to find the right mechanisms to support it at the international level. Within its priority areas Anglican Witness was developing a focus on discipleship with Youth and Children and this was already energising regional networking with many people excited to be involved and connected with others. The Secretary General would write to the co-convenors of the Youth Network with a view to drawing the Network to a close and allowing fresh initiatives to emerge within the framework of Anglican Witness.

22. Inter faith

22.1. *Land of Promise?*

SC/2014/13/1

Copies of the report *Land of Promise?*, published in March, were circulated to the meeting. This was an Anglican exploration of Christian attitudes to the Holy Land with special reference to Christian Zionism.

Mr Stuart Buchanan, Research/Administrative Assistant in the Mission department reported that 600 copies had been printed and demand was very encouraging.

22.2. NIFCON

SC/2014/13/2

Stuart reported on the work of NIFCON, the Anglican Communion Network for Inter-Faith Concerns. He said that whilst network was in the title it was not a proper network. The make-up was mainly European, and Stuart was the only current staff member.

Informed by an ACC resolution to facilitate study in the provinces, a study guide aimed at groups was being developed. There were also leader's notes and evaluation forms. It had been requested that evaluation forms be returned by Advent with a view to the study guide's release early next year. There was interest from theological colleges including one in Hong Kong, and an ecumenical group in Dublin. There was nothing definite yet in the Church of England but there had been very helpful discussions with Bishop Chillingworth on testing and evaluation. It was hoped that there would be response from different parts of the Communion and from different types of group, so that a useful resource could emerge.

NIFCON was aware that much of the work to date has been with Abrahamic faiths, and was trying to do work with Hindus and Buddhists. A conference was being planned for October on engaging with the Indian, Hindu Diaspora. It was hoped that this would be followed up in 2015 with an initiative relating to Buddhism.

The next NIFCON meeting would be an extended meeting with residential and was to focus on the persecution of minorities and theological reflections on this.

Kenneth reported that this was to be Stuart's last Standing Committee meeting before his retirement in July. Kenneth commended Stuart's work and achievements. Canon Paver extended thanks on behalf of the Standing Committee and wished Stuart a healthy and happy retirement.

23. ACC-16

The Secretary General and Mr Stephen Lyon had visited Lusaka, Zambia, during April, which would be the venue for ACC-16.

Standing Committee was to look at the programme for ACC-16 in detail next year said Canon Paver This meeting provided the opportunity to orient ourselves and prepare.

Stephen gave a presentation on preparations for ACC-16 to date. The invitation to hold the meeting in Lusaka had come from the Province of Central Africa which included Zambia, Malawi, Botswana, and Zimbabwe. It was with a great sense of pride that they would be hosting ACC. They felt that this would have a tremendous impact on their ministry to the nation. Stephen spoke warmly of their tremendous hospitality and welcome, and a desire to share their worship.

There was to be a youth gathering prior to the ACC, and they would stay on to steward the meeting. Many of the young people were keen to know what contribution they could make to the meeting.

The meeting was to take place at the Anglican cathedral in Lusaka. The cathedral has extensive grounds. It seats 1500 and so would not be large enough for the formal opening service but the building offered other possibilities. It was expected that 5000 people would attend the opening service from the different countries which constitute the Province, and from across Zambia. The cathedral offered flexibility for hosting a range of services, meetings, and staff offices.

The cathedral is situated close to Government and diplomatic buildings and had main roads on three sides, and a large car park. Three hotels were within walking distance. A member of the cathedral congregation in the hotel business was to negotiate with the hotels. A practical issue was that it would be dark by around 6pm and surrounding roads were not well-lit with a large open storm drain on the path to one of the hotels.

Suggested dates for ACC-16 were 8-19th April 2016. This would be 10 days after Easter. There were to be two days of Standing Committee prior to this. Therefore arrival for Standing Committee was suggested for the 5th and departure for the 20th. This was agreed by Standing Committee.

There were specific questions that Stephen requested be discussed by Standing Committee. How could those attending ACC be enabled to raise provincial issues? What was the place of the Networks at ACC? Should Provincial Secretaries be invited? How should the Bible studies be approached? The Bible in the Life of the Church project was a possible source for this.

Bishop Jefferts Schori suggested 'Welcoming the Stranger' as a theme, and that the priorities of the Mission department might form the genesis of an approach to the Provinces on how we can learn from what is happening in Central Africa.

Positive aspects of ACC-15 were identified including the drawing together of representatives by region, and Bible studies with a cross-section of participants.

Archbishop Welby suggested incorporating Networks where there was a clear strategic priority within the programme. Stephen noted that the Networks can struggle with the cost of attending. He was to discuss with Terrie, and come back to Standing Committee next year with ideas as to how we could hear from the Networks in a way that would feed into and support the work of the ACC. Canon Paver asked if the use of modern communications technologies could be explored and discussed with Jan.

It was felt that an invitation to the Provincial Secretaries could bring a range of positive aspects including coordination, facilitation and implementation of resolutions; a possible strengthening of lay participation; and a better ability to feed back into the churches. Provincial Secretaries are crucial to the implementation of policy said Archbishop Welby.

It was suggested that perhaps the Provincial Secretaries could be invited to hold their meeting to overlap in some way with ACC-16. However there could be a number of practical and logistical difficulties that there was insufficient time to plan for in time for ACC-16. The Secretary General concluded that there was support for the inclusion of the Provincial Secretaries at ACC and that the idea was to be kept on the agenda and discussed next year with a view to developing for ACCs post ACC-16.

The Bible studies were identified as a highlight of ACC-15. Stephen reported that the second phase of the Bible in the Life of the Church project was to be tailored specifically to ACC. Archbishop Welby suggested that the studies be available for some groups to use during Lent if available early enough. The Standing Committee expressed support to incorporate the second phase of the Bible in the Life of the Church project to develop resource for the Bible studies at ACC-16.

Bishop Douglas enquired what opportunities there would be for engagement with the local church. Stephen confirmed that there were to be engagement opportunities for both the first and second Sundays of ACC-16. It would not be possible to visit all parishes but there were sufficient congregations within an hour of travel for everyone to attend a local church. It was noted that services were likely to be conducted in a language that ACC members would not understand.

Canon Paver thanked Stephen for his work in planning ACC-16 to date and wished him well in developing this going forwards. The Standing Committee would revisit this on the agenda at next year's meeting.

24. Unity, Faith and Order

The Revd Canon Alyson Barnett-Cowan presented a report for the Department for Unity, Faith and Order.

24.1. Report from IASCUFO

SC/2014/11/02

ACC-15 had spent a good deal of time discussing issues of unity, faith and order. When the IASCUFO had met in December 2013, there was some concern that there had not been more in-depth engagement with their report. Commission members worked with theological material in a variety of ways. A readily accessible form was sought, for example a pastoral letter.

Every member of IASCUFO had attended the Commission's first meeting in 2009. Since then there had been absences of members from Nigeria, Uganda, Sudan and South Sudan, and the Southern Cone. IASCUFO continued to seek their contributions and keep the door open rather than seek replacement members.

IASCUFO didn't have the breadth of ecumenical expertise formerly represented in the Inter-Anglican Standing Commission on Ecumenical Relations (IASCER). The Commission was considering a proposal to next ACC that there be a stream of ecumenical dialogue and a stream for faith and order to ensure that each area was adequately attended to.

Ten Provinces had now adopted the Anglican Communion Covenant: The Episcopal Church of South Sudan and Sudan; The Anglican Church of Southern Africa; Hong Kong Sheng Kung Hui, the Hong Kong Anglican Church; Church of Ireland; La Iglesia Anglicana de Mexico; The Church of the Province of Myanmar; Church in the Province of the West Indies; Church of the Province of South East Asia; Anglican Church of Papua New Guinea; and Iglesia Anglicana del Cono Sur de America.

Other Provinces continued to consider the Covenant. The Standing Committee had agreed that it would not yet operate its responsibilities concerning the Covenant in order to give the Churches time to consider it. Alyson would send an update to the Provincial Secretaries' meeting in 2015.

Within its work regarding the Instruments of Communion, IASCUFO had affirmed that the Lambeth Conference was important to Anglican ecclesiology.

The Anglican - Orthodox dialogue was considering theological anthropology and was working to flesh out this concept. The Lutheran World Federation (LWF) was encouraging ecumenical accompaniment as it used the occasion of the 500th anniversary of Martin Luther to reflect on the

positive and negative aspects of the Reformation. The Methodist Church had signed on to the Justification statement between the Roman Catholic Church and the LWF. There was no thought of the Anglican Communion signing on, but IASCUFO was considering a draft resolution for consultation and taking to ACC-16.

The chair thanked Alyson for the work of the Department for Unity, Faith and Order.

24.2. Draft report from the Anglican – Methodist International Commission for Unity in Mission (AMICUM)

SC/2014/11/3

The Standing Committee considered the draft AMICUM report 'Into All the World: Being and Becoming Apostolic Churches.

Alyson reported that a toolkit for groups, parish groups and churches was planned and was to be posted separately on a website.

Bishop Jefferts Schori reflected that the report would be a helpful encouragement within The Episcopal Church where there had been some difficulty in continuing dialogue with the Methodist Church. Archbishop Welby agreed that this was a helpful piece of work, though it failed to reflect on 'Fresh Expressions', a major area of development which should be part of the toolkit. It wasn't accurate to say the Lambeth Conference was held every ten years; it is held from time to time. Archbishop Welby appreciated the report's analysis of unity.

The General Synod of the Church of England and the British Methodist Conference would be looking at motions to take significant steps towards interchangeability of ministry. The Church of Ireland, and the Anglican Church in Aotearoa, New Zealand & Polynesia were taking positive steps towards interchangeability of ministry by 2016.

Resolution 11: AMICUM report

That the Standing Committee:

- *Receive the Jamaica Report of the Anglican-Methodist International Commission on Unity and Mission, Into All the World: Being and Becoming Apostolic Churches, and*
- *Commend the report to the churches of the Anglican Communion for study, action and feedback to the Anglican Communion Office, and*
- *Affirm the establishment of a coordinating committee to take the work of Anglican-Methodist relations forward.*

Moved by Archbishop Kwong; seconded by Bishop Douglas. Agreed.

The Standing Committee thanked Alyson and congratulated her on this substantive piece of work.

24.3. Update on the bilateral dialogues

SC/2014/11/4

The Anglican team for the Anglican – Reformed dialogue was now complete. A meeting would follow once the World Communion of Reformed Churches had confirmed its team. Canon Paver reminded attention should be given to gender balance. Alyson confirmed that Provinces were asked to include women and also, lay, ordained and young Anglicans among their nominations. There had been some success with young Anglicans, but most nominations continued to be men. Bishop Jefferts Schori thought the challenge may lie in the training of ecumenists.

Archbishop Kwong said that providing nominations of Anglican women and lay Anglicans presented a challenge to Hong Kong Sheng Kung Hui (HKSKH). In western churches, there were well trained laity and English language skills were sufficient. In other cultures, locating language skills and expertise might be a problem. Laity in Hong Kong were not theologically trained. The Province was working on this but needed time. Meanwhile, HKSKH wished to send the most suitable people. Canon Paver suggested the provision of interpretation in order to help gather the Communion to the table.

Resolution 12: Gender balance in Commissions

That the Standing Committee requests the Secretary General to convey a message to the next Provincial Secretaries' meeting concerning the commitment to achieving gender balance in Anglican representation in Commissions, and to include copies of ACC resolutions 13.31 and 14.33.

Professor Burity thought that some parts of the Communion were not represented in reports, commissions and stories, and that it should be Anglican Communion policy to profile and listen actively to, for example, Hispanic and Lusophone Anglicans.

Kenneth said that a database where information could be readily stored and retrieved would help us with this. An Information and Records Manager had just been recruited who would review how we gathered and stored information. The Director for Communications added that Facebook groups such as Anglican Witness and the Environmental Network's 'Green Anglicans' were places where experts from different Provinces could contribute and be heard.

24.4. Anglican Communion Legal Advisors Network: report

Canon Rees reported that the Legal Advisors Network comprised some 15 canon lawyers from around the Communion. Its key piece of work had been the 'Principles of Canon Law Common to the Churches of the Anglican Communion'. The Network intended to meet in January 2015 to focus on family law issues, given that family patterns around the world were changing, drawing together lawyers who were familiar with family law in their particular contexts. Their work would provide a descriptive backdrop to mission. Canon Paver asked Canon Rees to convey the Standing Committee's appreciation to the Legal Advisors' meeting.

24.5. Inter Anglican Liturgical Consultation (IALC): report

SC/2014/11/5

Alyson drew the Standing Committee's attention to the Report of the International Anglican Liturgical Consultation to the Standing Committee of the Anglican Communion (SC/2014/11/5).

Resolution 13: The International Anglican Liturgical Consultation

That the Standing Committee receives the Report of the International Anglican Liturgical Consultation to the Standing Committee of the Anglican Communion.

Moved by Ms Mojela; seconded by Archbishop Kwong. Agreed.

Canon Paver thanked Alyson for her work across the communion. Alyson was wished a blessed retirement, good health and happiness.

25. Bible in the Life of the Church project

SC/2014/14/1

Mr Stephen Lyon joined the meeting and presented a report on the Bible in the Life of the Church project. Stephen reminded the Standing Committee of the background to the project and associated ACC resolutions, and summarised the project to date. The project had fallen into two phases and would come to an end in 2016.

The project had four goals for its second phase 2012 - 2016: to increase educational resources and engagement with phase 1 of the project; to encourage engagement with what Anglicans had already said about Scripture; to support Anglicans in reading the Bible together to learn with and from one another; and to explore different viewpoints on questions underlying understanding of Scripture, for example, what was meant by the authority of Scripture.

Following the publication of the report at the end of phase 1 of the Project, *Deep Engagement; Fresh Discovery*, questions had been raised such as 'What does the Bible say about itself?'. Stephen would write to a number of biblical scholars and theologians around the Communion asking them to consider these questions by email in small groups, with a view to publishing the conversations.

A series of essays edited by Clare Amos, former ACO Director for Theological Affairs, had been published with the title 'The Bible in the Life of the Church' within the series 'Canterbury Studies in Anglicanism'.

Stephen raised three questions for the Standing Committee. What form or forms should the final publication take? While the *Deep Engagement; Fresh Discovery* report had been described as "excellent" it had also been noted that it was "a lot to digest in a short time". Where should the work of the Bible in the Life of the Church project be placed, once its project-stage ended in 2016? Were there other platforms through which the work of the project and especially its resources could be made available?

These questions were discussed. It was suggested that post-2016 the work of the project could be lodged with the Department for Unity, Faith and Order, or with Theological Education if funds were found to reinstate this department. The Director for Communications noted that the Bible Society communications department was running 'Digital Bible', a Facebook page with 9.5 million followers. There could be an opportunity to engage people who were already using such facilities. Canon Kearon thought the natural home for it would be Theological Education but there remained questions about funding for this area.

Bishop Douglas thought it worth exploring whether the findings of the project could be used in an app for smart phones and tablets. Bishop Jefferts Schori perceived an opportunity to draw on grass roots expertise to help us design such a facility. Stephen and Jan could pursue this. Jan further suggested a video promotion of the material with translated subtitles.

The Standing Committee thanked Stephen for his work for the project.

26. Emerging themes and priorities

The Standing Committee reviewed their meeting and the themes and priorities that had emerged.

It was generally agreed that the conduct and the format of the meeting had been conducive to honest discussion. Serious themes had emerged from the agenda and been discussed. For future meetings, the 'light agenda' approach could be used again, allowing a variety of issues to emerge.

Discipleship had been a major theme and would be a significant topic for ACC-16, giving members material and reflections to take home to their Provinces.

ACC resolutions were clearly important in shaping Anglican approaches to mission and needed to be further embedded in our work. The ACC-15 report *Transforming Communities* would be a key resource.

The meeting broke into small groups to confer about messages they would be taking home from the meeting. Among these, were the following:

The meeting had been conducted with openness and honesty, and had been chaired professionally and effectively. The reports presented had been well documented and professional. All Standing Committee members had made significant contributions; there were no silent voices in the room. There had been different perspectives but common themes.

The meeting and its outcomes could be characterised as meeting Christ in the Stranger, for example, discussions concerning engagement with Pentecostal Christians and inter faith engagement.

Conversations had engaged on a much more significant level on how gender and gender exclusion in the Communion had functioned. The advancement of women and attention to that had formed a key theme.

A desire for openness to 'the other' in our midst had been expressed, specifically concerning how engagement with GAFCON might unfold and how the 'Welcoming the Stranger' initiative could be promoted in the Communion.

27. Any Other Business

27.1. Use of technology during Standing Committee meetings

Since electronic devices were now available to all Standing Committee members, the question was raised whether they could be used during meetings for storing papers and note-taking. The Secretary General and Chair would discuss this further.

27.2. Regional representation within the ACC Standing Committee membership

For a variety of reasons, the ACC Standing Committee membership was not all elected at the same time. The question was asked whether a mechanism might be identified which ensured that each region of the Communion was represented when ACC Standing Committee members were being elected. This would be investigated and might require a change to the constitution; it would be considered at the next Standing Committee meeting.

28. Date of next meeting

Inter-Anglican Finance & Administration Committee: Monday 20 April 2015 (arrival Sunday 19 April).

Standing Committee: Tuesday 21 to Friday 24 April 2015 (arrivals 20th and departures evening of 24th April).

The Chair warmly thanked Standing Committee members for their gracious participation in the meeting, and noted thanks to the minute taker. The Committee thanked Canon Paver for chairing the meeting.