

Primates' Meetings 1979-2011

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1. 1979 - Ely

December 13, 1979 Anglican Primates Have Exchange Forum At Ely

Episcopal News Service

ELY, England -- The heads of the 25 autonomous provinces within the Anglican Communion, meeting here Nov. 26-Dec. 1, have issued guidelines reaffirming statements made by the 1978 Lambeth Conference concerning visits by lawfully ordained women priests to provinces which do not ordain women.

The 1978 Lambeth guidelines assert the autonomy of each Anglican province, calling on all concerned to abide by the customary procedures and courtesies which apply in the exercise of ministry by women and men. They call on those seeking to enter other provinces to abide by "the formal resolutions or regulations of that province" and where no formal decision about women priests has been made, the guidelines say that the direction of the diocesan bishop, made after consultation with the Primate of the province, should be followed.

The guidelines issued by the Primates also reaffirm Resolution 15 of the fourth Anglican Consultative Council in Canada last May, which asks for continued discussion of the whole issue of women priests.

The Rt. Rev. John M. Allin, Presiding Bishop of the 3 million-member Episcopal Church, represented the United States branch of the Anglican Communion.

Light on the agenda of the Primates were various ecumenical concerns, such as the three Agreed Statements on the Eucharist, ordained ministry, and authority in the church, which have been issued in recent years by the Anglican-Roman Catholic International Theological Commission.

The Primates warmly encouraged continued deepening of relationships among Christians, both internationally and at the local level.

At a press conference following the adjournment of the meeting, a question was asked about what was meant in the official released statement that "the tide was not flowing strongly for inter-Church conversations." The Primus of the Episcopal Church in Scotland, Bishop Alastair Haggart, said that after the initial euphoria, where it looks as if good and a little intelligence will overcome every obstacle, "gradually you move on to areas where the deep, not very well understood factors that divide the churches and people become apparent. You begin to suffer from weariness in well doing."

Following a report by the Rt. Rev. Hassan Dehqani-Tafti, Bishop of Iran, the Primates sent a confidential letter to the Ambassador of Iran in London, aimed at improving the situation of Christians in that country.

The Rt. Rev. Gilbert Baker, Bishop of Hong Kong, reported on the Anglican Church in China. At the closing press conference, Archbishop Donald Coggan of Canterbury, who chaired the sessions, said that news was now coming out about corporate worship and churches reopening." After this long seclusion of the Chinese Church from the West from 1950 onwards," he said, "it's difficult to get an

overall pattern. But a certain number of Chinese Christians have recently visited America and Canada."

Asked about the state of the Anglican Church in China, Archbishop Coggan said one Anglican bishop was still alive but was not functioning in that capacity. Bishop John Howe, Secretary General of the Anglican Consultative Council, added: "Apart from Roman Catholics, the position in China seems to be that the denominations, as known in the West, hardly exist any more. People worship in the main in private houses.

"Any shaping of Christians will be decided from China, by the Church in China, which does not want to be told how by enthusiastic people in the West," he said.

The Primates emphasized the international nature of the Anglican Communion, in their statement. They pointed out that while English was their common tongue, the range of language spoken by particular Primates "rivalled the disciples on the day of Pentecost -- from the more familiar Spanish, Portuguese, French and Swahili to Krio, Mende/Temne, Moru, Orakaiva and Roviana. "

While they were in session, the Primates heard of the death of the Primate of The Church in the Province of the West Indies, who was also Bishop of Guyana, Archbishop Alan Knight, 78. He had been prevented by illness from attending.

Describing the meeting as "a great success," the Archbishop of Canterbury said, "We've learned a great deal from one another and have been united in a personal way." The discussions took place in the context of worship, he said.

The Ely assembly was the first of its kind in Anglicanism and the Primates indicated a desire to meet regularly. Another such meeting is expected to take place in 1982 and every two or three years thereafter. In 1982 the Primates hope to be able to narrow discussions to two or three major topics. Some leaders expressed the hope they could meet somewhere outside the United Kingdom.

This meeting of the heads of the provinces was suggested by the Primates' committee which met during the 1978 Lambeth Conference in Canterbury. Like other Anglican international bodies, such as the Lambeth Conference and the Anglican Consultative Council, the Primates' meeting had no legislative powers.

The enthronement of the Rt. Rev. Robert A.K. Runcie as Archbishop of Canterbury on March 25, 1980, will provide a visual expression of the international character of the Anglican Communion. Primates will be invited to play a distinctive part "to emphasize the fact that the Archbishop of Canterbury enjoys a Primacy of honor and respect in the worldwide fellowship of Anglican Churches."

Archbishop Donald Coggan is scheduled to retire in January as spiritual leader of the 65 million-member Anglican Communion.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=79382

2. 1981 – Washington

May 7, 1981 Primates Explore Poverty, Authority, Disarmament

Episcopal News Service

Washington -- The primates of the Anglican Communion ended a week of new and renewed fellowship here determined to press for multilateral disarmament and with a heightened awareness of the need for inter-faith dialogue and a continuing struggle against all forms of poverty.

The 27 chief figures of worldwide Anglicanism kept to an intense working schedule that began April 26 with Evensong at the National Cathedral and ended with a similar service May 1. In the interval, they lived, worshipped, worked and ate in the College of Preachers on the Cathedral Close; leaving only briefly for a visit to the White House and tea with Vice President George Bush.

Their labors were focused in two related directions: authority within the Anglican Communion and the exercise of that authority in the world.

The issue of authority -- in a Church that is episcopally focused and synodically governed and in which members maintain autonomy while conceding a spiritual debt to the see of Canterbury -- is one that has been wrestled with for many years and in many forums. The 1978 Lambeth meeting of Anglican bishops had asked the primates committee to explore this matter. Five papers -- including two read at the conference -- guided their deliberations.

In their final report, the primates noted: "Clearly authority is not merely an ecclesial question. It is a social, political, national and international issue. Christians believe that authority flows from God. Authority has always been exercised in the universal Church in a wide variety of styles. The style characteristic of the Anglican Communion was described in the report of the 1948 Lambeth Conference as "dispersed Authority" i.e. Authority is not pyramidal, focussed in one particular office, but it is diffused and exercised in appropriate modes and through appropriate individuals or corporate bodies, e.g. Colleges of Bishops and Synods."

A seven-point appendix to that report adds: "In a divided universal Church, the Anglican episcopate shares its peculiar responsibility with those called and chosen to exercise episcopate in the totality of Christ's Church. The Anglican episcopate acknowledges that it has a special obligation to consult with leaders of other Churches and thereby to practise collegiality in a divided Church.

"Anglicans recognise that all exercise of episcopate entails personal loyalty to Christ, commitment to the poor and outcast, willingness to suffer for him, and an open appeal to the common conscience of fellow human beings. "

From that perspective, the primates went on to discuss the working of authority in the world through three working groups: in ecumenism and inter-faith conversation, Christian response to war in a nuclear age, and poverty.

The ecumenism/inter-faith group, working with Archbishop Edward W. Scott of Canada as moderator, agreed that as bishops "in the universal Church of God, exercising their ministry in the Anglican Communion, they were called, even in a divided universal Church, to be symbols of unity

and living links between the local and universal Church and that they had great responsibilities to provide leadership towards ecumenical goals. In this connection we acknowledged our need to have a clearer understanding of our own identity and tradition, especially in relation to our claim for 'comprehensiveness.' "

Specifically, they raised the need for increased inter-faith dialogue, "not simply in third world situations but universally" and commended the documents of the Anglican/Roman Catholic International Commission to the Churches with the hope "that these documents will be widely discussed at all levels. . . in such ways as regional circumstances make desirable."

The discussion on poverty -- led by Archbishop Khotso Makhulu of Central Africa -- ranged over the complex systems and causes of poverty and, in remarks addressed largely to affluent nations pointed out ". . . it would be a serious delusion, especially in our more affluent societies, to imagine that poverty is confined to the lack of material resources, though primary poverty may indeed be located there. There is also intellectual, social and cultural poverty, and most of all, poverty of spirit, expressed, not in terms of humility, but in that spiritual malnutrition which is a consequence of our ignoring God. "

The most definitive statement came from the work of the group exploring Christian attitudes toward war in a nuclear age with Bishop Alastair Haggart, Primus of Scotland, as moderator.

In their paper, the primates pointed out that ancient "just war" theories may be inapplicable to nuclear war. They went on to praise the 1978 U.N. Special Assembly on Disarmament in its calls for comprehensive test bans, a halt to arms trade, and the development of alternative security systems. The statement "strongly commends" a proposal by U.N. secretary general Kurt Waldheim that each nation dedicate 0.1 percent of its defense budget to disarmament research and education.

The statement went on with a specific pledge ". . . to work for multilateral disarmament, and to support those who seek, by education and other appropriate means, to influence those people and agencies who shape nuclear policy. In particular we believe that the SALT talks must be resumed and pursued with determination."

The statement concluded by referring to the Archbishop of Canterbury's National Press Club speech in which the tone of the debate was set: "'We have made a great advance in technology without a corresponding advance in moral sense. We are capable of unbinding the forces which lie at the heart of creation and of destroying our civilization.... It is vital that we see modern weapons of war for what they are -- evidence of madness.' As Christians we recognise a demonic element in the complexity of our world, but we also affirm our belief in the good will and purpose and Providence of God for his whole creation. This requires us to work for a world characterised not by fear, but by mutual trust and justice," the primates said.

Veteran observers pointed out that the major significance of the meeting was not so much in the papers as in what it revealed of the Anglican Communion, which one characterized as "predominantly non-western, diverse in beliefs and increasingly engaged with the problems of the world."

In coming to grips with that, the primates agreed that three of their colleagues from Africa should share the planning and agenda for the next meeting of the group with the Archbishop of Canterbury. These last two meetings have been largely planned by the European and North American segments of the communion and it is expected that the forthcoming meeting -- set for 1984 -- will have a strong influence on the nature, and perhaps the site, of the planned 1988 gathering of the bishops of the communion.

Reflecting on this, the same commentator reported, "Under the leadership of the Archbishop of Canterbury, it is clear that the more than 50 million members of the Anglican Communion are learning to accept and live with their differences."

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=81140

3. 1983 – Nairobi

October 27, 1983 Lambeth Conference Set, Islamic Relations Eyed

Episcopal News Service

NAIRDBI, (DPS, OCT. 27) -- In a series of three international meetings here this month, Anglican units took a number of steps that will shape the work of the Communion for the next few years.

The Anglican Consultative Council, the recently-created Mission Issues and Strategy Group and the Primates met consecutively at the Limuru Conference Center from Oct. 3 to 12. Emerging from those meetings was a decision to continue the tradition of "Lambeth Conferences" of bishops of the Communion, a re-assertion of the Communion's concern for peace issues and a plea for new dialog and understanding between Christians and Muslims.

The next Lambeth Conference will be held in 1988 at the University of Kent in Canterbury where the last such meeting was held in 1978. The Archbishop of Canterbury, Dr. Robert Runcie, called the meeting after consultation with the primates and with the Council; whose secretariat will provide support service for the gathering.

In announcing the meeting, Council spokesman John Martin said the purpose would be to seek and promote new initiatives in four areas of Church life: mission and ministry; dogmatic and pastoral constitution; ecumenical relations; and the transformation of the social order. A series of regional conferences will be held -- similar to the Pacific Basin Conference -- to help bishops prepare for this ambitious agenda.

"I hope that the Lambeth conference will not be seen as just another meeting which produces a report," Runcie commented. "This is why we have to start now with our preparations. My hope is that the bishops will be in close communication with their dioceses so that they come reflecting the concerns of their clergy and people. I hope that each bishop will bring his diocese with him."

Much of the agenda for the Limuru meeting had been designed by the African primates and, among their concerns for refugees and liturgical cultural differences, there was a strong concern about the relationship of Christians to the Muslim-ruled states in Africa.

Pointing to a recently-introduced Islamic code in the Sudan, the primates expressed the fear that such laws would violate the human rights of non-Muslims in those countries. The codes could be used to restrict baptism of young people, regulate the pastorates and require Muslim education for Christian children.

Although noting the "increasingly difficult situation" and occasional persecution in which Christians find themselves, the primates added that they "are also aware that among the followers of Islam itself there are many who regret the emergence of fundamentalist extremism."

Their comments were rebutted by a Sudanese envoy who said the laws were meant not to persecute, "but to create good citizens."

The centrality of that issue was echoed by Runcie at a sermon at the start of the Primates meeting in which he noted that "Christian Churches everywhere have their eyes on Africa." Reflecting on the missionary past, Runcie continued" Thank God that it's no longer so that to be a Christian you have

to be a European. The African experience is precious and the world wide Church is hungry for a share of the African vision."

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=83190

4. 1986 – Toronto

March 20, 1986 Canadian Gathering Re-Energizes Primates

Episcopal News Service

Barbara Braver, Episcopal Times, Massachusetts

TORONTO (DPS, March 20) -- The 28 leaders of the provinces of the Anglican Communion gathered at a nearby retreat center March 12 to 19 for discussions on matters of substance and the sharing of common and (uncommon) experiences.

The triennial meeting was chaired by the Archbishop of Canterbury, the Most Rev. Robert Runcie, who is "first among equals" of the archbishops, and spiritual leader of the 65 million-member worldwide Communion. More than one-third of the primates had assumed their posts since the last meeting in 1983 in Limuru, Kenya, including the Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church, who was installed on Jan. 11. Three-quarters of them are from Latin America, Africa and Asia, giving a rich diversity to the gathering and getting away from the "Englishness" which once seemed to characterize the Communion. Runcie said, however, that it is hard to get away from the image of Anglicans. "The idea that the Anglican Communion is the English Church abroad dies hard," he said, noting with wry amusement that "until quite recently the church wardens in Sierra Leone wore English morning dress, I'm told, at Matins."

In addition to all 28 Primates, the China Christian Council of the People's Republic of China was represented by Bishop K. H. Ting.

The ordination of women to the episcopate was a major agenda item, included at the specific request of Browning. (Eds.: DPS 86055, following). Though the Primates agreed that the ordination of a woman as bishop would be "just and appropriate" for the Episcopal Church and that there are no theological objections, they urged further consultation. The nature of this consultation was part of a Statement on Women in the Episcopate issued by the Primates. (Eds.: Statement follows in DPS 86056). They did not see the consultation as "requesting permission," and they noted the autonomy of each province, but neither did they see it as "merely informing." According to the statement: "Consultation was seen to include a spelling out of the consequences of the ordination of women to the episcopate within the wider Anglican family, in order that the Episcopal Church's decision should be as fully informed as possible."

The Primates asked the Archbishop of Canterbury to appoint a small "Working Party" to collate reactions of the provinces to the women bishops. Their work is to be completed prior to the September 1987 meeting of the Episcopal Church House of Bishops, at which time the House will also receive a report of a committee appointed by Bishop Browning to explore the topic.

In essence, the spirit of the meeting, as reflected in the statement and the press conference following, was that the ordination of women to the episcopate is inevitable, but that for the good of the total Communion, it would be prudent and sensitive to wait until after Lambeth 1988, the once-

a-decade meeting of the bishops of the Anglican Communion, so more consultation may take place.
(Eds.: Browning's response to the statement follows in DPS 86056).

Though the topic of the ordination of women to the episcopate took a major place on the agenda, it was only one of many items which occupied the Primates' time during the days of morning-to-night sessions.

The sessions were closed and press briefed at regular periods each day. The final press briefing filed by title the items discussed, which included: the need to provide viable pastoral ministries in areas where there is a shortage of ordained clergy, particularly in the "southern cone" dioceses of South America; recruitment, training, and deployment of clergy and laity for mission; the state of ecumenical dialogue and relations with particular reference to the Roman Catholic Church, the Oriental Orthodox, the Lutherans, the Reformed, the World Council of Churches and the Christian World Communion; and ways in which the Anglican Communion could respond to peace initiatives of John Paul II.

Plans for Lambeth 1988 were on the agenda, including themes, the ways in which bishops and their dioceses will study the issues and membership. The Primates voted to invite representative bishops of churches in full communion with the Anglican Communion to be members. This is the first time that such ecumenical representatives have been invited as members rather than observers.

The Primates spent time discussing the situations in which they live and work, and the efforts of the Church, particularly in areas in which there is particular tension, such as Uganda, Liberia, Ireland and South Africa. The common theme which emerged was the role of the Church as reconciler and what it means to be an Anglican in today's world.

The Primate of All Ireland, Archbishop Robert Eames, who was appointed by the Primates to chair a three-person press liaison group, said that there is an "unbelievable bond" between the Primates who often feel isolated and are tremendously benefited by spending time with people who are doing "the same job."

In fact, several observers stated that it could be said of the meeting that the fact that it happens is as important as precisely what happens.

The Archbishop of Canterbury said in an interview that he sees the "shared experience" as the most valuable part of the meeting. "Our awarenesses are heightened and reality is given to the particular experiences of a worldwide Communion which is so difficult to join together apart from gatherings of this sort."

He said the Primates' meeting is "carefully arranged" so that those in attendance have a great deal of time to be together and can move easily from chapel to meeting to meals to purely sociable times.

"When this ends, it is amazing how much we wish it could have gone on longer and we could see more of each other," he said. "No matter how divided we might ever be on issues, this is the most enriching, moving and energy-giving religious meeting I have to preside over."

The Primate of Canada, the Most Rev. E. W. "Ted" Scott, host for the gathering, was not able to join the group until Saturday, as he had been in South Africa with the Commonwealth Commission on South Africa, a group known as the "eminent persons group." Tribute was paid to Scott by Runcie, who called him the "father of the Primates in terms of being the senior Primate."

The meeting of the Primates overlapped with the annual meeting of the eleven-member Standing Committee of Anglican Consultative Council (ACC). Their meeting began March 15 and concluded March 22. The ACC, headquartered in London, has a coordinating function within the Communion. It is made up of one bishop, one priest, and one lay person from each of the Communion's 28 provinces. The Rev. Samuel Van Culin is the Secretary General and Archdeacon Yong Ping Chung of Sabah is the current Chairman. Dr. Charles Lawrence, who completed nine years of service as president of the House of Deputies in September, is a member of the Standing Committee.

At a joint session on March 15, Primates and Standing Committee members heard a presentation on communications, including a panel discussion by English and American journalists. They also saw a video previewing Lambeth 1988 and heard a report on the media coverage plans for the gathering of bishops of the Anglican Communion.

The Archbishop of Canterbury, in introducing the session, said that he is most known for "marrying princesses, embracing Popes and having rows with Mrs. Thatcher," but that he doesn't really spend a lot of his time doing those things. "We are so much at the mercy of people's perceptions," he said, "and these are our friends who want to help us with this."

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=86054

March 20, 1986 Women in the Episcopate? Yellow Light Still Flashes

Episcopal News Service

Barbara Braver, Episcopal Times, Massachusetts

TORONTO (DPS, March 20) -- Though the Episcopal Church in the United States does not need permission to consecrate women bishops, and such action would be considered "just and appropriate," the 28 Primates of the Anglican Communion would like further consultation before any such action is taken.

The Primates gathered at a retreat center near here March 12-15 with this issue very much at the top of the agenda. The question was brought before the gathering by the Presiding Bishop of the Episcopal Church, the Most Rev. Edmond L. Browning, at the request, last September, of the Church's House of Bishops.

A statement (Eds.: See DPS 86056 following) on Women in the Episcopate issued at the close of the Primates' deliberations referred to two resolutions from the Lambeth Conference of 1978. Resolution 21 affirms that there are "no fundamental or theological objections to the ordination of women to the historic threefold ministry of the Church."

Resolution 22 recommends that "no decision to consecrate be taken without consultation with the episcopate through the Primates and overwhelming support in any member church and in the dioceses concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

The essence of the final statement was to recognize the constitutional right of the Episcopal Church to ordain a woman bishop but to call for continued consultation within the Communion.

Prior to the issuance of the statement, Browning shared with the press the presentation that he made to the Primates in the closed session, saying that the question of the ordination of women to the episcopate "is not just a matter of a theory but it is a possibility in the not too distant future." He said that he wanted to assure the Primates that such an ordination would not be a precipitous action and that "we have no intent of bringing hurt to the Communion."

The Presiding Bishop gave an overview of the history of the decision to ordain women to the priesthood in the United States and what has happened since. "There is no question that the presence of women in ordained ministry has increased the effectiveness and outreach of the Church. The gifts women bring, their individual talents, have greatly contributed to a sense of the wholeness of ministry...and brought the whole ministry of women forward."

He also described the process a diocese must go through prior to an Episcopal election and the approval that is then required by the bishops and standing committees of the whole church. He stressed that this action would have to be "done by the whole Church, and not just one diocese that wants to make an issue."

He further said that the Episcopal Church is in the process of trying to fulfill the Lambeth resolution calling for consultation and that this meeting was part of that.

In addition, he described two resolutions passed by the House of Bishops at General Convention in Anaheim in 1985. (Eds.: See DPS 86056 following). One stated that "the majority of the members of this House do not intend to withhold consent to the election of a Bishop of this Church on grounds of gender" and calls on the Presiding Bishop to "seek the advice of the Episcopate of the Anglican Communion through the Primates..."

The second House of Bishops resolution asked for a special committee to "study and make recommendations concerning the ecumenical and ecclesiological consideration involved in the election and ordination of women Presbyters to the Episcopate..."

The committee, chaired by the Rt. Rev. Edward Jones of Indianapolis, has been appointed and will report to the House of Bishops meeting in 1987 and to Lambeth in 1988.

In a response to the primates (Eds.: See DPS 86056 following) Browning said that he welcomed the statement and that it "reflects the quality of the consultative process within the Anglican Communion..."

Observers felt that the Primates' deliberations and actions did indicate a spirit of unity in the Communion and an ability to go forward in that positive spirit, in spite of differences of opinion.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=86055

5. 1989 – Cyprus

May 11, 1989 Primates Proclaim Decade Of Evangelism

Episcopal News Service

LARNACA, Cyprus (DPS, May 11) -- To proclaim the good news of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform the unjust structures of society.

Thus did ACC-6 [Anglican Consultative Council], meeting in Badagry in 1984, summarize the mission of the Church. The Anglican Communion was urged to review its total life in the light of its missionary calling. From this "mission audit" undertaken in many dioceses, there began to emerge a renewed emphasis on our evangelistic task. Thus it was that the Lambeth Conference of 1988 called on provinces and dioceses of the Anglican Communion, in cooperation with other Christians, to make the closing years of this millennium a Decade of Evangelism (LCR 43).

Subsequent to Lambeth, the Mission Issues Strategy and Advisory Group (MISAG II) made helpful comments and suggestions regarding this proposal, including this definition of evangelism:

Jesus commanded His disciples to "go and make disciples of all nations" and to be his "witness... to the ends of the earth (Matt. 28:19, Acts 1:8). To evangelize is to make known by word and deed the love of the crucified and risen Christ in the power of the Holy Spirit, so that people will repent, believe, and receive Christ as their savior and obediently serve him as their Lord in the fellowship of his church. (See also John 20:21, Luke 4:18ff.)

The primacy of evangelism derives not from a desire simply to increase Church numbers, but from God's unique provision of eternal life in Jesus Christ.

The Primates wish to commend the attached reflections of MISAG II to individual provinces and dioceses, as well as those reflections contained in the earlier report of MISAG I, entitled Giving Mission Its Proper Place. The report of the Mission and Ministry section of the Lambeth Conference (especially sections 1-23) is also to be commended. In all these reports, our people will find a theological and practical basis for effective strategies of evangelism.

The Primates of the Anglican Communion want, therefore, to affirm this call to a Decade of Evangelism, and request all dioceses, parishes, and religious communities to prepare for the decade with prayer.

We suggest the following guidelines for consideration by the individual provinces:

- a. Approach the Decade of Evangelism not as a terminal point but as a beginning. We carry on the decade as learners expecting its end to be followed by decade after decade of evangelism. God's calling and sending forth are measured not by decades, but by eternity
- b. Discover and use distinctive Anglican gifts. Our heritage of liturgical and sacramental worship, our apostolic continuity, and our "reasonable tolerance" are all evangelistic tools and distinctive gifts to the larger Christian community. Effective evangelists are true to themselves.

c. Seek to work cooperatively with Christians of other Churches, many of which are also calling for a decade of evangelism. Two significant conferences in 1989 -- the World Council of Churches-

sponsored "Your Will Be Done: Mission in Christ's Way" in San Antonio, and the meeting of "Lausanne II" in Manila - will indicate numerous ecumenical opportunities for cooperation and sharing at all levels.

d. Focus on persons, not programs. The Christian faith is spread person to person, community to community. It is a movement. It is not a program passed down for others to follow. Human story touches human story in the midst of God's story.

e. Focus on the local, not the universal. The context of evangelism is crucial. Some Anglicans live in a predominantly Christian culture; others are in the minority. Strategies for -- even definitions of -- evangelism will vary from situation to situation.

f. Learn from each other. Living in many different situations and contexts, Anglicans have much to learn from each other and from other Christians. Provinces are therefore encouraged to gather statements, stories, strategies and experiences for sharing with other Anglicans and the larger Christian community. The Anglican Consultative Council, through the secondment of a Volunteer for Mission, will seek to coordinate and facilitate this sharing, as well as the identification of further resources.

g. Use the laity, the forefront missionaries of the Church. Tremendous energy is released when we realize that every Christian is an agent of mission.

h. Prayer is essential. Surround and undergird all ministries of evangelism and new initiatives for evangelism with prayer.

Meeting so close to the world of our biblical origins, we are reminded that the God who called forth and sent out Abraham and Sarah and the Prophets, who in the fullness of time sent forth his only Son and the Holy Spirit, our comforter, is the same God who continues to call forth and send out His faithful people on that mission of reconciliation that is God's own. Jesus Christ in his ministry, in his life, death, and resurrection, modeled that mission for us. It involves no less than the fullest measure of service and proclamation. In a Decade of Evangelism, we seek for a moment to lift up this great act of proclamation, properly called evangelism, which holds out to women and men everywhere the person of Jesus Christ. As people in the power of the Holy Spirit are drawn to him, so are they drawn to God, to one another, and to all creation. On this sure foundation may be built all our ministries of love.

Larnaca, April 1989

Decade of Evangelism Comments and suggestions from MISAGThe Call from the Lambeth Conference.

The group acknowledges, with warm appreciation, the initiative taken by the bishops at Lambeth especially their recognition "that evangelism is the primary task given to the Church"; and their call "to make the closing years of this millennium a 'Decade of Evangelism' with a renewed and united emphasis in making Christ known to the people of his world" (LCR 43).

The group also notes that the Lambeth Conference urged that evangelism be undertaken in cooperation with other Christian bodies. In some places it may be most appropriate and fruitful for

the Anglican Church to take an initiative in calling for this partnership with other Churches in evangelism. We gladly note that the Roman Catholic Church has called for a decade of evangelization; the World Council of Churches (WCC) is convening an important meeting on world mission in San Antonio next year; and the "Lausanne II" conference for world evangelism will meet in Manila. We consider it important to have consultations with such Christian bodies and other Churches so that together the churches might bear common witness to the Gospel; and that any fears of proselytizing (or sheep stealing) might be allayed.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=89090

May 11, 1989 Primates' Statement on the Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate

Episcopal News Service

The Primates of the Anglican Communion, meeting in Larnaca, Cyprus, warmly receive the report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate. They wish to express their enthusiastic gratitude to its members and chairman (the Most Rev. Robert Eames, Archbishop of Armagh) for the way in which they have tried to discover the language and context in which Anglicans can continue to live together, while recognizing that there will be limits to the degree of divergence that can coexist within the Communion. They recognize that the Primates' meeting does not include women and that women may view matters from a different perspective.

The Primates welcome the faithfulness of the report to the mandate given it by the Lambeth Conference, 1988. In particular:

That each province respect the decision and attitudes of other provinces in the ordination or consecration of women to the episcopate, without such respect necessarily indicating acceptance of the principles involved, maintaining the highest possible degree of communion with the provinces that differ.

That bishops exercise courtesy and maintain communications with bishops who may differ and with any woman bishop, ensuring an open dialogue in the Church to whatever extent communion is impaired

(Resolution 1)

The Primates reaffirm these convictions.

The Primates find the description of the historical imperfections of ecclesial communion particularly helpful as the actual context in which the Church has, nevertheless, continued to find ways of maintaining the highest degree of communion possible in the face of doctrinal disagreement and diversity of practice. They welcome this dynamic understanding of the communion of the People of God on pilgrimage through history (paragraphs 18-21).

The Primates are also particularly appreciative of the commission's analysis of the process of discernment and reception, together with its understanding of the authority of synods and dissent (paragraphs 28-32). It is recognized that some Anglicans will have difficulty with the language of "provisionality" in relation to decisions of Anglican Provinces in favor of the ordination of women to the priesthood and episcopate. But they believe the commission is right to point to the wider ecumenical context -- in which some of our major ecumenical partners do ordain women and some do not -- as indicative of the provisionality of all ministries and all decision-making structures in a divided Christianity (cf. paragraphs 21 and 33).

The Primates endorse the reciprocal emphasis of the report. On the one hand, opponents should show respect and courtesy for those women whom the Church has ordained by prayer and the laying on of hands, even if they are not in conscience certain of their ordination. On the other hand, supporters of women's ordination must show their courtesy and respect for opponents by making it possible for them to continue to live within the Church as Anglicans. There is need to reflect deeply upon what is happening in the Church, and to stand back and let the Holy Spirit work, by making room for each other.

In considering the guidelines, the Primates particularly wish to endorse and emphasize the judgment of the commission that parallel jurisdictions would jeopardize the role of the bishop as a symbol of unity (paragraph 57, cf. 38-40). They note that the proposal for Episcopal Visitors, commended by the commission (paragraphs 41-42 and 57), has been criticized by both those in favor and against the ordination of women within the Episcopal Church of the U.S.A. in the form in which it was passed by the General Convention 1988. However, such a proposal should be flexible, as there is believed to be support for its development that would meet some of the objections that have been raised on either side. The Primates encourage the exploration of such a proposal in provinces where there is need for such a scheme.

We strongly emphasize, with the commission, that persons confirmed by a woman bishop should not be excluded from Holy Communion (paragraph 62).

The Primates do not believe that the collegial participation of male bishops in the ordinations performed by a woman bishop is a practical or theologically appropriate way of achieving the recognition of those ordained by her (cf. paragraph 63). It would have the effect of questioning the validity of her own consecration and be demeaning to the woman concerned. But the Primates also acknowledge that some Anglicans will feel unable to recognize the validity of ordinations presided over by a woman bishop. They also recognize that some provinces are not yet able to give such ordinations canonical recognition.

The Primates recognize the very special difficulties faced by the Archbishop of Canterbury as a focus of communion for the Anglican Communion while there is division over the matter of the ordination of women to the priesthood and episcopate. It is understandable that there is expectation that the Archbishop of Canterbury should conform as much as possible to the tradition of the province he is visiting, even to the extent of being above his own province. Nevertheless, a bishop must be rooted in the particular Church he represents. Nor can any bishop act in a way that would threaten the unity of his own Church. Moreover, provinces other than the Church of England which do not yet ordain women to the priesthood or episcopate also look to the Archbishop of Canterbury as a focus of unity, and he will have to consider their position alongside those that do so ordain, as well as the canonical position of his own province (cf. paragraphs 73-76).

For the future, the Primates invite the Archbishop of Canterbury to renew the Commission on Communion and Women in the Episcopate. They recommend that it should continue to monitor developments within the Anglican Communion and ecumenically in the recognition that the situation continues to change and develop both within and between provinces. Where the Archbishop of Canterbury is asked for pastoral counsel from within a province in which there is

serious disagreement, he may wish, after consulting the Primate concerned, to invite the commission to use its good offices to foster unity. They invite the Archbishop of Canterbury to consider extending the membership of the commission with special reference to the non-Western world and to gender.

The Primates warmly commend the Report as a whole to the provinces for study and discussion and (with the exception of collegial ordination) endorse the guidelines as a means for furthering "the highest possible degree of communion" in the spirit of the Lambeth Conference of 1988.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=89093

6. 1991 – Newcastle, Northern Ireland

April 29, 1991 Anglican Primates Issue Statement at Close of Meeting

Episcopal News Service

The primates of the Anglican Communion, ending a week-long meeting here, issued a communique on April 13, 1991, addressing issues and concerns discussed during their deliberations.

Attending with the primates of the 28 autonomous provinces, representing 164 countries, were the moderators of the churches of North and South India, Pakistan, and Bangladesh, churches in full communion with the Anglican Communion.

The statement addressed the subjects of evangelism, Ireland, the Middle East, Southern Africa, international debt, and human sexuality -- topics placed on the agenda by the primates themselves.

The meeting, held every two or three years, also allowed the primates to maintain and strengthen bonds of fellowship and to take counsel together on ways by which they can more effectively fulfill the church's mission.

The primates met in Northern Ireland at the invitation of the Most Rev. Robert Eames, archbishop of Armagh and primate of all Ireland. It was the first meeting to include the new archbishop of Canterbury, George Carey. The primates will next meet in the Province of Southern Africa in 1993.

Attached is the statement approved by the primates at the conclusion of their meeting.

Introduction

We have met in Newcastle, Northern Ireland, as the primates of the 28 churches of the Anglican Communion, together with the moderators of the churches of North and South India, Pakistan, and Bangladesh.

We met during Eastertide. In worship, Bible study, and discussion our meeting was permeated with the joy and hope of the Resurrection. In the Resurrection of Jesus Christ we affirm the triumph of life over death, of good over evil. As we reflected on some of the troubled situations in the various parts of the world from which we come, we learned for ourselves -- and we want to say to the people of our churches -- that we who are people of the Resurrection are called to be bearers of hope in a broken and divided world.

The purpose of the Primates' Meeting is to maintain and strengthen the bonds of fellowship and affection among the churches of the Anglican Communion. We are also able to take counsel together on ways by which we can more effectively fulfill the mission that our Lord has committed to his church.

We were forcibly reminded of disastrous circumstances in various parts of the world that directly impinge upon members of our Communion. Archbishop George Browne, primate of West Africa, was unable to attend because of the painful civil war that has ravaged his country. Sudan also has experienced civil war since 1983, and many bishops have been forced to leave their dioceses.

Famine, compounded by internal conflict, is causing terrible starvation in other parts of Africa. Sri

Lanka is suffering from civil war and terrorism. We were not able to give detailed attention to these and many other troubled areas, but we commend them all to the prayers of our people.

Some of our number bear the responsibility of leadership in areas of political instability and violence; some in places of dehumanizing poverty and oppression; some in areas where tension is related to differences of faith; some in countries where secularist and materialistic philosophies pose strong challenges to Christian faith and practice. The circumstances in which the church finds itself differ considerably from place to place, but we have been struck by common elements that enable us to understand better the problems that confront us. We strive to assist one another in the exercise of our pastoral leadership in our respective churches.

The primates warmly welcomed the newly appointed archbishop of Canterbury, the Most Rev. George Carey, as their president and appreciated his strong leadership at our meeting. We recognized the archbishop of Canterbury's clear personal commitment to Christ and his Gospel, to evangelism, and to the application of the values of the Kingdom of God to the life of the world. We have experienced the warm personal qualities of our brother in Christ whose leadership will be valued throughout the Anglican Communion. The presence of the primates at the archbishop's enthronement in the week following our meeting will be a tangible expression of our wholehearted personal support to the archbishop and of the unity of the Anglican Communion.

It was significant that the primates met in Northern Ireland. Ireland's troubles have been publicized throughout the world. We were impressed, however, not by the deplorable acts of terrorism that are highlighted by the world's media but by the positive spirit of determination among a great number of people to come through the present troubles. We have found a genuine will to build a stronger, more harmonious, and more prosperous community. We were warmed by the genuineness of the welcome and the hospitality that we received. We became aware of the profound spiritual tradition of the Church of Ireland and its clear Christian witness under the leadership of Archbishop Robert Eames. We pray that our meeting in Northern Ireland might be taken as an affirmation of confidence in Ireland's future.

Evangelism

We rejoiced to learn of the commitment of the churches of the communion in taking up the call to the Decade of Evangelism that was issued at the Lambeth Conference 1988. We reaffirmed our own determination to give priority to evangelism in the leadership of our churches.

At our meeting we have been encouraged by firsthand accounts of effective evangelism and witness from throughout the communion. From Africa we have heard about the growth of evangelism, with emphasis on teaching the faith, leadership training, and the linking of evangelism with social justice.

From Asia and the Pacific we have noted the need for methods of evangelism to be related to the widely divergent cultures and societies and for the priority of spiritual renewal in a church wanting to evangelize others.

The experience of churches in the Islamic world has highlighted the need to understand Islam from within through serious study and dialogue. The current expansion of Islam gives such study special urgency.

From the Americas and Europe, primates commented on the need to strengthen family and community life in the face of rampant individualism. They pledged themselves to hold up evangelism as the work of the whole church. This would involve better training of the bishops and clergy as teachers and models of evangelism, the encouragement and training of the laity for evangelism, and working at the quality of congregational life so that each congregation might become an effective evangelistic agent.

Message and method

We were helped by a presentation by Bishop Leslie Newbigin on the theme "Proclaiming the Gospel in a Pluralist Society." We recognized that secularism has become in effect an alternative faith to Christianity in many developed countries and that the influence of secularism is rapidly spreading throughout the world. The church must be prepared to question and challenge the assumptions that underlie the secularist attitude to life.

Meeting immediately after Easter, we were reminded that Christianity is essentially an Easter faith and that the death and resurrection of Jesus lies at the core of the good news we are called to proclaim. We want to emphasize these points in particular:

1. The basis of evangelism is not our activity but what God has done and is doing in human history.
2. The Bible contains the unique account of what God has done, culminating in the overcoming of the forces of darkness, sin, and death in the cross and Resurrection of Jesus Christ.
3. Evangelism is the telling of the biblical story, not just as historical events, but as a present reality for every individual and community today.
4. Evangelism is not so much a duty to be imposed as a natural and joyful outcome of the lives of people who find their own lives renewed by the Holy Spirit through the Gospel.
5. In a secularized and pluralistic society the telling of the Christian story will not be credible unless its truth is demonstrated in the worship and quality of life of local Christian communities.
6. As Jesus showed the power of the Gospel in bringing healing, forgiveness and transformation of life to the poor, the wretched, the outcasts (including the wealthy) so the church must proclaim and live out the good news in such a way that the lives of individuals and of society are transformed.

In the light of this understanding of the Gospel and of the evangelistic task, we turned our attention to certain of the pressing issues being faced in parts of the world in which our churches have special involvement.

Ireland

As Anglican Church leaders we represent a tradition that is both Catholic and Reformed. In the context of Northern Ireland we feel it is important to underline the historic and contemporary significance of both the Catholic and Reformed traditions within the Christian family. In a community where the Roman Catholic Church exists with those of the Reformed tradition and where, wrongly, a conflict situation is described in religious terms alone, we wish to acknowledge the role all traditions have to play in responding to the will and purpose of God.

We were privileged to meet representative political and religious leaders and to receive from them different perspectives on the present situation in Ireland. We were made aware of the long and complex history that forbids the possibility of any glib or easy answers. We do, however, find parallels to situations in other parts of the world in which some of us are involved, and this encourages us to make a few observations that we hope may encourage those who long for, and are praying and working for, peace.

1. We feel deep compassion for those on both sides who have suffered terribly from acts of violence. We are disciples of the Lord who himself suffered innocently and who in taking all suffering into himself made it a means of redemption for others. Our Lord knows the pain of suffering to the full, and his compassion -- and ours -- reaches out equally to all who suffer.

2. We plead with those who perpetuate violence to recognize that violence breeds violence and that peace and justice will not be achieved by terror. We reject any attempt to associate terrorist methods with the name of Christ and his church.

3. We have been encouraged to hear of determined and courageous, and often effective, efforts by people on both sides of the religious divide towards the promotion of community harmony. Church leaders have played a positive and notable part in these efforts. We thank God for this and encourage all members of the Christian community and all people of good will to support these efforts.

4. We recognize that on both sides there are political leaders of integrity and courage who have a sincere commitment to peace. We want to encourage them to work together with renewed determination until they have agreed on a way forward. It is our hope and prayer that all the people of this land can live happily together in mutual appreciation and well-being.

5. Our experience in other parts of the world suggests that aggression is often fostered by a deep-rooted sense of insecurity. Peace can only come when each side is prepared to guarantee the security and identity of the other. Can each side recognize that the other side has the same need for security and identity as they themselves have?

6. We must never underestimate the power of faithful prayer. We call upon Christians in Ireland and around the world to continue to pray earnestly for reconciliation and peace among those who are at enmity in Ireland.

The Middle East

As primates of the Anglican Communion we

- express gratitude to Almighty God for the ceasefire in the Gulf War and for the restoration of Kuwait
- voice our sadness at the enormous loss of human life in the recent and continuing conflicts and extend our pastoral support to the families of those who have died on all sides of the conflict
- condemn the massive assault upon the environment and the pollution of water, soil, and air that will have incalculable consequences for future generations of people and for the natural ecology

- call upon the international community to recognize and respond to the tragic suffering of displaced peoples, including Kurdish refugees, and to the Palestinians in the Occupied Territories suffering inhumane containment, curfews, and the continued denial of human rights
- plead for consistency by the United Nations in the implementation of all resolutions with respect to the region as a whole and particularly Palestine/Israel
- affirm the position expressed in 1988 by the bishops of the Anglican Communion in Lambeth Resolution 24 on Palestine/Israel.

This conference, saddened by the present suffering in the West Bank and Gaza Strip

- Affirms the importance of the church in the exercise of its prophetic role by standing on the side of the oppressed in their struggle for justice, and by promoting justice, peace, and reconciliation for all peoples in the region
- Affirms the existence of the State of Israel and its right to recognized and secure borders, as well as the civic and human rights of all those who live within its borders
- Affirms the right of the Palestinians to self-determination, including the choice of their own representatives and the establishment of their own state
- Supports the convening of an international conference over Palestine/Israel under the auspices of the UN and based on all the UN resolutions in relation to this conflict, to which all parties of the conflict be invited
- Commits itself to continued prayer for Israelis and Palestinians, for Muslim, Jew, and Christian, for the achievement of justice, peace, and reconciliation for all.

We call upon the United Nations to assume the administration of the West Bank and Gaza Strip from the State of Israel, and to facilitate humane policies for the people of the Occupied Territories until there is a settlement of the Palestinian/Israeli issue.

Southern Africa

We give thanks to God for the extraordinary changes that have come about in Southern Africa since we last met:

- the independence of Namibia
- the potential that has been created for movement towards multiparty democracy in Mozambique, and
- in particular, the breakthrough in South Africa that occurred when its state president, Mr. F.W. de Klerk, courageously lifted restrictions on black political parties and released Mr. Nelson Mandela and other political prisoners.

We thank God also for the Rustenburg Conference of Churches, which brought together an unprecedented range of South African churches and produced a joint confession of guilt for their role in the sin of apartheid.

We commend warmly the personal commitment to a negotiated settlement that Mr. Mandela and Mr. de Klerk continue to display. However, we are deeply distressed at the carnage the country is experiencing during its transition to democracy and at the government's failure to protect the lives of people living in South Africa's black townships. We urge all parties to spare no effort in bringing an end to the conflict. We support the efforts of church leaders to bring together the leaders of communities that are suffering from the violence. We are concerned at the potential that the violence has for wrecking the prospect of negotiations. We call on all South Africans to refrain from violence, which is ultimately self-defeating, and we call on the South African government to take appropriate action to demonstrate beyond question its resolve to stop the fighting.

We are glad to note the success that the strategy of sanctions has had in bringing about change in Southern Africa. We believe any signal for the lifting of sanctions must come from consultation with the leaders of the black community. We urge Western governments -- whose countries have benefited extensively from cheap black labor in South Africa -- to provide massive development aid to the country, controlled by representatives of those who have been oppressed, for the urgent provision of housing, education, health services, and land.

International debt

The Christian Gospel is concerned with human dignity and must confront anything that degrades human life. The primates therefore express their continuing concern in relation to the international debt crisis. We have heard again from some of our churches in nations whose international debt is paid by poverty, hunger, and death.

We recognize the power of the debt crisis over the lives of hundreds of millions of people.

- Whole economies are in bondage.
- The crisis is being used for foreign domination and exploitation.
- The plight of women, children, and marginalized groups in developing countries is worsening.
- The roots of poverty in so many countries and cultures of the south lie largely in the wealth of the countries of the north.
- The fruits of the injustice of trade imbalances and lack of accountability in the economic system are, inevitably, corruption, war, hunger, poverty, disease, and environmental destruction.

At the same time we note with appreciation that certain countries and banking institutions have canceled or renegotiated the debts of several countries.

As primates, we call on all churches to

- recognize and examine their need to be liberated from any complicity with unjust economic systems

- exercise stewardship of their own resources under the guidance of a Gospel that underlines a preferential option for the poor
- support alternative monetary and economic systems that serve the ends of justice and peace.

We call on churches, in the light of Gospel values, to examine

- principles governing trade relationships.
- the transfer of technology and resources
- loan and debt servicing policies in order to improve the economic viability and local autonomy of developing countries.

We further call on churches to engage economists from north and south, aware of the complexity of issues and in the light of the Gospel, to offer their expertise. In this way the church may bring informed pressure to bear on the decision makers.

Human sexuality

We devoted some time to considering questions related to human sexuality. While sexuality is a matter of universal significance, there are wide differences from one culture to another in the issues that surface and the degree of explicitness with which they are discussed. Homosexuality, and the related question of whether it is right for homosexuals to be ordained, are live issues in some of our churches but not in others. The presiding bishop of ECUSA shared with us the report on the subject that is to be presented to the General Convention of his church in July 1991.

These are sensitive questions. We agreed that in considering them the church needs to give full weight to the testimony of Holy Scripture. We need also to take account of such understanding of homosexuality as scientific research is able to provide. It is important, too, to try to understand the experience of homosexuals themselves as they face the implications of their sexuality.

It is clear that at present there are wide differences of understanding on this matter within the churches of the Anglican Communion. We noted with appreciation this recent statement of the American House of Bishops:

"We recognize that it would not be faithful to the Gospel to ignore the anguished cries of homosexual men and women who feel hurt, rejected, and angry by what they see about them. At the same time, we recognize that it would not be faithful to the Gospel to ignore or simply label as homophobic the anguished cries of men and women who feel hurt, rejected, and angry that what they see as sin is not being reaffirmed as such."

As the church continues to wrestle with this difficult question, we want to encourage our people to pursue the discussion with honesty, compassion, and a genuine desire to seek the will of God.

Conclusion

During our time in Newcastle, we have studied and discussed many issues of interest and concern to the individual regions of the communion; we also took time to consider our Anglican identity in relation to our ecumenical journey with other churches.

We have had a rich experience of the reality of the Easter faith: we leave Northern Ireland strengthened in faith and fellowship by one another and by joy in the risen Lord.

Newcastle

April 13, 1991

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=91110

7. 1993 – Cape Town

February 2, 1993 Anglican Communion leaders Tackle Daunting Agenda of Issues at South Africa Meeting

Episcopal News Service

James Thrall, Communications Officer for the Diocese of Connecticut.

A hundred of the top leaders of the Anglican Communion gathered for two weeks in South Africa to wrestle with a daunting list of issues threatening the peace and unity of both the church and the world.

High on the agenda of the first-ever joint meeting of the Anglican Consultative Council (ACC) and the Anglican Communion's primates in Cape Town, January 19-30, were the devastating affect of AIDS, the controversial decision by some members of the communion to ordain women, structure and finances, and the tortuous path toward a non-racial democracy in South Africa.

Alluding to the fact that Cape Town was once called the Cape of Storms, Archbishop of Canterbury George Carey said there are some people "who think our meeting is going to be a stormy time. They think we are going to have problems with our unity, they think we are going to have a stormy time as we wrestle with all kinds of conflicts."

Carey quickly added that "it is good to remember that we do indeed come to share at a difficult moment and to listen carefully to one another," but also to underscore that "in a real family you can argue, you can disagree, but you can still love one another."

Archbishop Desmond Tutu, primate of the Church in the Province of Southern Africa and host for the meeting, said that the "importance of this visit is quite incalculable." Referring to heavy coverage in the South African media, Tutu added that the presence of representatives from the whole Anglican Communion "has raised our morale." He reported that people told him that "Anglicans are walking tall."

While there was some grumbling among participants over the difficulties in getting down to business, ACC delegate Betty Govinden of South Africa observed that the small groups energized the deliberations. "We were, at the end of the day, looking for partnership" on issues of the relationship between laity and ordained orders, between races, between the Anglican Church and other faiths, she said.

The ordination of women

The recent decision by the Church of England paving the way for the ordination of women to the priesthood -- and recent ordinations in South Africa, Australia and Wales -- led to some tense discussions on how to protect the integrity of those who oppose such developments.

Both supporters and opponents to the ordination of women, for example, found some solace in a resolution approved overwhelmingly that firmly but pastorally dismissed the persistent proposal for a separate ecclesial jurisdiction to serve "traditionalists" opposed to the ordination of women.

First reaffirming "the continuing place in the Anglican Communion both of those who oppose and those who accept the ordination of women," and committing the joint meeting to "maintaining the highest level of communion within the Anglican Communion in the future," the resolution clearly restates the position of a 1988 Lambeth Conference of Anglican bishops. Lambeth denied the possibility of "parallel" or "non-geographical" jurisdictions.

At the same time, the resolution that called for pastoral provisions to minister to those opposed to women's ordination, specifically through the continuation of Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, popularly known as the Eames Commission after its chair, Archbishop Robin Eames of Ireland.

While the action of the joint meeting is advisory, its passage by the two bodies meeting together should be seen as "a double whammy," said the Rt. Bishop Mark Dyer of the Diocese of Bethlehem (PA) and a member of the committee that drafted an original form of the resolution. "I would say it closes the door on that issue, with the pastoral door still open."

New hope for AIDS projects in African provinces

In a stunning breakthrough, African bishops, who until recently would not even talk about the AIDS crisis in their midst, pledged to set up AIDS programs in their provinces and urged the Anglican Communion to provide strong leadership in addressing the AIDS issue.

Archbishop Yona Okoth of Uganda, one of those who formerly denied the crisis in his country, described the programs he has initiated and his colleagues hailed it as a model for others. Presiding Bishop Edmond L. Browning, for example, praised it as "one of the most imaginative and creative programs I have seen." The Episcopal Church has provided both financial and personnel support for the program, which is organized as a partnership with United States Agency for International Development (A.I.D.) and other relief programs (see ENS October 1, 1992).

Archbishop of Canterbury visits political leaders

In an effort to emphasize the Anglican Communion's unflinching support for a new South Africa, Archbishop of Canterbury George Carey met with the three men who hold the fate of South Africa in their hands -- President F. W. de Klerk, African National Congress president Nelson Mandela, and Zulu Chief Mangosuthu Buthelezi of the Inkatha Freedom Party.

The meeting with de Klerk focused on the economic plight of South Africans but also on "solutions and the hopes that we have for 1993," the president said in a news conference. De Klerk said the international Christian community had already made a great contribution to the South African government's move away from apartheid, but "at some times some of the more aggressive actions delayed change."

While Carey pledged his support to encourage de Klerk's efforts at bringing about a fully democratic government, Tutu stressed the need for continued economic sanctions against South Africa.

"We would want to be among the first to call for the lifting of sanctions," Tutu said, but added that two things stood in the way -- the continuing violence, "especially in the black community," and the "establishment of a transitional government."

Chief Buthelezi publicly chided the churches of South Africa for their complicity in apartheid, charging that "the church was too confused in its thinking to avert the centuries of suffering which mankind has known."

Mandela, on the other hand, said that the Anglican Church has been "one of the most powerful forces" in supporting the movement toward democratic reform in South Africa. "The Anglican Church has been in the front lines when our leaders were in jail," Mandela said to the joint meeting. "It was the Church, the religious groups, that kept these ideas alive."

Calling Archbishop Carey "one of the most powerful friends of the democratic forces in this country," Mandela said the archbishop's visit to South Africa has bolstered "the morale of our people far beyond the borders of the Anglican Church."

Visit to townships offers firsthand view of high cost of apartheid

Clearly determined to take seriously the meeting's theme, "A Transforming Vision: Suffering and Glory in God's World," participants were offered a first-hand look at the ravages of apartheid during visits to shantytown areas in black townships.

Established by black squatters who defied laws telling them where they could live, inhabitants exist in a gray area of legal limbo. While some sections are being upgraded with water, sewer and electricity, most remain squalid acres of shacks.

Meeting with hundreds of residents at the Khayelitsha camp, an emotionally affected Carey said, "I identify with you. I hate the system that created this township," adding that he was "almost ashamed to have a white skin."

White and black "should stand together to produce a new South Africa," he said. "Hold on to the hope to which you are pressing."

ACC delegate Austin Cooper from the Episcopal Church said that it was an understatement to call the visits "mind-boggling, because that is too mild." Cooper added, "It staggers the imagination and rightly brings shame on all of humanity that people are forced to live as they do."

ACC delegate Muriel Porter of Australia was moved by the tenacity of the inhabitants as they work "patiently and lovingly at making a better society- -and they're doing it themselves, alongside some liberal whites and the churches."

Participants responded with a resolution giving thanks for progress toward a nonracial democracy but expressed shock over "scant evidence of any meaningful improvements in the lives of ordinary South Africans."

Worship undergirded deliberations

Participants found renewal and energy in the daily moments of prayer and services of Eucharist and in two public eucharists attended by thousands. Nearly 3,000 people turned out an opening Eucharist held under a massive tent in the rural town of Malmesbury. And midway through the meeting, a "Day of Celebration" drew more than 10,000 people to the Good Hope Centre in Cape Town.

Calling for a new vision of Africa, Carey said in his sermon at the Good Hope Centre, "We need a new spirit of repentance, a new sense of responsibility, a new determination to express our common humanity by just and fair dealing between our nations."

"Few can be unmoved today by the terrible suffering that afflicts the great continent of Africa," Carey said. "Africa lies wounded and bleeding, and we who live elsewhere must not pass by on the other side. No Christian can be excused from coming to the aid of our African brothers and sisters in need."

Financial problems force changes

Finances quickly emerged as a major issue underlying many decisions facing the Anglican Communion and precipitated discussions about its identity. "We've been struggling with this for at least three years, at least since the 1990 ACC meeting in Wales," said Mrs. Pamela Chinnis of Washington D.C., president of the Episcopal Church's House of Deputies and a member of the Inter Anglican Finance Committee.

Chinnis said that she sees the issue as a failure to recognize the financial limitations brought on by the decline in donations to the ACC. Bishop Edward Luscombe of Scotland, who chairs the finance committee, said the 1988 Lambeth Conference had generated a number of new projects with funding requirements and that for a while the funding was able to keep pace.

"Now the ballgame has changed because of the world recession," he said. In a familiar pattern for many dioceses seeking financial support from parishes, "provinces wrote in and said they couldn't meet their allocation."

Several of the major contributors -- including the provinces of Australia, United States, England, Canada and Southern Africa -- have been forced to reduce their contributions because of financial pressure in their churches. Inflation in England and shifts in currency exchange rates also have taken their toll and "for the last three years we've been operating on the knife's edge," Luscombe said.

A report from the conference working group that responded to proposals for an income-driven budget noted that "the result of the gloomy financial picture is a still gloomier strategy for responding to it." The "projected income approach," the report states, is a "reactive strategy of budgeting for the ACC whereby ministry undertaken will be determined by the supply of funds rather than a pro-active stance driven by God's call to the Church."

An international communion

At the heart of the issue may be a question of commitment to the international work supported by the ACC staff, Luscombe said. "I think it's still a major problem in the church as a whole to interest

everyone in the doings of the ACC," he added. "If people are reluctant about making their contributions, we must find out why," said Archbishop Carey.

"Some of the provinces need to see the importance of the ACC," said Bishop J. Mark Dyer of Bethlehem (PA). With a new European community emerging, "this is not a time for the ACC to say we need to be more separate," he said. "That's running counter to the flow of human history."

"We are just on the threshold of what it means to be an international communion, and how we can share with one another the resources we have," Dyer contended. "At Lambeth in 1988 we established some very wonderful structures to make that happen. If we are going to be an international communion, it's going to cost something."

If the financial situation does not improve, the Lambeth Conference scheduled for 1998 might be postponed. At an estimated cost of about \$10 million, Luscombe said that some people are suggesting it may be necessary to limit the number of invitations or delay the date. The primates' Standing Committee and the ACC Secretariat were asked to examine options.

"We are an Episcopal Church. If we were to lose this pillar it would put great pressure on the Anglican Communion," said Carey, who has expressed his preference to a Lambeth Conference as scheduled in 1998. "But perhaps we need a reformed Lambeth Conference. We may reach the point of asking if it is moral for us to spend that sort of money on ourselves."

As for future joint meetings of the primate and the ACC, participants said they recognized the "particular circumstances which rightly justified a Joint Primates and ACC Meeting in South Africa this year, but we do not feel that the experiment should form a precedent."

"The most significant aspect of our life together these past two weeks is the unity we've achieved in these elements that make up the diversity of the Anglican Communion," said Archbishop Eames at the end of the meeting.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=93014

February 2, 1993 ACC and Primates Reject Separate Structure for Traditionalists

Episcopal News Service

A resolution approved overwhelmingly on January 28 by the joint meeting of the Anglican Consultative Council (ACC) and the Anglican Communion's primates rejected a push for a separate ecclesial jurisdiction to serve parishes opposed to the ordination of women.

In the wake of the recent decision by the Church of England and other Anglican provinces to allow the ordination of women to the priesthood, members of the joint meeting grappled once again with the difficult task of holding the communion together despite differences on the subject.

After reaffirming "the continuing place in the Anglican Communion both of those who oppose and those who accept the ordination of women," and committing the joint meeting to "maintaining the highest level of communion within the Anglican Communion in the future," the resolution clearly restated the position of a 1988 Lambeth Conference action that denied the possibility of "parallel" or "nongeographical" jurisdictions.

Bishops sought separate structure

Prior to the meeting, two groups of bishops -- an International Bishops' Conference on Faith and Order, a group of about 50 bishops who met in London in June 1992, and five bishops who are members of the Episcopal Synod of America (ESA) in the United States -- wrote to Archbishop of Canterbury George Carey to seek some form of separate structure for traditionalists in the Anglican Communion.

The ESA request, drafted in December 1992, expressed fear that the Rev. Jack Iker would not receive consent to be consecrated a bishop in the Episcopal Church because he opposed the ordination of women to the priesthood. The ESA bishops said that they felt compelled to "seek some form of ecclesial community which will enable us to remain true to the historic faith and practice as expressed in our Anglican heritage."

"Is there going to be a place for people who oppose the majority viewpoint?" asked the Rt. Rev. Paul Richardson, bishop of Aipo Rongo, Papua New Guinea. This was the main issue raised by the Faith and Order bishops and other traditionalists.

Traditionalists looking for assurance they belong

Parishioners, Richardson said, need to feel "relatively in sympathy with their bishop. They should not feel they are scorned or despised." A "non-geographic diocese," he argued, is a perfectly reasonable solution.

"I think we're still very much hung up on the idea of geographic dioceses," Richardson contended, and added, "I think there's a little bit of paranoia about people invading their dioceses."

The Rt. Rev. Colin James, bishop of Winchester, England, said that his concern is to maintain "interim arrangements to help people live side by side." Traditionalists opposed to women's ordination have seen increasing signs of a "new orthodoxy test," James said. "Unless you consent to the ordination of women, you can't be considered to become a bishop."

What was being sought at this meeting, James said, "is a significant signal from here that we hear what you're saying," and that traditionalists are "still regarded as loyal Anglicans in good standing, that our position is an acceptable theological position to hold."

Women priests not 'going away'

Women priests are "not going to go away," no matter what the opposition from traditionalists, said the Rev. Barbara Clay, rector of St. Laurence Anglican Church in British Columbia, Canada, and the only woman priest on the ACC. She urged traditionalists to feel more hopeful about their future, pointing out that "those of us in the minority for years have survived."

Clay added, "I really, really wish that we as a church could spend as much time talking about what we do and not about who is going to do it."

Women and men who approve of women's ordination can also form "a very isolated minority" in dioceses that oppose it, noted Dr. Muriel Porter of Victoria, Australia. She pleaded that bishops of such dioceses be pastoral to their needs as well, even to the point of inviting women priests to minister to them. She also expressed desire that women be included on the new Eames Commission.

Archbishop of Cape Town Desmond Tutu and Archbishop of Canterbury George Carey both stressed the importance of finding ways to live together. "We agree on too many other issues to allow ourselves to be separated," Tutu said. The wider church must "clearly, genuinely respect the integrity of those opposed to the ordination of women," he said. "If they are diminished, whether or not we like it, we are diminished." Carey played the peacemaker in the debate, urging each side to approach the arguments in a spirit of generosity.

Reaffirmation for diocesan boundaries

In the end, participants reaffirmed the position adopted at former Lambeth Conferences that it is "inappropriate behavior for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within a diocese without first obtaining the permission and invitation of the ecclesial authority thereof." At the same time, participants called for pastoral provisions to minister to those opposed to women's ordination, specifically through the continuation of the archbishop of Canterbury's Commission on Communion and Women in the Episcopate, otherwise known as the Eames Commission after its chair, Archbishop Robert Eames, primate of Ireland.

The resolution also "calls upon the bishops of the Anglican Communion to be scrupulously fair in the exercise of pastoral care to those who oppose and those who accept the ordination of women."

Will traditionalists leave?

Bishop Mark Dyer of Bethlehem, Pennsylvania, a member of the Eames Commission and the ACC, predicted that ESA bishops would be disappointed with the joint conference's resolution, but probably would not leave the Anglican fold. "What [they are] asking for in all of the documentation I've seen through the years is an extra-territorial and even extra-provincial jurisdiction for those with doctrinal objections to the ordination of women," Dyer said.

Although the action of the joint meeting is advisory, its passage should be seen as "a double whammy," Dyer concluded. "I would say it closes the door on that issue [a separate jurisdiction], with the pastoral door still open with the Eames Commission."

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=93015

8. 1995 - Windsor

April 7, 1995 A Pastoral Letter

Grace to you and Peace.

We, the Primates and Moderators of the 36 Member Churches of the Anglican Communion, have assembled in Windsor, England, March 10-17, 1995.

The theme of our meeting has been leadership as your servants in the light of the Gospel. Advances in the ministry of reconciliation continue to open new areas of Christian calling and sacrifice. Our being together has strengthened our vision in Christ and renewed our desire to improve our structures, leadership and communication.

In all our work we have been nourished by daily worship and guided study of the Scriptures. We have experienced anew the life-giving Word of God speaking to us of God's costly and gracious love in Jesus Christ. "We do not proclaim ourselves, we proclaim Jesus Christ as Lord, and ourselves as your slaves for Jesus' sake." (II Corinthians 4:5)

We have shared the vision of the Archbishop of Canterbury for the forthcoming Lambeth Conference 1998 and warmly welcome the plans that are being made.

Among the concerns we have addressed are the restructuring of the Church for mission in the face of secularism, including consideration of the Decade of Evangelism.

Our leadership in the Church is challenged by the denial of human rights, often leading to the displacement of people and the explosion of refugee populations, and by the persistence of poverty, racism, sexism, and tribalism in the midst of political and human strife. The importance of building inter-faith relationships is acknowledged and we abhor the growing fundamentalism in many parts of the world.

We give thanks for the moral and political miracle in South Africa which overcame the evil of apartheid. The prayers, the courage, and the suffering of many have encouraged people across the world. We also give thanks for the progress towards permanent peace in Northern Ireland -- and for the ministries of faithful people responsible for the new life in that corner of the earth. At the same time we reiterate our plea that the peace process be expedited in the Middle East, urging that there be a fair sharing of the City of Jerusalem, sacred to Jews, Muslims and Christians. We also pray for an end to the dispute in Bougainville Island and we support the churches there in their efforts to find a solution to this tragic conflict. We note with gratitude the heroic efforts of the National Council of Churches in Korea, including our own Anglican Church of Korea, towards the unification of the North and South over the past 50 years. We support these churches as they seek to celebrate this Jubilee spirit.

Despite these signs of hope, we deplore the world's continued massive expenditure on the personnel and weapons of war -- and the continuing threat of land mines to innocent human life.

We are distressed over the suffering in Rwanda, a dramatic symbol of the crucifixion which is central to our faith. The Meeting heard of the generous support provided by many sectors of the Anglican family.

We wish to express our continuing concern for the Church in Rwanda and to this end support the proposed visits by a delegation from the Council of Anglican Provinces in Africa and also the Archbishop of Canterbury and the Secretary General.

We also heard of the pain of the Church in Burundi, Liberia, Sierra Leone, Nigeria and the Sudan, and commend these situations to your continuing prayer and support.

There are large sections of humanity who suffer progressive impoverishment and oppression. Many countries are enslaved by debt. We deplore the fact that 20% of the world's people control 84% of the world's wealth, while 20% make do on a mere 1.4%. 40,000 people, mostly children, die every day of starvation and preventable disease. We challenge the rich to remember that wealth is a trust, not an entitlement -- and that impoverishment perpetuated among the many must ultimately rebound in reprisals against the few.

Around the world serious questions relating to human sexuality are being faced by the Church. The traditional response to these questions is to affirm the moral precepts which have come down to us through the tradition of the Church. Nevertheless, we are conscious that within the Church itself there are those whose pattern of sexual expression is at variance with the received Christian moral tradition, but whose lives in other respects demonstrate the marks of genuine Christian character. The issues are deep and complex. They do not always admit of easy, instant answers. A careful process of reflecting on contemporary forms of behavior in the light of the scriptures and the Christian moral tradition is required. We have to recognize that there are different understandings at present among Christians of equal commitment and faith. We invite every part of the Church to face the questions about sexuality with honesty and integrity, avoiding unnecessary confrontation and polarization, in a spirit of faithful seeking to understand more clearly the will of God for our lives as Christians.

We thank God for the witness and support of young people in the Communion. We encourage their continuing challenge of our complacency and we pledge them our willingness to listen to their deepest concerns.

As leaders of the Communion we approach the end of the second millennium conscious of our Lord's admonition not to be afraid. Spiritual hunger is growing all the time. The Christian mission has never been more needed.

We ask for your prayerful support as we return to our homes and work. We covenant with one another to be faithful in our ministries to the Church and to the world, upheld by the certainty that nothing shall separate us from God's love in Christ Jesus.

Source: http://www.episcopalarchives.org/cgi-bin/ENS/ENSpress_release.pl?pr_number=95070

9. 1997 - Jerusalem

March 18, 1997

A CLOSING STATEMENT FROM THE PRIMATES MEETING JERUSALEM

March 1997

To our beloved in Christ in the Anglican Communion:

Greetings in the name of the blessed Trinity;

As Primates of the Anglican Communion, gathered in the Holy City, Jerusalem, the Mother City of our Christian faith, we join with the Christian leaders in the Holy Land in a call for peace, justice and equality for all people. Of particular concern for us is the status of Jerusalem, a place sacred to the three great world religions, Christianity, Judaism and Islam. As we pray for the peace of Jerusalem we have constantly been reminded by the indigenous Christian community of our Anglican tradition, the Episcopal Diocese of Jerusalem and its bishops, that this peace can only be accomplished through dialogue, sharing and the acknowledgment of the equality of all three faiths.

We have experienced generous hospitality and the warm welcome of the Christian community as we discussed our concerns and priorities for the forthcoming Lambeth Conference of Bishops in 1998 and studied the document of the Inter Anglican Theological and Doctrinal Commission.

During our time here we heard the shocking news of the killing of Israeli children at the border of Jordan and we have seen first hand the dire poverty in the refugee camps in Palestine. We have expressed our concern over the Israeli government's plan to construct a new development at Har Homa between East Jerusalem and Bethlehem and see this as a violation of the Oslo Accords and a threat to the peace process. We were the guest of Palestinian President Yasser Arafat in Gaza and Archbishop of Canterbury George Carey greeted the President of Israel on our behalf. The Archbishop and the Presiding Bishop of the United States, the Most Revd Edmond Browning, met with Prime Minister Benjamin Netanyahu on the last day of our meeting.

We have joined in worship with Roman Catholic, Protestant and Orthodox leaders, as well as Jewish and Muslim clergy, in a service in St George's Cathedral. We take great pride in the Anglican presence here in the Province of Jerusalem and the Middle East and we pledge our support to the Primate, the Most Revd Ghais Abdel Malik of Egypt and to the bishops of the several dioceses.

We call upon Anglicans throughout the world to work and pray for peace to take deep root in this troubled land. As the Archbishop of Canterbury, the Most Revd George Carey, said in preaching at St. George's Cathedral, Jerusalem, "We are one with the people of Israel in their search for a lasting peace in the Middle East. The Jewish peoples have suffered enough in their long and terrible journey! We are one with the Palestinian people, also a proud and ancient people, whose journey, too, has been one of suffering. There can be no justice for one part of the human family without justice for another".

We rejoice with the Anglican Bishops in Jerusalem in the honours bestowed on them by presidential decoration by President Arafat. We pay tribute to the ministry and witness of the Rt Revd Samir Kafity, Bishop in Jerusalem, and thank him for all his work for justice and peace in this land.

Even though the Holy Land was ever before us during this past week, we also heard stories from around our Communion of Churches - a suffering Communion - the never ending war in the Sudan, forced and illegal repatriation, the spirit of mistrust, hatred and exclusion in Burundi, the internal struggles of the church in Rwanda, the violation of rights in India and Pakistan, the long history of sectarian violence in Northern Ireland and the constant threat of conflict in Sri Lanka.

As part of our Lenten journey together as Fathers in God of this beloved Anglican Communion, we followed the Via Dolorosa for the Stations of the Cross. The vigour of this act of devotion reminded us of the suffering that awaits the Christian in this life. This is the city for which Jesus wept and we too weep over a city that still expresses the agony of that cross. But our hope as we approach the next millennium is in the reality of the Empty Tomb that we found at the end of our walk.

Alleuia Christ in Risen.

He is risen indeed, alleluia

Source: <http://www.aco.org/acns/news.cfm/1997/3/18/ACNS1163>

10. 2000 - Porto

A Communiqué from the Primates of the Anglican Communion

March 28, 2000

We, the Primates of the Anglican Communion and Moderators of the United Churches, meeting in Porto, Portugal between 22 and 29 March 2000, give thanks to God for the opportunity which we have enjoyed to pray together, to study scripture and to reflect on some of the major issues facing the world and our Communion at the beginning of the new millennium. We have been enriched by a study of Ephesians led by David Ford, Regius Professor of Divinity at Cambridge University, which explored dimensions of the mystery of the Church and the holiness of our vocation and ministry.

We have been challenged and moved by the experiences of Primates from every Continent:

From the Philippines where the Province's missionary strategy is to be "a Church for the unchurched", seeking to empower congregations and communities through programmes of development, human rights and peace building.

From Madagascar where the Church, struggling with a sense of isolation and with few material resources, is responding to human need in the wake of recent devastating cyclones.

From Sudan where the Archbishop Joseph Marona, soon to be enthroned, assumes leadership of a Church in a nation where war has left over 2,000,000 dead and a people deeply divided.

From Canada where the Church is facing a crisis in relations with indigenous people as a result of a heritage from past missionary policies of assimilation.

From Bangladesh, beset by poverty, and natural disasters, where the Church strives to be a sign of hope against hope and tirelessly seeks "to wash the feet of the nation in the humility of our Lord."

In every place, God is speaking to us and challenging us and the Church is seeking to respond in faith.

We recognise that as a Communion we face a huge challenge to become an effective force alongside other churches, faith communities and many people of goodwill to ensure that the sea-change in international development which has been achieved largely through the Jubilee 2000 campaign, is sustained and strengthened. During our meeting the Secretary of State for International Development in the British Government, the Right Honourable Clare Short, expressed her admiration for the churches' role in addressing these issues and her belief that they, with other faith communities, could form the core of an "international conspiracy" to insist on adherence to the UN targets to halve abject world poverty by 2015. We commit ourselves to this challenge.

We warmly received the communiqué from the CAPA/World Bank Conference on the Alleviation of Poverty in Africa, held in Nairobi in March, and commend it for study and action in all our Provinces. We heard particular appeals for support from the Archbishops of Sudan and Burundi and wish also to express deep concern about the HIV/AIDS pandemic particularly in sub-Saharan Africa, and the failure of many governments to address this with the urgency it demands.

The search for world peace, justice and development of a healthy civil society is one in which we all have responsibilities and in which we can all engage. We look to one another to enter into that engagement with all the resources at our command.

A living Church conscious of its mission will always be seeking fresh ways of teaching the faith in a rapidly changing world. To develop a strong sense of common mission in the Communion, and to avoid misunderstanding and division, we commit ourselves to engage in joint theological exploration. The proclamation of the Gospel must be pastorally and prophetically relevant to particular contexts on the one hand, and grounded in the wholeness of the truth which the Church throughout the ages has proclaimed on the other. We encourage the Archbishop of Canterbury, in collaboration with the Anglican Consultative Council and others, to support and encourage programmes at every level of the Church which deepen theological learning while nurturing a sense of unity and direction to the whole Church.

During our meeting two issues emerged as points of particular convergence.

First, Primates reporting from around the world on their work and their hopes unanimously underlined the priority of evangelism for their provinces, together with a deep sense of their responsibility to and for the whole social environment in which they find themselves. All agreed in giving priority not simply to the proclamation of the gospel in words but to the `holistic evangelism` that looks to transform the whole person.

Second, in a session on the use and authority of the Bible, there was an equally unanimous witness to the unique role of Holy Scripture in realising such a transformation, and a shared acknowledgement of Scripture's decisive authority in the life of our Communion.

It was in this context that we approached the deep problems arising from conflicting teaching and practice in relation to sexual ethics in different Provinces or in parts of Provinces of the Communion.

For some, new life in Jesus Christ, the movement from darkness to light, necessarily involves the recognition that homosexuality is part of the brokenness of human life which needs to be healed by the power of the Gospel. Consequently, integrity and effectiveness in evangelism will require a clear stand on issues such as homosexuality. So, the differing views expressed or implied in the practice of other Provinces are experienced as actively hurtful to and undermining of mission.

For others, even if they share a traditional interpretation of Biblical ethics, this should not be identified as the question on which the Church's integrity depends. In their situations mission would be held back in a context where the Church is seen to be too concerned with sexual matters at the expense of other crucial issues.

We recognise the seriousness and sincerity behind both concerns, and the shared desire to be faithful to scripture and to strengthen our unity in Christ.

We believe that our call to faithfulness and unity makes demands on our life of interdependence in several ways:

We expect to see in one another a worshipping life, gratefully celebrating the sacraments given by the Lord Jesus and publicly proclaiming the Word of God in scripture.

We expect to see a passion to share the unique Good News of Jesus Christ.

We expect that, as we experience this worshipping life, we shall gratefully learn from each other aspects of the riches of Jesus Christ that no one local church could learn for itself in isolation.

We also expect that, when we see in each other what we believe to be failure or unfaithfulness, there will be freedom for plain speaking and "fraternal rebuke" (Mt 18.15ff; cf. Gal 2.11; Eph 4.25). We expect honesty and challenge from each other. But we also look for humility, self-examination and a willingness to preserve those bonds of communion that reflect the unity we share.

Within our ministry to each other and our learning from one another challenge and disagreement are not only made possible but can be life-giving because of our commitment to one another in the family of the Communion. As in any family, the assurance of love allows boldness of speech. We are conscious that we all stand together at the foot of the Cross of Jesus Christ, so we know that to turn away from each other would be to turn away from the Cross.

It is deeply difficult to balance the expectation of learning from each other with the expectation of honest challenge. But we recognise the freedom to call one another to account in the name of the Lord. This clearly poses the question of what would be sufficient grounds for a complete and definitive rupture of communion between Provinces in the Anglican family. We recognise that one Province's adoption of certain policies may result in severely impaired communion with some other Provinces or dioceses (as has already happened in relation to the ordination of women). We believe that the unity of the Communion as a whole still rests on the Lambeth Quadrilateral: the Holy Scriptures as the rule and standard of faith; the creeds of the undivided Church; the two Sacraments ordained by Christ himself and the historic episcopate. Only a formal and public repudiation of this would place a diocese or Province outside the Anglican Communion.

We believe that the disagreement over sexual ethics and differences in the reception of Lambeth Resolution I.10 that clearly exists within and among the Provinces does not necessarily amount to a complete and definitive rupture of communion. However, it has caused very great concern in many parts of the Communion that the Lambeth Resolution I.10 which was overwhelmingly adopted by bishops at Lambeth '98 has been rejected in some dioceses of our Church. Such clear and public repudiation of those sections of the Resolution related to the public blessing of same-sex unions and the ordination of declared non-celibate homosexuals, and the declared intention of some dioceses to proceed with such actions, have come to threaten the unity of the communion in a profound way. We strongly urge such dioceses to weigh the effects of their actions, and to listen to the expressions of pain, anger and perplexity from other parts of the Communion. We urge all bishops to recognise that further public actions of the kind mentioned above strain the reality of mutual accountability in a global Communion, where what may seem obvious and appropriate in one context may be harmful and unacceptable in another.

Nevertheless, Resolution I.10 and the Section Report which accompanied it also calls on us all to listen to the experience of homosexuals in the Church. We endorse the Archbishop of Canterbury's concern in his letter to the bishops of the Communion (Feb 17th 2000) to encourage dialogue between those who hold that the Church's historic teaching on this matter is so clearly evident in scripture as to be fixed and final and those who are not convinced that the Bible speaks at all clearly to the questions currently before us. Such listening does not prejudge the outcome for the Church. But a careful, patient and pastoral process must be encouraged; it is not created by the demonising of opponents or by overheated, politicised and polarised language in our conflicts. More than ever, in an age of rapid and abundant electronic communication, our engagement with each other must be of the highest quality. As Primates we have first and foremost the responsibility to foster this

engagement and to exercise pastoral care and support towards each other. We were reminded in our Bible studies of the central spiritual importance of how we talk to each other - of "a holy communication". We intend our meeting, in the words of Archbishop Coggan, to be for thought, prayer and deep consultation. It is to help our mutual ministering of Christ's truth, so that witness, sharing of gifts, rebuke, conflict and encouragement may all alike be exercised freely in face-to-face relation, in the atmosphere of common prayer and Bible study, within what Professor David Ford described as the 'space' defined by Jesus Christ.

It is precisely because of our commitment to this mutual and collegial ministry that we noted with deep concern the recent consecrations in Singapore intended to provide extended episcopal oversight for Anglicans in the USA who, for various reasons, believe that their pastoral needs and theological commitments are not provided for by the Episcopal Church, and who consequently feel alienated from its life. Despite the strength and sincerity of these feelings, such action taken without appropriate consultation poses serious questions for the life of the Communion.

The Archbishop of Canterbury's letter of 17th February 2000 to the bishops of the Communion expresses a view that is endorsed by this meeting. We are grateful for this clear and decisive response. It is also our view that any issues of extended oversight should be fairly and openly dealt with within a Province's structures and procedures in the light of the Province's pastoral care for all its members. We believe that a rapprochement and reconciliation concerning any regularising of the status of the bishops consecrated in Singapore must include discussion between the Primates of the three Provinces involved. It is our firm hope that in future no steps, damaging to our mutual trust, will be taken.

We have valued the opportunity in our meeting to discuss these issues openly and together. We are convinced that the practice of a collegial ministry requires that the Primates' Meeting become a more frequent occurrence, in which the challenges and opportunities of different Provinces can be discussed honestly and constructively, so that we may seek wisdom together.

We are grateful for the welcome we have received from Bishop Fernando Soares and the clergy and people of the Lusitanian Church which this year is celebrating 120 years since its constitutive synod. We have learnt of its courageous and sacrificial witness throughout years of isolation and difficulty. We rejoice in the signs of vibrant faith and life we have seen. We have been moved by the opportunities for worship and fellowship that we have shared. May God continue to bless the mission and ministry of this beloved part of the Anglican family in Portugal.

Porto, 28 March 2000

Source: <http://www.aco.org/acns/news.cfm/2000/3/28/ACNS2094>

11. 2001 – Kanuga, North Carolina

A Pastoral Letter and Call to Prayer

March 8, 2001

The frequent gathering of Primates is one of the main ways by which the 38 provinces of the Anglican Communion, representing over 70,000,000 Christians, express and build their unity. We are grateful to the Archbishop of Canterbury for inviting us to gather for this time of prayer and deliberation, and to the Episcopal Church, USA for their hospitality at Kanuga Conference Center, North Carolina. We have gathered for a week in which we have reflected deeply on the blessing of life in the Spirit of Jesus Christ that unites us as a Communion. We have been conscious of the prayers and support of the faithful in our Churches. Through close attention to St Luke's Gospel and the Acts of the Apostles, we have together begun to learn, and invite every Anglican to learn with us, the deeper meaning of the Scriptures for life in the world today.

We have perceived the living reality of the cross and resurrection of Jesus Christ, as dialogue begins between the Church in Iran and the government; in Congo, as our brothers and sisters under the care of Archbishop Patrice Njojo live and witness amidst the violence that has driven them from their homes; in Sudan as we hear of Archbishop Joseph Marona's courageous travels in north and south, and attempts to mediate between warring forces; in India, in the wake of the tragic deaths of Bishops Vinod Peter and Gerald Andrews and the constant threat of communal violence; in the pain of all those caught up in conflict in the Holy Land; in Zimbabwe where Fr Peter Wagner was recently murdered in an escalating atmosphere of intimidation; and in the struggle of the churches of the West to be faithful to the gospel of Jesus Christ in the face of a secular and pluralist environment. In coming close to these and many other situations, we have discovered the unity among us, and we call on all Anglicans to discover the same closeness through their prayer and common action.

"Jesus increased in wisdom" (St Luke 2.52). We have deepened our sharing in the truth and holiness of Christ, and we call every one of our Churches to learn and grow in his wisdom. The lack of such wisdom leads to disunity. We have renewed our commitment to learn and share the wisdom of Christ, and we call on all our Churches to be transformed in the renewing of our minds by the Spirit of Christ.

It is this constant renewal that strengthens our communion with each other. This is a special calling of the Anglican Communion amongst the Churches. We believe that our unity is constantly renewed by the Spirit of Christ. We call on all our Churches, in their varied cultural and political settings, to find their unity in this same renewal, and to witness to it, along with our brothers and sisters of other Christian traditions, in the face of the fragmentations and conflicts of the world.

The full richness of the truth and holiness of God given to us as our communion with one another, and celebrated in our worship, overflows in shared mission. Again and again, strangers become brothers and sisters, all declaring in their own tongues the wonderful work of God who has called us together.

Our common mission is to proclaim the good news to all people in God's world. There are none we dare forget or ignore. Our great challenge, then, is to seek those the world forgets.

The Rev. Gideon Byamugisha of Uganda moved us profoundly in his presentation of the unimaginable scale of the HIV/AIDS pandemic, and we heard other reports from throughout the

world. We are initiating intensive coordinated action. The potential of the churches in these areas is enormous.

We also considered again how many nations are rendered voiceless and enslaved by unpayable debt, by poverty and by the injustices of a globalised economy; and we developed plans for further action by which all of us - strong and weak - may be brought into the one communion of a forgiven and transformed humanity in Christ.

We have been reminded of alienated groups within the Church's own life. Some of our number spoke of the difficulties of those who are estranged from others because of changes in theology and practice - especially with regard to the acceptance of homosexual activity and the ordination of practicing homosexuals - that they believe to be unfaithful to the gospel of Christ. We have committed ourselves to seek for ways to secure sustained pastoral care for all in our Communion. We also resolved, as we did at our meeting last year in Porto, to show responsibility toward each other, and to seek to avoid actions that might damage the credibility of our mission in the world.

We live in a time of widespread fragmentation. One of the great benefits of our meeting together was to address the problems of mission and evangelism, not in mutual isolation, but through the patience and generosity that are marks of the life of God amongst us.

In order to strengthen our common life, we have also committed ourselves:

- to explore the common principles by which our Churches are organised beginning with the way we ourselves meet as Primates;
- to enlarge and deepen our theological vision; and
- to collaborate and share our resources in theological education.

Work will be done on these issues, so that God's people will be more and more able to read the Bible with wisdom, seeking to be formed in the truth and holiness of God.

This is a crucial and testing time for our Communion, but also a time of vitality, generosity and growth. We are being challenged to become a deeper and stronger Communion in ways we have not yet fully grasped. Like the disciples of Jesus Christ after his Ascension, we know what has been done for us, but we look for fresh outpourings of the Spirit, so that the unity given in Christ will become for us a joyful task and calling in our common mission and evangelism. We thank God for those outpourings of the Spirit we have heard of and experienced this week. We have committed ourselves, and we call upon all our Churches, to pray anew for the coming of the Spirit of Christ among us, to renew our unity in common mission.

We ask now for the observance of a time of special prayer, across the Communion, between Ascension and Pentecost:

- to give thanks for the many signs of God's work among us,
- to pray that God will show us how to grow in the unity he desires,
- to pray for the Anglican Communion around the world,
- to pray and work for those enslaved by poverty or wealth,
- to pray and work for those living with HIV/AIDS,

and to dedicate ourselves to seeking and following the wisdom of God in our situations, in the confidence that he will bring to fulfillment the work he has begun in us.

We do not live to ourselves or die to ourselves. May God help us to show what a living, generous and faithful Communion might be.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and Christ Jesus to all generations, for ever and ever. Amen." (Ephesians 3.20-21).

The Primates of the Anglican Communion

Kanuga, North Carolina

8 March 2001

Source: <http://www.aco.org/acns/news.cfm/2001/3/8/ACNS2410>

12. 2002 - Canterbury

Report of the Meeting of Primates of the Anglican Communion

April 17, 2002

International Study Centre, Canterbury

10-17 April 2002

The concluding day of the 2002 meeting of the Primates of the Anglican Communion was devoted to a point-by-point discussion of a report of the meeting which reflects both the spirit and the substance of their work over the six days in Canterbury. The report is included here, along with an Action Plan which points to their ongoing commitments.

1. The Primates, as the spiritual leaders of the 38 Provinces of the Anglican Communion, met from 10 April to 17 April 2002, at the newly constructed International Study Centre in the Close adjacent to Canterbury Cathedral. The Centre was officially opened by His Royal Highness the Duke of Kent on the last day of the meeting.
2. This was the last meeting of Primates to be chaired by Archbishop George Carey, who retires as Archbishop of Canterbury at the end of October 2002. It was thus very appropriate that this particular meeting was held at Canterbury. During the course of the meeting the Primates took the opportunity to bid farewell to Archbishop and Mrs. Carey and to thank them for all they have contributed to the life of the Anglican Communion over the last eleven years. The Primates wished them both every blessing and abundant happiness in retirement. At a very enjoyable function in the Deanery hosted by the Very Revd Robert Willis on Sunday 14 April, a presentation was made to the Careys by the Primates.
3. God has entrusted to us the ministry of reconciliation. As Primates we are conscious of this call at a time of tension in the world and in the Communion. The Primates' Meeting took place in the context of prayer and deepening communion. Primates were able to worship each day in Canterbury Cathedral, where they celebrated the Eucharist together and joined in the regular Cathedral Evensong. Bible Studies each morning on the theme of "Reconciliation", were based on a selection of Johannine texts. These studies were led, as at the previous two Primates' Meetings, by Professor David Ford of Cambridge University. Bible study took place in the context of Morning Prayer, and was followed by group discussion and prayer. The experience of worship and shared Bible study has clearly become an important dynamic in welding the Primates together in a spirit of prayerfulness, mutual listening, and grappling together to discern the will of God through the breaking open of God's Word. The deliberations of the meeting were thus grounded in a profound experience of our communion in God the Holy Trinity.
4. The meeting was convened against the background of the horrendous escalation of the violence in the Middle East, the continuing war against terrorism in Afghanistan and the legacy of the trauma of September 11. The Primates prayed earnestly for peace and heard an impassioned plea for assistance from the Rt Revd Riah H. Abu El-Assal, the Anglican Bishop in Jerusalem. A

statement of support for suffering Christians, and for Muslims and Jews of goodwill, and calling on the leadership of Palestine and Israel, and all world leaders, to make a more concerted and

urgent commitment to achieving a just and lasting peace in the Middle East is appended to this report (Appendix I - [ACNS2955]).

5. The first major topic of the business agenda was to receive a report of the Consultation of Anglican Communion Legal Advisors, which met at Canterbury from 6 - 13 March 2002. The formation of this Consultation was an initiative of the Primates' Meeting of 2001 at Kanuga, North Carolina, USA, following a presentation by Professor Norman Doe of the Centre for Law and Religion at the University of Wales, Cardiff, and the Revd Canon John Rees, Registrar of the Province of Canterbury. This year the Primates were pleased to receive a report of a representative group of more than twenty Church Lawyers from around the Communion who had clearly worked harmoniously and very productively.

The Legal Advisers' Consultation had identified an initial list of forty-four shared principles of canon law common to the Churches of the Communion, covering

Order in the Church

Ecclesiastical Government

Ministry

Doctrine, Liturgy and Rites

Church Property

Inter Anglican Relations

In addition, the Consultation's Report identified a list of fifteen topics representing legal issues on which further work may need to be done. The Primates responded to this Report and sought to prioritise topics for the group to address at a future meeting.

6. The Primates recognized that the unwritten law common to the Churches of the Communion and expressed as shared principles of canon law may be understood to constitute a fifth "instrument of unity" along with the four instruments identified in The Virginia Report of the Inter Anglican Theological and Doctrinal Commission (1997) - the Archbishop of Canterbury, the Lambeth Conference, the Primates Meeting, and the Anglican Consultative Council. Given that law may be understood to provide a basic framework to sustain the minimal conditions which allow the Churches of the Communion to live together in harmony and unity, the observances of the ministry of Word and Sacrament call us all to live by a maximal degree of communion through grace. It is clear that the Churches' legal advisers have a very important role to play, both in the internal life of the respective member Churches and in the life of the Churches together as a world-wide Communion. The Primates enthusiastically thanked those who had worked so effectively to produce the Report and endorsed the need for further work to be done.
7. Between two sessions of the Meeting that considered the Legal Advisers' Consultation Report there was a session of theological reflection on the nature of the Church and her mission in the world. Stimulating papers were read by the Most Revd Rowan Williams, Primate of Wales and the Most Revd Michael Peers, Primate of Canada. These broke fresh ground in relation to the possibility of developing new ecclesial structures so as to free the Churches of the Communion for more effective mission in the context of a rapidly changing world. Reflection on these papers

highlighted the need for Primates to be open to the development of new patterns of ministry within the inherited legal framework of our tradition. For example, non-geographical networks within our geographically structured dioceses, and perhaps even transcending diocesan boundaries along the lines of the work of religious orders with specific ministry commitments, were considered. A think tank was proposed to do some basic work on the exploration of these possibilities.

8. On each of the first three nights of the Meeting, the collegial leadership of the Primates, in the unity of their common mission, was deepened by the sharing of pastoral experiences, as each Primate addressed the question of "How we live with issues that challenge us." Each Primate of the Communion was thus given the opportunity to focus on experienced tensions and difficulties and the means of resolving them. We were also encouraged by stories of new hopes and accounts of Churches rising to meet new challenges in ministry and mission. Reports on the local pastoral situation in each Province were received in this way.
9. The Primates also met with the Archbishops' Appointments Secretary, Mr Tony Sadler, and the Prime Minister's Appointments Secretary, Mr William Chapman, as Joint Secretaries of the Crown Appointments Commission. The Primates noted with satisfaction that the Secretary General of the Anglican Consultative Council is also a member of the Commission. This Commission is charged with the work of appointing the next Archbishop of Canterbury. First the composition of the Crown Appointments Commission was outlined to the Primates along with details of the process to be followed for the election of two candidates whose names will be submitted to the Prime Minister of Great Britain.

Primates were then invited to share their perceptions of the issues and challenges facing the Anglican Communion with a view to identifying the qualities most desired in the next Archbishop. The Primates appreciated both the opportunity to contribute to the process and the frankness of the exchange.

10. The Report of the Primates' Working Group on Theological Education was presented by Ms. Sue Parks of SPCK. This working group resulted from the Action Plan of the 2001 Primates' Meeting at Kanuga, following a paper presented by the Revd Professor Dan Hardy on the need for the Churches of the Communion to receive advice on such matters as the formation of the Church's leadership in holiness, truth, wisdom, and spirituality as well as acquiring knowledge. The Group also addressed the need for the sharing of educational resources across the Communion, including consideration of the distribution of resources over the internet. The Report urged the Primates to develop a clear strategy to improve the quality of the theological education of both clergy and laity and to develop priorities and means for providing for the delivery of theological education, particularly where resources are limited. The Primates also recognised the need for the in-service training of bishops and for the need for them to be as well equipped theologically as possible in order to exercise their teaching office with integrity and credibility. In the context of the exuberant individualism of contemporary society the Primates recognized the responsibility for all bishops to be able to articulate the fundamentals of faith so as to maintain the Church in truth. A statement of the Primates in relation to fundamental doctrine is attached to this Report. (Appendix II - [ACNS2960]). The Primates resolved to pursue the re-developing of

theological education by appointing a small strategic planning group to continue this work and report back to the next Primates' Meeting. The Report may be downloaded from the Anglican Communion website.

11. Addressing Global issues:

(a) Archdeacon Taimalelagi Fagamalama Tuatagaloa-Matalavea, the Anglican Observer at the UN addressed the gathering, reviewing her work to date. She stressed the importance of the Global Anglican Congress on the Stewardship of Creation to be held in Johannesburg the week before the UN Summit, from 19 - 23 August 2002. She also drew attention to the need to observe and contribute to the International Decade for a Culture of Peace and Non Violence for the Children of the World (2001-2010). In order to serve the Communion effectively the Observer asked for the assistance with providing solid facts to allow her to deal effectively with any issues she is asked to bring before the UN and the Ambassadors.

(b) Christian Muslim Relations. The Rt Revd Michael Nazir-Ali, Bishop of Rochester, one of the three Bishop Presidents of the Network on Inter Faith Concerns for the Anglican Communion NIFCON (together with the Rt Revd Josiah Idowu-Fearon, representing Africa, and the Rt Revd Kenneth Fernando, retired Bishop of Colombo, representing Asia), addressed the Primates on the historical origins of Islam. Amongst other matters he made the point that there is no time in history in which Muslims have not had dealings with Christians; also there has been a long history of theological dialogue between Christians and Muslims. From the very beginning the Constitution of Medina gave Christians and Jews equal rights with Muslims in the State of Medina. Bishop Nazir-Ali suggested that this is the most original way there is of being an Islamic State.

Bishop Nazir-Ali also outlined a suggested agenda of key items for the future Christian/Islamic dialogue. His paper is available on the Anglican Communion website.

(c) The Most Revd Peter Akinola, the Primate of Nigeria, addressed the question of Shariah law in some states in Nigeria, which is threatening national integrity. In these states Christians are discriminated against. This has given rise to a concerted Christian opposition to the movement towards making all Nigeria a Muslim nation.

(d) The Archbishop of Canterbury reported on the Anglican Communion dialogue with the esteemed centre of Muslim learning in Cairo, al-Azhar al-Sharif. Dr Carey is seeking names of suitably qualified Anglican scholars for this dialogue. The next meeting is set for 11 September 2002. This initiative received the endorsement of the Primates. Dr Carey concluded his remarks by making a point about reciprocity: There are 1500 mosques in the United Kingdom, but in many parts of the world churches are burnt down, and freedom of worship is not allowed. Our hope is that Christians in Muslim countries will receive the hospitality which Christians seek to secure for Muslims in countries where they are in the minority.

12. HIV/AIDS. The Primate of Southern Africa, Archbishop Njongonkulu Ndungane reported on progress in planning the continuing response to HIV/AIDS for the Anglican Communion. The Archbishop introduced a power-point presentation by the Revd Canon Ted Karpf and the Revd

Colin Jones, which again reminded the Primates of the horrendous statistical dimensions of this pandemic, and of the human tragedy and havoc it is creating. Primates were concerned to learn that, after two decades in which the world community has been struggling to address the problem of HIV/AIDS, some governments are still in denial and are thus not acting decisively to initiate effective HIV/AIDS prevention and treatment programmes. In some countries the Church is experiencing difficulty in persuading governments that the situation is as seriously threatening to human survival and well being as it is. Archbishop Ndungane urged that, in addition to admitting its failure, it is clearly time for the Church to become more assertive in its response to this problem. The Church should be less prone to silence, less judgmental, less fearful, and more strategically committed to a global Anglican response to preventing the spread of HIV/AIDS and care for those affected by the disease. The Church should support and encourage joint effort between church agencies and governments to provide education programmes, and adequate care of those infected and living with it by ensuring access to counselling, treatment, essential pharmaceuticals, and appropriate medical assistance. A Primatial statement on this crisis is appended to this Report (Appendix III- [ACNS2961]). A Step by Step Guide to HIV/AIDS for the Anglican Communion can be found on the Communion website.

13. A report on the Inter Anglican Standing Commission on Ecumenical Relations (IASCER) was given by the Most Revd Drexel Gomez, Archbishop of the West Indies. IASCER reports regularly to the Primates of the Communion as it is a Commission mandated to oversee our ecumenical dialogues, and therefore deals with many issues of faith and order that touch upon the life of the Communion as a whole. In his report Archbishop Gomez reviewed the major international dialogues in which the Communion is currently engaged. These are with the Baptist World Alliance, the Lutheran World Federation, the Oriental Orthodox Churches, the Orthodox Churches and the Roman Catholic Church. He also pointed out some significant developments in national and regional ecumenical agreement in several countries around the world.
14. Archbishop Peter Carnley of Australia then presented a report on Roman Catholic relations, concentrating on the work of the new International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) which came out of the May 2000 Meeting of Roman Catholic and Anglican Bishops in Mississauga, Canada. The specific tasks of IARCCUM are: to oversee the preparation of a Joint Declaration of Agreement between the Anglican Communion and the Roman Catholic Church; to promote and monitor the reception of ARCIC agreements; and to develop strategies for translating the degree of spiritual communion reached between us into visible and practical outcomes. The Primates endorsed the work of this new Commission and a statement is appended (Appendix IV [ACNS2962]).
15. The Revd Canon David Hamid, the Anglican Communion's Director of Ecumenical Affairs and Studies, gave an update on the study of the Inter Anglican Theological and Doctrinal Commission (IATDC) on "the nature, basis and sustaining of communion in the Church with particular reference to the Anglican Communion". The IATDC has invited Primates, Bishops, Theological Colleges and interested individuals to respond to 4 key questions that will guide its study at this stage. The questions are available on the Anglican Communion website and responses are requested by 31 May 2002.

16. The Primates are grateful to the Dean and Chapter of Canterbury and to the staff of the International Study Centre who provided such a fitting venue for the meeting and whose hospitality and service to the participants has been most warm and accommodating. They thank also the Secretary General of the Anglican Consultative Council and the staff of the Communion and Lambeth Palace for their untiring support and efficient management.

17. The Primates thank God for the deepening unity that the meeting has experienced. We leave the meeting determined to wrestle together with challenging issues, and steadfastly affirm our commitment to work as one Communion to the glory of God and in service of his Kingdom.

Source: <http://www.aco.org/acns/news.cfm/2002/4/17/ACNS2959>

Statement of Anglican Primates on the Middle East

We, the Primates of the Anglican Communion representing 75,000,000 Anglican Christians in 164 countries of the world, gathered in Canterbury, have taken counsel following a message concerning the escalating conflict in Israel/Palestine which we received from the Anglican Bishop in Jerusalem the Right Reverend Riah H Abu El-Assal. This was delivered to us by the President Bishop of the Province of Jerusalem and the Middle East, the Most Reverend Iraj Mottahedeh.

We are deeply shocked and saddened by the spiralling violence which is creating more widows, orphaned children, mourning fathers and mothers, and which is intensifying hatred and bitterness on both sides of the conflict. We pledge our solidarity with all who have suffered loss of life, injury, and destruction of property in the area.

We denounce the shelling, suicide bomb attacks, and military incursions as both evil and futile. We see no way in which such acts can lead to peace with justice and security for the Holy Land and its peoples.

We urge the leaders of the Israeli Government and the Palestinian Authority to act without delay to break the spiral of retaliation on both sides of the conflict. Every death puts resolution, reconciliation and justice further off. In particular, we urge the Government of Israel to cease activities in the occupied territories that threaten the lives of so many innocent civilians and put the human rights of so many communities at risk. We also call for an end to suicide bombing and for a clear condemnation of the morality of such acts from leaders of all faiths in the Middle East.

We fully endorse The First Alexandria Declaration of the Religious Leaders of the Holy Land (21 January 2002) which declares that according to the Muslim, Christian and Jewish faith traditions, the killing of innocents in the name of God is a desecration of his Holy Name, and unite ourselves to the pledges and commitments of the religious leaders contained in the statement.

We call upon Anglicans and people of good will everywhere to unite in earnest prayer for an end to the violence and bloodshed.

We pledge our prayerful support to all Christian people, the Patriarchs and Heads of Churches and the leaders of other faiths in Jerusalem.

We commit ourselves and our Churches to support the efforts of all religious, national and international leaders who are seeking a just peace.

Canterbury
14 April 2002

Source: <http://www.aco.org/acns/news.cfm/2002/4/14/ACNS2955>

Statement of Anglican Primates on the Doctrine of God

Report of the Meeting of Primates of the Anglican Communion: Appendix II

In the light of current challenges to historic Christian doctrine from various quarters, and of the growing influence of different kinds of "post-modern" theory which question the very idea of universal and abiding truth, the Primates wish to reaffirm the commitment of the Anglican Communion to the truths of the fundamental teachings of the faith we have received from Holy Scripture and the Catholic Creeds.

1. Our God is a living God

We believe that God is real and active, creating and sustaining the universe by power and freedom, and communicating with us out of unlimited holy love so that we may share his joy. God is infinitely more than a thought in our minds or a set of values for human beings.

2. Our God is an incarnate God

We believe that God the eternal Son became human for our sake and that in the flesh and blood of Jesus of Nazareth God was uniquely present and active. All claims to knowledge of God must be brought to Christ to be tested. Through Christ alone we have access to the Father. We believe that Christ's Resurrection is the act of God in raising to life the whole identity and reality of Jesus. We believe that it is not simply a perception or interpretation based on the subjective experience of the apostles.

3. Our God is a triune God

We believe that by the gift of the Holy Spirit bestowed through the life, death and resurrection of Jesus Christ, we are able to share the eternal intimacy and delight which is the very life of God in the mutual love of three divine persons.

4. Our God is a faithful God

We believe that God is always as he shows himself to be in Jesus. In Holy Scripture we have a unique, trustworthy record of the acts and promises of God. No other final criteria for Christian teaching can supplant this witness to the self consistency of God through the ages.

5. Our God is a saving and serving God

We believe that God calls us into the Church and commissions us to proclaim and work in active hope for the dawning of God's kingdom in the world.

Source: <http://www.aco.org/acns/news.cfm/2002/4/17/ACNS2960>

Statement of Anglican Primates on HIV/AIDS

Report of the Meeting of Primates of the Anglican Communion:
Appendix III

We, the Primates of the Anglican Communion, gathered in Canterbury, have received a report from the Council of Anglican Provinces in Africa on the impact of HIV/AIDS on the African continent. The presentation was led by the Archbishop of Cape Town, the Most Revd Njongonkulu Ndungane, who was mandated by the Primates in March 2001 to co-ordinate a Communion-wide strategy to address this immense global crisis of human suffering.

The HIV/AIDS pandemic affects every region of the world. It is, however, the poor who are hit hardest. It is the poorer nations, already weakened by the burden of debt, who need our support the most. This problem is not localised in one area of the world. It is a problem of increasing seriousness across the Global South, in many countries of Asia and the Pacific, Africa and Latin America. However, we have given particular attention in our commitment to the continent of Africa because it is in African nations that women, men and children are living with and dying from HIV/AIDS in greatest numbers. It is in Africa that the disease's destructive effects on social, and economic growth and development are most deeply felt.

We are grateful to Archbishop Ndungane for the leadership he has accepted on our behalf and commend the other African Primates and Churches for the direction they have given us. Recognising his strategic position within South Africa and within the Council of Anglican Provinces of Africa, we are pleased to re-mandate the Archbishop of Cape Town to spearhead our policy development and global strategy.

We raise our voices to call for an end to silence about this disease – the silence of stigma, the silence of denial, the silence of fear. We confess that the Church herself has been complicit in this silence. When we have raised our voices in the past, it has been too often a voice of condemnation. We now wish to make it clear that HIV/AIDS is not a punishment from God. Our Christian faith compels us to accept that all persons, including those who are living with HIV/AIDS, are made in the image of God and are children of God.

Our concern over this crisis arises from our ministry as pastors of God's people. We are called to this ministry by our God, the God of love. As pastors we are called to walk with those who are affected by this disease, to offer support and compassion and bring the Christian message of love, forgiveness and hope to the world. We are inspired and guided by the example of our Lord Jesus Christ who ministered to all without fear or discrimination.

We also have a solemn duty to speak a word to the world of the scale of this crisis. We wish to encourage collective action with government and non-governmental organisations, development programmes, health and pharmaceutical agencies and with Christians and people of good will everywhere. We believe that such co-ordinated and joint action is the only way to address the enormity of this challenge, and express our regret that certain governments continue to criticise those who lead us in this prophetic witness.

We would remind both governments and pharmaceutical companies that it is a basic human right that all who require treatment have access to that treatment. We affirm, therefore, that safe and effective pharmaceutical treatment should be more widely available to alleviate suffering and extend life, and join our voice to the Secretary General of the United Nations in his plea that the profit motive not override the urgent humanitarian need for readily available and cheaper drugs.

We call upon our Churches to stand compassionately with those who are living with the disease, those who mourn and those who are dying. We encourage a realistic and Christian approach to funeral practices, so that families are not pauperised by bereavement.

We seek to guide and educate our people in prevention of the disease and encourage Christian teaching which is frank and factual about abstinence and faithfulness. We reaffirm the teaching of the Church on marriage and commend the value of this God-given sign of committed and covenantal love.

We are committed to develop a global response to the AIDS pandemic and encourage a sharing of financial resources through the Anglican Consultative Council to provide assistance to Churches seeking to develop strategies and programmes to address this crisis. We will also seek to facilitate access to international funds which will support such programmes.

We commend the six-fold response to AIDS which has been agreed by the All Africa Anglican AIDS Planning Framework to Churches beyond Africa in their strategic planning and policy development to confront this crisis and minister among all affected with this disease.

We believe that for this task Christians are sustained by the love of God the Father, the work and example of our Lord Jesus Christ and the grace of the Holy Spirit.

Canterbury
16 April 2002

Source: <http://www.aco.org/acns/news.cfm/2002/4/17/ACNS2961>

Statement of Anglican Primates on IARCCUM

Report of the Meeting of Primates of the Anglican Communion:
Appendix IV

Statement of Anglican Primates on the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM)

We, the Primates of the Anglican Communion, meeting in Canterbury from 10–17 April 2002, welcome the statement Communion in Mission and the accompanying action plan resulting from the international meeting of Roman Catholic and Anglican bishops in May 2000 in Mississauga, Canada. We are grateful for the initiative of the Archbishop of Canterbury and Cardinal Edward Cassidy which was instrumental in bringing about this milestone in Anglican-Roman Catholic relations.

We also welcome the establishment of the International Anglican-Roman Catholic Commission for Unity and Mission which will oversee the preparation of a Common Statement and which will take other steps to further growth towards unity in mission.

We encourage our Provinces and Churches to give their support to this new stage on the journey to full visible unity between the Roman Catholic Church and the Anglican Communion.

Source: <http://www.aco.org/acns/news.cfm/2002/4/17/ACNS2962>

13. 2003 – Brazil

Pastoral Letter from the Primates of the Anglican Communion

May 27, 2003

The Primates of the Anglican Communion send this pastoral letter to all bishops, clergy and people of our churches, with the desire that it be read or distributed at public worship on the Feast of Pentecost, 2003.

"I have called you friends." (John 15.15)

United in Common Prayer and Witness

To our sisters and brothers of the Anglican Communion: Greetings in the name of our Lord Jesus Christ and in the joy of the Holy Spirit.

We met as Primates of the Anglican Communion in Gramado, Southern Brazil from 19th to 26th May 2003, at the invitation of the Igreja Episcopal Anglicana do Brasil, to bring before God our common life as the Anglican Communion and to take counsel together on the life of our churches. Five Primates were unable to be with us, and we prayed especially for the Archbishop and people of the Hong Kong Sheng Kung Hui, facing the difficulties of the SARS situation.

We gathered first and foremost in a spirit of common prayer and worship, listening for the voice of God as revealed in the Holy Scriptures and manifested in the lives of our communities. We give thanks to God for what was shared among us - for the welcome of the Brazilian Church; for the music and worship led by local Christians; for the Bible studies led by the Archbishop of Canterbury, Rowan Williams; for the theological reflections by Dr Esther Mombo and Professor David Ford; and for the stories of witness and Christian discipleship from across the Anglican Communion.

In particular, we listened to stories of the growth of our churches in mission, of the creation of new dioceses and provinces and of the fruits of discipleship. They reflect the richness of our diversity across the globe, and the abundant resources of the Gospel to address all people in all situations.

We heard accounts of how many people, including faithful Anglicans have faced extreme situations of natural disaster, disease, the threat of terrorism, social unrest, war and its aftermath. We were moved by stories of Christian witness:

- in Sudan, where the Episcopal Church faces the huge challenge of helping to transform a culture of war to a culture of peace;
- in other African nations, such as Burundi and the Congo, where despite war, death and disease, the Anglican Church is courageously expanding its mission in circumstances of deprivation and hardship;
- in the Holy Land, where we are saddened by the unbroken chain of violence but encouraged by some recent signs of progress towards a resolution of the Israel-Palestine conflict;
- in Afghanistan and Iraq, where the humanitarian crisis is in many ways worse than before the recent conflicts, and where we see a need for greater United Nations involvement in repairing the damage;

- in some island states in the Pacific, where the Anglican Church is playing a peacemaking role in conditions of great political instability and corruption.

We thank God for the courage and wisdom that he has given in these situations, and affirm our solidarity with all who face alienation, persecution or injustice. We are mindful of those who live out their Christian faith as small minorities within their societies.

We give thanks for our life together in the Anglican Communion, for the way in which churches of the Communion support one another and, in particular, for the contribution which the Episcopal Church (USA) continues to give to many provinces across our Communion. We send our brotherly greetings to George and Eileen Carey, with thanksgiving for all they achieved in their ministry among us.

We rejoice in the fellowship we share with other churches and denominations, at the same time recognising that any true ecumenical endeavour has to be built on the mutual recognition and respect which we must accord each other as fellow members of the Body of Christ.

Our Work Together

We take to heart the words of Dr Esther Mombo, who urged us to "talk to each other rather than about each other". We welcomed our brother in Christ, Rowan Williams, to his first meeting with us as Archbishop of Canterbury. We listened to him as he shared some of the priorities for his ministry. As reflected in the agenda of our meeting, these are:

- Theological education, which is facing different kinds of crisis in all provinces;
- The continuing engagement of our churches with HIV/AIDS;
- The nature of communion itself and, in particular, how we might be drawn together and renewed in an Anglican Gathering.

Theological Education

It is our conviction that all Anglican Christians should be theologically alert and sensitive to the call of God. We should all be thoughtful and prayerful in reading and hearing the Holy Scriptures, both in the light of the past and with an awareness of present and future needs.

We discussed what basic standards of theological education should be provided for and expected from all members of the Church. All regions face major challenges in this area, particularly in the provision of resources in non-English speaking provinces, and we considered how these should be met.

We recognise that there is a distinctive Anglican approach to theological study. This is reflected not only in the way our worship and liturgical life express our belief, and in our attention to Scripture read in the light of tradition, but also in our respect for exploration and experiment.

Theological education in the Anglican Communion honours each local context and, at the same time, calls us together into communion and mutual accountability. Therefore, though we wish to develop

common standards of theological education worldwide, we value the uniqueness of the work of the Holy Spirit in each place.

Supportive of the Archbishop of Canterbury and, with him, convinced of this need, we affirm and encourage the work of the Anglican Communion Task Group on Theological Education.

HIV/AIDS

We pondered the impact of the HIV/AIDS pandemic on our lives and in our communities and provinces as we shared our experiences and sorrows. HIV tears at the very fabric of our nations and homes. We admitted that the "Body of Christ has AIDS".

Adhering to the teachings of the Church, we determined to engage more deeply in challenging cultures and traditions which stifle the humanity of women and deprive them of equal rights. We agreed that our greatest challenge is to nurture and equip our children to protect themselves from HIV, so that we can fulfill the vision of building a generation without AIDS.

AIDS is not a punishment from God, for God does not visit disease and death upon his people: it is rather an effect of fallen creation and our broken humanity. We were reminded at our meeting that Christ calls us into community as friends so that we might befriend others in his name. In that spirit, we resolved to build on what has already been achieved and to re-commit our efforts, prayers and support for all who are living with, and dying from, the effects of HIV/AIDS.

Our Shared Communion in Christ

As Primates, we believe that the 38 provinces and united churches in the Anglican Communion are irrevocably called into a special relationship of fellowship with one another. We thank God for our common inheritance of faith, worship and discipleship - an inheritance which has sustained our journey as one Christian family, and in which we have been united in our proclamation of the Gospel.

We recognise that all churches, and not just Anglicans, face challenges in applying the Gospel to their specific situations and societies. These challenges raise questions for our traditional teaching and understanding - questions which require of the Church a careful process of thought and discussion in order to discover a way forward that is true to our inheritance of faith in Christ and to our duty as Christians to care for all people.

Recalling the Virginia Report's exhortation that we should strive for "the highest degree of communion possible with tolerance for deeply held differences of conviction and practice" (Report of the Inter-Anglican Theological and Doctrinal Commission, 1997, chapter 1), we are committed as Primates:

- to the recognition that in each province there is a sincere desire to be faithful disciples of Christ and of God's Word, in seeking to understand how the Gospel is to be applied in our generation;
- to respect the integrity of each other's provinces and dioceses, acknowledging the responsibility of Christian leaders to attend to the pastoral needs of minorities in their care;

- to work and pray that the communion between our churches is sustained and deepened; and to seek from God "a right judgement in all things" (Collect of Pentecost).

Human Sexuality

We take seriously the duty laid upon us by the Lambeth Conference 1998 to monitor ongoing discussion of this matter and encourage continued study and reflection in the context of common prayer and worship. We are grateful to the Archbishop of the West Indies, Drexel Gomez, for taking forward our discussion on matters of sexuality by introducing the booklet "True Union in the Body?", which fruitfully illuminated our study. We are also grateful to Presiding Bishop Frank Griswold for drawing our attention to the Report of the Theology Committee of the House of Bishops of the Episcopal Church (USA) on this issue. We commend the study of both documents.

The question of public rites for the blessing of same sex unions is still a cause of potentially divisive controversy. The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites.

This is distinct from the duty of pastoral care that is laid upon all Christians to respond with love and understanding to people of all sexual orientations. As recognised in the booklet "True Union", it is necessary to maintain a breadth of private response to situations of individual pastoral care.

Anglican Gathering

We discussed the proposal for an Anglican Gathering of lay and ordained people, drawn from all parts of our Communion, which could be held in association with the next Lambeth Conference.

There would be significant financial costs, but we firmly believe that such an event would offer the Communion an important opportunity to renew its life, witness and mission together. The Archbishop of Cape Town, Njongonkulu Ndungane, has offered to welcome a Gathering and the Lambeth Conference in Cape Town, which has the facilities for such events. We encouraged the Archbishop of Canterbury to move ahead with planning for the Gathering in 2008. This would be an occasion for celebration, learning and the deepening of our communion.

Invitation to Prayer

Having been renewed in the fellowship of our meeting, we invite Anglicans everywhere to pray with us. In his Bible studies, the Archbishop of Canterbury spoke of the joy we have as friends of God in Christ. "Jesus' joy is given to us", he said, "so that we might become nourishing to one another, nurturing and feeding one another in the Body of Christ." It is this vision of the rich blessings to be found in the fellowship of Christ's Body that inspires us.

Give thanks to God for the vibrant life of the Brazilian Church; for the diversity of the Anglican Communion, with its 75 million Christians, witnessing in 164 countries in a thousand languages; and for the faithful and courageous witness of Anglicans as they seek to bring God's love into situations of hardship, danger and despair. Pray that, by the power of the Holy Spirit, the Anglican Communion may everywhere be a faithful witness to what God has done in Christ, and to the abundant fullness of life to which he calls us.

The fire of love which binds together the Father and the Son be shed abroad in our hearts by the ministry of the Holy Spirit, and renew us in our lives and in our discipleship; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always.

Source: <http://www.aco.org/acns/news.cfm/2003/5/27/ACNS3450>

14. 2003 - Lambeth

A Statement by the Primates of the Anglican Communion meeting in Lambeth Palace

The Primates of the Anglican Communion and the Moderators of the United Churches, meeting together at Lambeth Palace on the 15th and 16th October, 2003, wish to express our gratitude to the Archbishop of Canterbury, Dr Rowan Williams, for calling us together in response to recent events in the Diocese of New Westminster, Canada, and the Episcopal Church (USA), and welcoming us into his home so that we might take counsel together, and to seek to discern, in an atmosphere of common prayer and worship, the will and guidance of the Holy Spirit for the common life of the thirty-eight provinces which constitute our Communion.

At a time of tension, we have struggled at great cost with the issues before us, but have also been renewed and strengthened in our Communion with one another through our worship and study of the Bible. This has led us into a deeper commitment to work together, and we affirm our pride in the Anglican inheritance of faith and order and our firm desire to remain part of a Communion, where what we hold in common is much greater than that which divides us in proclaiming Good News to the world.

At this time we feel the profound pain and uncertainty shared by others about our Christian discipleship in the light of controversial decisions by the Diocese of New Westminster to authorise a Public Rite of Blessing for those in committed same sex relationships, and by the 74th General Convention of the Episcopal Church (USA) to confirm the election of a priest in a committed same sex relationship to the office and work of a Bishop.

These actions threaten the unity of our own Communion as well as our relationships with other parts of Christ's Church, our mission and witness, and our relations with other faiths, in a world already confused in areas of sexuality, morality and theology, and polarised Christian opinion.

As Primates of our Communion seeking to exercise the "enhanced responsibility" entrusted to us by successive Lambeth Conferences, we re-affirm our common understanding of the centrality and authority of Scripture in determining the basis of our faith. Whilst we acknowledge a legitimate diversity of interpretation that arises in the Church, this diversity does not mean that some of us take the authority of Scripture more lightly than others. Nevertheless, each province needs to be aware of the possible effects of its interpretation of Scripture on the life of other provinces in the Communion. We commit ourselves afresh to mutual respect whilst seeking from the Lord a correct discernment of how God's Word speaks to us in our contemporary world.

We also re-affirm the resolutions made by the bishops of the Anglican Communion gathered at the Lambeth Conference in 1998 on issues of human sexuality as having moral force and commanding the respect of the Communion as its present position on these issues. We commend the report of that Conference in its entirety to all members of the Anglican Communion, valuing especially its emphasis on the need "to listen to the experience of homosexual persons, and...to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ"; and its acknowledgement of the need for ongoing study on questions of human sexuality.

Therefore, as a body we deeply regret the actions of the Diocese of New Westminster and the Episcopal Church (USA) which appear to a number of provinces to have short-circuited that process,

and could be perceived to alter unilaterally the teaching of the Anglican Communion on this issue. They do not. Whilst we recognise the juridical autonomy of each province in our Communion, the mutual interdependence of the provinces means that none has authority unilaterally to substitute an alternative teaching as if it were the teaching of the entire Anglican Communion.

To this extent, therefore, we must make clear that recent actions in New Westminster and in the Episcopal Church (USA) do not express the mind of our Communion as a whole, and these decisions jeopardise our sacramental fellowship with each other. We have a particular concern for those who in all conscience feel bound to dissent from the teaching and practice of their province in such matters. Whilst we reaffirm the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own, we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates.

The Presiding Bishop of the Episcopal Church (USA) has explained to us the constitutional framework within which the election and confirmation of a new bishop in the Episcopal Church (USA) takes place. As Primates, it is not for us to pass judgement on the constitutional processes of another province. We recognise the sensitive balance between provincial autonomy and the expression of critical opinion by others on the internal actions of a province. Nevertheless, many Primates have pointed to the grave difficulties that this election has raised and will continue to raise. In most of our provinces the election of Canon Gene Robinson would not have been possible since his chosen lifestyle would give rise to a canonical impediment to his consecration as a bishop.

If his consecration proceeds, we recognise that we have reached a crucial and critical point in the life of the Anglican Communion and we have had to conclude that the future of the Communion itself will be put in jeopardy. In this case, the ministry of this one bishop will not be recognised by most of the Anglican world, and many provinces are likely to consider themselves to be out of Communion with the Episcopal Church (USA). This will tear the fabric of our Communion at its deepest level, and may lead to further division on this and further issues as provinces have to decide in consequence whether they can remain in communion with provinces that choose not to break communion with the Episcopal Church (USA).

Similar considerations apply to the situation pertaining in the Diocese of New Westminster.

We have noted that the Lambeth Conference 1998 requested the Archbishop of Canterbury to establish a commission to consider his own role in maintaining communion within and between provinces when grave difficulties arise. We ask him now to establish such a commission, but that its remit be extended to include urgent and deep theological and legal reflection on the way in which the dangers we have identified at this meeting will have to be addressed. We request that such a commission complete its work, at least in relation to the issues raised at this meeting, within twelve months.

We urge our provinces not to act precipitately on these wider questions, but take time to share in this process of reflection and to consider their own constitutional requirements as individual provinces face up to potential realignments.

Questions of the parity of our canon law, and the nature of the relationship between the laws of our provinces with one another have also been raised. We encourage the Network of Legal Advisers established by the Anglican Consultative Council, meeting in Hong Kong in 2002, to bring to completion the work which they have already begun on this question.

It is clear that recent controversies have opened debates within the life of our Communion which will not be resolved until there has been a lengthy process of prayer, reflection and substantial work in and alongside the Commission which we have recommended. We pray that God will equip our Communion to be equal to the task and challenges which lie before it.

"Now I appeal to the elders of your community, as a fellow elder and a witness to Christ's sufferings, and as one who has shared in the glory to be revealed: look after the flock of God whose shepherd you are." (1 Peter 5.1,2a)

Source: <http://www.aco.org/acns/news.cfm/2003/10/16/ACNS3633>

15. 2005 - Dromantine

The Anglican Communion Primates' Meeting Communique, February 2005

1. As Primates of the Anglican Communion and Moderators of the United Churches, we gathered at the Dromantine Retreat and Conference Centre, Newry, in Northern Ireland, between 20th and 25th February, 2005, at the invitation of the Archbishop of Canterbury, Dr Rowan Williams. Thirty-five of us were present at this meeting.¹ We are extremely grateful for the warmth of the welcome to Dromantine that we have received from members of the Roman Catholic Society of African Missions who run the Retreat Centre, and from the Church of Ireland, and especially the Primate of All Ireland, the Most Revd Robin Eames and Lady Eames, who have been our hosts.

2. Our meeting was held within the context of common prayer and worship, including Evensong at St Patrick's Cathedral, Armagh, when we were formally welcomed to the Church of Ireland. On the Monday and Tuesday mornings, we spent time in Bible Study, prayer and silent retreat, led by the Archbishop of Canterbury on the Lenten theme of the Three Temptations of Christ. He reminded us that it was our duty as Christian leaders to begin by listening to God, before going on to listen to one another. We thank God that our meeting has been characterised by generosity of spirit, and a readiness to respect one another's integrity, with Christian charity and abundant goodwill.

3. The meeting opened with reports from the Provinces most affected by the recent tsunami disaster in the Indian Ocean and the works of relief undertaken by Anglican churches. We offered prayers for the victims, and for the ongoing work of reconstruction and relief being undertaken across the entire rim of the Indian Ocean, particularly in the Province of South East Asia, East Africa, the Indian Ocean, and South India and in the Church of Ceylon.

4. The most pressing business facing the Primates' Meeting was consideration of the Windsor Report 2004, in which the Lambeth Commission on Communion² had offered its recommendations on the future life of the Anglican Communion in the light of developments in Anglican life in North America.³

5. We reflected for many hours on the recommendations of the Windsor Report; listening first to Archbishop Robin Eames, who introduced the work of the Lambeth Commission, which he had chaired, and then to Primus Bruce Cameron of the Scottish Episcopal Church, who took up the work that Archbishop Peter Kwong had begun with the Reception Reference Group.⁴ We considered a

¹ Absent from the meeting were the primate of Burundi, following a family bereavement, of Hong Kong, following health problems, and the Moderator of United Church of North India, because of unavoidable business.

² This Commission was established by the Archbishop of Canterbury at the request of the Primates at their meeting in Lambeth Palace in October 2003.

³ Namely, the authorisation of a Public Rite of Blessing for Same-sex Unions within a diocese of the Anglican Church of Canada in May 2003, and the Consecration of a Bishop in a committed same-sex relationship in the Episcopal Church (USA) in November later that year.

⁴ This group had been established by the Primates' Standing Committee on publication of the Windsor Report in October 2004 to receive and review responses and reactions to the Windsor Report from within the Anglican Communion and from our ecumenical partners.

careful analysis of the 322 responses which this group had received from around the Anglican Communion, and which offered a high measure of general support for the recommendations of the Windsor Report, despite some expressions of concern in relation to matters of detail.⁵

6. We then proceeded to our own reflections on these responses. There are a number of things which are quite clear. Many primates have been deeply alarmed that the standard of Christian teaching on matters of human sexuality expressed in the 1998 Lambeth Resolution 1.10, which should command respect as the position overwhelmingly adopted by the bishops of the Anglican Communion, has been seriously undermined by the recent developments in North America. At the same time, it is acknowledged that these developments within the Episcopal Church (USA) and the Anglican Church of Canada have proceeded entirely in accordance with their constitutional processes and requirements.⁶ We also wish to make it quite clear that in our discussion and assessment of the moral appropriateness of specific human behaviours, we continue unreservedly to be committed to the pastoral support and care of homosexual people. The victimisation or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us. We assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship.⁷

7. We welcome the general thrust of the Windsor Report as offering a way forward for the mutual life of our Communion, and commend the following conclusions for dealing with the differences of opinion which have opened up amongst us.

8. We believe that the Windsor Report offers in its Sections A & B an authentic description of the life of the Anglican Communion, and the principles by which its life is governed and sustained. While we believe that many elements of this account offer a picture of what is ideal, rather than what is currently actually experienced, we accept the description offered in Sections A & B of the Windsor Report as the way in which we would like to see the life of the Anglican Communion developed, as we respond in faithful discipleship to Christ. These sections speak of the central place Anglicans accord to the authority of scripture, and of "autonomy-in-communion" as the balanced exercise of the inter-dependence between the thirty-eight Provinces and their legitimate provincial autonomy. We therefore request all provinces to consider whether they are willing to be committed to the

⁵ The presentations by Archbishop Robin and Primus Bruce, together with the submissions to the Reception Reference Group may be found at www.aco.org/windsor2004/presentation.cfm [for the Eames presentation] and www.aco.org/commission/reception/report.cfm [for the Cameron presentation] and associated documents.

⁶ In the statement of October 2003, we wrote "The Presiding Bishop of the Episcopal Church (USA) has explained to us the constitutional framework within which the election and confirmation of a new bishop in the Episcopal Church (USA) takes place. As Primates, it is not for us to pass judgement on the constitutional processes of another province. We recognise the sensitive balance between provincial autonomy and the expression of critical opinion by others on the internal actions of a province."

⁷ See the Windsor Report, paragraph 146.

inter-dependent life of the Anglican Communion understood in the terms set out in these sections of the report.

9. We welcome the proposals in Section C for the future development of the Instruments of Unity,⁸ although we recognise that serious questions about the content of the proposal for an Anglican Covenant⁹ and the practicalities of its implementation mean that this is a longer term process. We were glad to be reminded of the extensive precedents for covenants that many Anglican churches have established with ecumenical partners, and that even within our Communion the Chicago/Lambeth Quadrilateral has already been effectively operating as a form of covenant that secures our basic commitment to scripture, the Nicene Creed, the two Sacraments of the Gospel and the Historic Episcopate. We therefore commend this proposal as a project that should be given further consideration in the Provinces of the Communion between now and the Lambeth Conference 2008. In addition, we ask the Archbishop of Canterbury to explore ways of implementing this.

10. We also have further questions concerning the development of the role of the Archbishop of Canterbury, and of a Council of Advice.¹⁰ While we welcome the ministry of the Archbishop of Canterbury as that of one who can speak to us as *primus inter pares* about the realities we face as a Communion, we are cautious of any development which would seem to imply the creation of an international jurisdiction which could override our proper provincial autonomy. We ask the Archbishop of Canterbury to explore ways of consulting further on these matters.

11. We accept the principle articulated in Section D of the Windsor Report concerning the universal nature of the ministry of a bishop within Anglican polity.¹¹ Although formidable practical problems would attend any formal process of wider consultation in the election and confirmation of bishops, we request that Provinces should themselves find an appropriate place for the proper consideration of the principle of inter-dependence in any process of election or confirmation.

12. We as a body continue to address the situations which have arisen in North America with the utmost seriousness. Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered.

13. We are persuaded however that in order for the recommendations of the Windsor Report to be properly addressed, time needs to be given to the Episcopal Church (USA) and to the Anglican Church of Canada for consideration of these recommendations according to their constitutional processes.

⁸ The Windsor Report, paragraphs 105-107.

⁹ The Windsor Report, paragraphs 113-120.

¹⁰ The Windsor Report, paragraphs 108 - 112.

¹¹ The Windsor Report, paragraphs 124 - 132.

14. Within the ambit of the issues discussed in the Windsor Report and in order to recognise the integrity of all parties, we request that the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference. During that same period we request that both churches respond through their relevant constitutional bodies to the questions specifically addressed to them in the Windsor Report as they consider their place within the Anglican Communion. (cf. paragraph 8)

15. In order to protect the integrity and legitimate needs of groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces, we recommend that the Archbishop of Canterbury appoint, as a matter of urgency, a panel of reference to supervise the adequacy of pastoral provisions made by any churches for such members in line with the recommendation in the Primates' Statement of October 2003.¹² Equally, during this period we commit ourselves neither to encourage nor to initiate cross-boundary interventions.

16. Notwithstanding the request of paragraph 14 of this communiqué, we encourage the Anglican Consultative Council to organise a hearing at its meeting in Nottingham, England, in June 2005 at which representatives of the Episcopal Church (USA) and the Anglican Church of Canada, invited for that specific purpose, may have an opportunity to set out the thinking behind the recent actions of their Provinces, in accordance with paragraph 141 of the Windsor Report.

17. In reaffirming the 1998 Lambeth Conference Resolution 1.10 as the present position of the Anglican Communion, we pledge ourselves afresh to that resolution in its entirety, and request the Anglican Consultative Council in June 2005 to take positive steps to initiate the listening and study process which has been the subject of resolutions not only at the Lambeth Conference in 1998, but in earlier Conferences as well.

18. In the meantime, we ask our fellow primates to use their best influence to persuade their brothers and sisters to exercise a moratorium on public Rites of Blessing for Same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage.

19. These strategies are intended to restore the full trust of our bonds of affection across the Communion.

20. In the second half of our meeting we addressed some issues of practical ministry which have been on our agenda now for the last couple of years. We received a report of the present situation in relation to the ministry of African churches in particular amongst people living with HIV/AIDS; the dying, the bereaved, and orphaned children. We noted that this serious challenge is faced by all of our churches. We now accept, however, that our concerns must be broadened to include those suffering from TB and malaria. We know that this year 3 million people will die of AIDS, 2 million of TB, and 1 million of malaria. We have also been called to support the General Secretary of the United Nations, Kofi Annan, and world leaders in developing effective strategies for achieving the Millennium Development Goals (MDGs) by 2015.¹³ In addition to the commitment to combat

¹² "& we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates."

¹³ These Millennium Development Goals may be found at www.developmentgoals.org

HIV/AIDS, TB and malaria, these MDGs include reducing absolute poverty by half and reducing hunger by half by 2015. In the longer term we must eradicate both. Other MDGs include lowering child mortality and improving maternal health, universal primary education, access to clear drinking water, and the building of sustainable development partnerships between rich and poor. Accordingly we call upon the people of God in all the Provinces of our Communion to encourage leaders of government to pursue these goals with vigour, and to pray for the strengthening of their resolve to achieve the MDGs by 2015.

21. Two whole sessions of our meeting were devoted to the important work of the discernment of theological truth and the development and improvement of theological education through the sharing of resources across the Communion. The Archbishop of Canterbury has identified this as a priority concern during the period of his leadership. The work of TEAC (Theological Education for the Anglican Communion) which was established at our meeting in Kanuga in 2001 was reviewed, including the four separate Target Groups which are now engaged with the development of specific education and training programmes for bishops; for priests and transitional deacons; for vocational deacons, catechists and licensed lay readers; and for the laity. In all this particular attention is being paid to the distinctively Anglican component in theological education. This mandate is of concern because some theological education across the Communion needs to take more account of Anglican history, formularies or spirituality. The discernment and definition of the 'Anglican Way' is being intentionally pursued by a dedicated Target Group. It is planned to hold a Consultation for theological educators later this year in Canterbury, and it is anticipated that this work will be a significant item of consideration at the Lambeth Conference in 2008.

22. Our common commitment to the pursuit of projects such as these, together with our recent very positive experience of close practical co-operation in response to the tsunami disaster, convince us of the enormous importance of our shared work together as Provinces of the Anglican Communion. Indeed, in the course of our meeting, we have become even more mindful of the indissoluble link between Christian unity and Christian mission, as this is expressed in Jesus' own prayer that his disciples should be one that the world may believe (John 17.21). Accordingly, we pray for the continuing blessing of God's unity and peace as we recommit ourselves to the mission of the Anglican Communion, which we share with the whole people of God, in the transformation of our troubled world.

"Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." (Romans 12.2)

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Corinthians 5.18)

Source: <http://www.aco.org/acns/news.cfm/2005/2/24/ACNS3948>

16. 2007 – Dar Es Salaam

Primates Meeting Communiqué, February 2007

1. We, the Primates and Moderators of the Anglican Communion, gathered for mutual consultation and prayer at Dar es Salaam between 15th and 19th February 2007 at the invitation of the Archbishop of Canterbury and as guests of the Primate of Tanzania, Archbishop Donald Leo Mtetemela. The meeting convened in an atmosphere of mutual graciousness as the Primates sought together to seek the will of God for the future life of the Communion. We are grateful for the warm hospitality and generosity of Archbishop Donald and his Church members, many of whom have worked hard to ensure that our visit has been pleasant and comfortable, including our travel to Zanzibar on the Sunday.

2. The Archbishop of Canterbury welcomed to our number fourteen new primates, and on the Wednesday before our meeting started, he led the new primates in an afternoon of discussion about their role. We give thanks for the ministry of those primates who have completed their term of office.

3. Over these days, we have also spent time in prayer and Bible Study, and reflected upon the wide range of mission and service undertaken across the Communion. While the tensions that we face as a Communion commanded our attention, the extensive discipleship of Anglicans across the world reminds us of our first task to respond to God's call in Christ. We are grateful for the sustaining prayer which has been offered across the Communion as we meet.

4. On Sunday 18th February, we travelled to the island of Zanzibar, where we joined a celebration of the Holy Eucharist at Christ Church Cathedral, built on the site of the old slave market. The Archbishop of Canterbury preached, and commemorated the 200th anniversary of the abolition of the slave trade in the United Kingdom, which had begun a process that led to the abolition of the slave market in Zanzibar ninety years later. At that service, the Archbishop of Canterbury admitted Mrs Hellen Wangusa as the new Anglican Observer at the United Nations. We warmly welcome Hellen to her post.

5. We welcomed the presence of the President of Zanzibar at lunch on Sunday, and the opportunity for the Archbishop of Canterbury to meet with the President of Tanzania in the course of the meeting.

The Millennium Development Goals

6. We were delighted to hear from Mrs Wangusa about her vision for her post of Anglican Observer at the United Nations. She also spoke to us about the World Millennium Development Goals, while Archbishop Ndungane also spoke to us as Chair of the Task Team on Poverty and Trade, and the forthcoming conference on Towards Effective Anglican Mission in South Africa next month. We were inspired and challenged by these presentations.

Theological Education in the Anglican Communion

7. We also heard a report from Presiding Bishop Gregory Venables and Mrs Clare Amos on the work

of the Primates' Working Party on Theological Education in the Anglican Communion. The group has

focused on developing “grids” which set out the appropriate educational and developmental targets which can be applied in the education of those in ministry in the life of the Church. We warmly commend the work which the group is doing, especially on the work which reminds us that the role of the bishop is to enable the theological education of the clergy and laity of the diocese. We also welcome the scheme that the group has developed for the distribution of basic theological texts to our theological colleges across the world, the preparations for the Anglican Way Consultation in Singapore in May this year, and the appointment of three Regional Associates to work with the group. The primates affirmed the work of the Group, and urged study and reception of its work in the life of the Communion.

The Hermeneutics Project

8. We agreed to proceed with a worldwide study of hermeneutics (the methods of interpreting scripture). The primates have joined the Joint Standing Committee in asking the Anglican Communion Office to develop options for carrying the study forward following the Lambeth Conference in 2008. A report will be presented to the Joint Standing Committee next year.

Following through the Windsor Report

9. Since the controversial events of 2003, we have faced the reality of increased tension in the life of the Anglican Communion – tension so deep that the fabric of our common life together has been torn. The Windsor Report of 2004 described the Communion as suffering from an “illness”. This “illness” arises from a breakdown in the trust and mutual recognition of one another as faithful disciples of Christ, which should be among the first fruits of our Communion in Christ with one another.

10. The Windsor Report identified two threats to our common life: first, certain developments in the life and ministry of the Episcopal Church and the Anglican Church of Canada which challenged the standard of teaching on human sexuality articulated in the 1998 Lambeth Resolution 1.10; and second, interventions in the life of those Provinces which arose as reactions to the urgent pastoral needs that certain primates perceived. The Windsor Report did not see a “moral equivalence” between these events, since the cross-boundary interventions arose from a deep concern for the welfare of Anglicans in the face of innovation. Nevertheless both innovation and intervention are central factors placing strains on our common life. The Windsor Report recognised this (TWR Section D) and invited the Instruments of Communion¹⁴ to call for a moratorium of such actions.¹⁵

11. What has been quite clear throughout this period is that the 1998 Lambeth Resolution 1.10 is the standard of teaching which is presupposed in the Windsor Report and from which the primates have worked. This restates the traditional teaching of the Christian Church that “in view of the teaching of Scripture, [the Conference] upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage”, and applies this to several areas which are discussed further below. The Primates have reaffirmed this teaching

¹⁴ Namely, the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting.

¹⁵ Cf The Windsor Report and the Statement of the Primates at Dromantine.

in all their recent meetings,¹⁶ and indicated how a change in the formal teaching of any one Province would indicate a departure from the standard upheld by the Communion as a whole.

12. At our last meeting in Dromantine, the primates called for certain actions to address the situation in our common life, and to address those challenges to the teaching of the Lambeth Resolution which had been raised by recent developments. Now in Dar es Salaam, we have had to give attention to the progress that has been made.

The Listening Process

13. The 1998 Lambeth Resolution 1.10, committed the Provinces “to listen to the experience of homosexual persons” and called “all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals”. The initiation of this process of listening was requested formally by the Primates at Dromantine and commissioned by ACC-13. We received a report from Canon Philip Groves, the Facilitator of the Listening Process, on the progress of his work. We wish to affirm this work in collating various research studies, statements and other material from the Provinces. We look forward to this material being made more fully available across the Communion for study and reflection, and to the preparation of material to assist the bishops at 2008 Lambeth Conference.

The Panel of Reference

14. We are grateful to the retired Primate of Australia, Archbishop Peter Carnley for being with us to update us on the work of the Archbishop of Canterbury’s Panel of Reference. This was established by the Archbishop in response to the request of the Primates at Dromantine “to supervise the adequacy of pastoral provisions made by any churches” for “groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces”.¹⁷ Archbishop Peter informed us of the careful work which this Panel undertakes on our behalf, although he pointed to the difficulty of the work with which it has been charged arising from the conflicted and polarised situations which the Panel must address on the basis of the slender resources which can be given to the work. We were grateful for his report, and for the work so far undertaken by the Panel.

The Anglican Covenant

15. Archbishop Drexel Gomez reported to us on the work of the Covenant Design Group. The Group met in Nassau last month, and has made substantial progress. We commend the Report of the Covenant Design Group for study and urge the Provinces to submit an initial response to the draft through the Anglican Communion Office by the end of 2007. In the meantime, we hope that the Anglican Communion Office will move in the near future to the publication of the minutes of the discussion that we have had, together with the minutes of the Joint Standing Committee’s discussion, so that some of the ideas and reflection that have already begun to emerge might assist and stimulate reflection throughout the Communion.

¹⁶ Gramado, May 2003; Lambeth, October 2003; Dromantine, February 2005.

¹⁷ Dromantine Statement, paragraph 15.

16. The proposal is that a revised draft will be discussed at the Lambeth Conference, so that the bishops may offer further reflections and contributions. Following a further round of consultation, a final text will be presented to ACC-14, and then, if adopted as definitive, offered to the Provinces for ratification. The covenant process will conclude when any definitive text is adopted or rejected finally through the synodical processes of the Provinces.

The Episcopal Church

17. At the heart of our tensions is the belief that The Episcopal Church¹⁸ has departed from the standard of teaching on human sexuality accepted by the Communion in the 1998 Lambeth Resolution 1.10 by consenting to the episcopal election of a candidate living in a committed same-sex relationship, and by permitting Rites of Blessing for same-sex unions. The episcopal ministry of a person living in a same-sex relationship is not acceptable to the majority of the Communion.

18. In 2005 the Primates asked The Episcopal Church to consider specific requests made by the Windsor Report.¹⁹ On the first day of our meeting, we were joined by the members of the Standing Committee of the Anglican Consultative Council as we considered the responses of the 75th General Convention. This is the first time that we have been joined by the Standing Committee at a Primates' Meeting, and we welcome and commend the spirit of closer co-operation between the Instruments of Communion.

19. We are grateful for the comprehensive and clear report commissioned by the Joint Standing Committee. We heard from the Presiding Bishop and three other bishops²⁰ representing different perspectives within The Episcopal Church. Each spoke passionately about their understanding of the problems which The Episcopal Church faces, and possible ways forward. Each of the four, in their

¹⁸ The Episcopal Church is the name adopted by the Church formerly known as The Episcopal Church (USA). The Province operates across a number of nations, and decided that it was more true to its international nature not to use the designation USA. It should not be confused with those other Provinces and Churches of the Anglican Communion which share the name "Episcopal Church".

¹⁹ (1) the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences which followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion

(2) the Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges. (TWR §134)

(3) we call for a moratorium on all such public Rites, and recommend that bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation. (TWR §144)

A fourth request (TWR §135) was discharged by the presentation of The Episcopal Church made at ACC-13 in Nottingham, UK, in 2005.

²⁰ Bishop Robert Duncan, Bishop of Pittsburgh and Moderator of the Network of Anglican Communion Dioceses and Parishes; Bishop Christopher Epting, Deputy for Ecumenical Affairs in The Episcopal Church; Bishop Bruce McPherson, Bishop of Western Louisiana, President of the Presiding Bishop's Council of Advice, and a member of the "Camp Allen" bishops.

own way, looked to the Primates to assist The Episcopal Church. We are grateful to the Archbishop of Canterbury for enabling us on this occasion to hear directly this range of views.

20. We believe several factors must be faced together. First, the Episcopal Church has taken seriously the recommendations of the Windsor Report, and we express our gratitude for the consideration by the 75th General Convention.

21. However, secondly, we believe that there remains a lack of clarity about the stance of The Episcopal Church, especially its position on the authorisation of Rites of Blessing for persons living in same-sex unions. There appears to us to be an inconsistency between the position of General Convention and local pastoral provision. We recognise that the General Convention made no explicit resolution about such Rites and in fact declined to pursue resolutions which, if passed, could have led to the development and authorisation of them. However, we understand that local pastoral provision is made in some places for such blessings. It is the ambiguous stance of The Episcopal Church which causes concern among us.

22. The standard of teaching stated in Resolution 1.10 of the Lambeth Conference 1998 asserted that the Conference “cannot advise the legitimising or blessing of same sex unions”. The primates stated in their pastoral letter of May 2003,

“The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites.”.

23. Further, some of us believe that Resolution B033 of the 75th General Convention²¹ does not in fact give the assurances requested in the Windsor Report.

24. The response of The Episcopal Church to the requests made at Dromantine has not persuaded this meeting that we are yet in a position to recognise that The Episcopal Church has mended its broken relationships.

25. It is also clear that a significant number of bishops, clergy and lay people in The Episcopal Church are committed to the proposals of the Windsor Report and the standard of teaching presupposed in it (cf paragraph 11). These faithful people feel great pain at what they perceive to be the failure of The Episcopal Church to adopt the Windsor proposals in full. They desire to find a way to remain in faithful fellowship with the Anglican Communion. They believe that they should have the liberty to practice and live by that expression of Anglican faith which they believe to be true. We are deeply concerned that so great has been the estrangement between some of the faithful and The Episcopal Church that this has led to recrimination, hostility and even to disputes in the civil courts.

26. The interventions by some of our number and by bishops of some Provinces, against the explicit recommendations of the Windsor Report, however well-intentioned, have exacerbated this situation. Furthermore, those Primates who have undertaken interventions do not feel that it is right to end those interventions until it becomes clear that sufficient provision has been made for the life of those persons.

²¹ Set out and discussed in the Report of the Communion Sub-Group presented at the Meeting.

27. A further complication is that a number of dioceses or their bishops have indicated, for a variety of reasons, that they are unable in conscience to accept the primacy of the Presiding Bishop in The Episcopal Church, and have requested the Archbishop of Canterbury and the Primates to consider making provision for some sort of alternative primatial ministry. At the same time we recognise that the Presiding Bishop has been duly elected in accordance with the Constitution and Canons of The Episcopal Church, which must be respected.

28. These pastoral needs, together with the requests from those making presentations to this meeting, have moved us to consider how the primates might contribute to healing and reconciliation within The Episcopal Church and more broadly. We believe that it would be a tragedy if The Episcopal Church was to fracture, and we are committed to doing what we can to preserve and uphold its life. While we may support such processes, such change and development which is required must be generated within its own life.

The Future

29. We believe that the establishment of a Covenant for the Churches of the Anglican Communion in the longer term may lead to the trust required to re-establish our interdependent life. By making explicit what Anglicans mean by the “bonds of affection” and securing the commitment of each Province to those bonds, the structures of our common life can be articulated and enhanced.

30. However, an interim response is required in the period until the Covenant is secured. For there to be healing in the life of the Communion in the interim, it seems that the recommendations of the Windsor Report, as interpreted by the Primates’ Statement at Dromantine, are the most clear and comprehensive principles on which our common life may be re-established.

31. Three urgent needs exist. First, those of us who have lost trust in The Episcopal Church need to be re-assured that there is a genuine readiness in The Episcopal Church to embrace fully the recommendations of the Windsor Report.

32. Second, those of us who have intervened in other jurisdictions believe that we cannot abandon those who have appealed to us for pastoral care in situations in which they find themselves at odds with the normal jurisdiction. For interventions to cease, what is required in their view is a robust scheme of pastoral oversight to provide individuals and congregations alienated from The Episcopal Church with adequate space to flourish within the life of that church in the period leading up to the conclusion of the Covenant Process.

33. Third, the Presiding Bishop has reminded us that in The Episcopal Church there are those who have lost trust in the Primates and bishops of certain of our Provinces because they fear that they are all too ready to undermine or subvert the polity of The Episcopal Church. In their view, there is an urgent need to embrace the recommendations of the Windsor Report and to bring an end to all interventions.

34. Those who have intervened believe it would be inappropriate to bring an end to interventions until there is change in The Episcopal Church. Many in the House of Bishops are unlikely to commit themselves to further requests for clarity from the Primates unless they believe that actions that they perceive to undermine the polity of The Episcopal Church will be brought to an end. Through

our discussions, the primates have become convinced that pastoral strategies are required to address these three urgent needs simultaneously.

35. Our discussions have drawn us into a much more detailed response than we would have thought necessary at the beginning of our meeting. But such is the imperative laid on us to seek reconciliation in the Church of Christ, that we have been emboldened to offer a number of recommendations. We have set these out in a Schedule to this statement. We offer them to the wider Communion, and in particular to the House of Bishops of The Episcopal Church in the hope that they will enable us to find a way forward together for the period leading up to the conclusion of the Covenant Process. We also hope that the provisions of this pastoral scheme will mean that no further interventions will be necessary since bishops within The Episcopal Church will themselves provide the extended episcopal ministry required.

Wider Application

36. The primates recognise that such pastoral needs as those considered here are not limited to The Episcopal Church alone. Nor do such pastoral needs arise only in relation to issues of human sexuality. The primates believe that until a covenant for the Anglican Communion is secured, it may be appropriate for the Instruments of Communion to request the use of this or a similar scheme in other contexts should urgent pastoral needs arise.

Conclusion

37. Throughout this meeting, the primates have worked and prayed for the healing and unity of the Anglican Communion. We also pray that the Anglican Communion may be renewed in its discipleship and mission in proclaiming the Gospel. We recognise that we have been wrestling with demanding and difficult issues and we commend the results of our deliberations to the prayers of the people. We do not underestimate the difficulties and heart-searching that our proposals will cause, but we believe that commitment to the ways forward which we propose can bring healing and reconciliation across the Communion.

Schedule

The Key Recommendations of the Primates

Foundations

The Primates recognise the urgency of the current situation and therefore emphasise the need to:

- affirm the Windsor Report (TWR) and the standard of teaching commanding respect across the Communion (most recently expressed in Resolution 1.10 of the 1998 Lambeth Conference);
- set in place a Covenant for the Anglican Communion;
- encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion;
- respect the proper constitutional autonomy of all of the Churches of the Anglican Communion, while upholding the interdependent life and mutual responsibility of the Churches, and the responsibility of each to the Communion as a whole;
- respond pastorally and provide for those groups alienated by recent developments in the Episcopal Church.

In order to address these foundations and apply them in the difficult situation which arises at present in The Episcopal Church, we recommend the following actions. The scheme proposed and the undertakings requested are intended to have force until the conclusion of the Covenant Process and a definitive statement of the position of The Episcopal Church with respect to the Covenant and its place within the life of the Communion, when some new provision may be required.

A Pastoral Council

- The Primates will establish a Pastoral Council to act on behalf of the Primates in consultation with The Episcopal Church. This Council shall consist of up to five members: two nominated by the Primates, two by the Presiding Bishop, and a Primate of a Province of the Anglican Communion nominated by the Archbishop of Canterbury to chair the Council.
- The Council will work in co-operation with The Episcopal Church, the Presiding Bishop and the leadership of the bishops participating in the scheme proposed below to
 - negotiate the necessary structures for pastoral care which would meet the requests of the Windsor Report (TWR, §147–155) and the Primates' requests in the Lambeth Statement of October 2003;²²

²² Whilst we reaffirm the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own, we call on the provinces concerned to make adequate provision for episcopal oversight of dissenting minorities within their own area of pastoral care in consultation with the Archbishop of Canterbury on behalf of the Primates (Lambeth, October 2003)

- authorise protocols for the functioning of such a scheme, including the criteria for participation of bishops, dioceses and congregations in the scheme;
- assure the effectiveness of the structures for pastoral care;
- liaise with those other primates of the Anglican Communion who currently have care of parishes to seek a secure way forward for those parishes within the scheme;
- facilitate and encourage healing and reconciliation within The Episcopal Church, between The Episcopal Church and congregations alienated from it, and between The Episcopal Church and the rest of the Anglican Communion (TWR, §156);
- advise the Presiding Bishop and the Instruments of Communion;
- monitor the response of The Episcopal Church to the Windsor Report;
- consider whether any of the courses of action contemplated by the Windsor Report §157 should be applied to the life of The Episcopal Church or its bishops, and, if appropriate, to recommend such action to The Episcopal Church and its institutions and to the Instruments of Communion;
- take whatever reasonable action is needed to give effect to this scheme
- and report to the Primates.

A Pastoral Scheme

- We recognise that there are individuals, congregations and clergy, who in the current situation, feel unable to accept the direct ministry of their bishop or of the Presiding Bishop, and some of whom have sought the oversight of other jurisdictions.
- We have received representations from a number of bishops of The Episcopal Church who have expressed a commitment to a number of principles set out in two recent letters.²³ We recognise that these bishops are taking those actions which they believe necessary to sustain full communion with the Anglican Communion.
- We acknowledge and welcome the initiative of the Presiding Bishop to consent to appoint a Primatial Vicar.

On this basis, the Primates recommend that structures for pastoral care be established in conjunction with the Pastoral Council, to enable such individuals, congregations and clergy to exercise their ministries and congregational life within The Episcopal Church, and that

²³ Namely, a letter of 22nd September 2006 to the Archbishop of Canterbury and a further letter of 11th 2007 to the Primates setting out a number of commitments and proposals. These commitments and principles are colloquially known as “the Camp Allen principles”. (see Appendix One)

- the Pastoral Council and the Presiding Bishop invite the bishops expressing a commitment to “the Camp Allen principles”,²⁴ or as otherwise determined by the Pastoral Council, to participate in the pastoral scheme ;
- in consultation with the Council and with the consent of the Presiding Bishop, those bishops who are part of the scheme will nominate a Primatial Vicar, who shall be responsible to the Council;
- the Presiding Bishop in consultation with the Pastoral Council will delegate specific powers and duties to the Primatial Vicar.

Once this scheme of pastoral care is recognised to be fully operational, the Primates undertake to end all interventions. Congregations or parishes in current arrangements will negotiate their place within the structures of pastoral oversight set out above.

We believe that such a scheme is robust enough to function and provide sufficient space for those who are unable to accept the direct ministry of their bishop or the Presiding Bishop to have a secure place within The Episcopal Church and the Anglican Communion until such time as the Covenant Process is complete. At that time, other provisions may become necessary.

Although there are particular difficulties associated with AMiA and CANA, the Pastoral Council should negotiate with them and the Primates currently ministering to them to find a place for them within these provisions. We believe that with goodwill this may be possible.

On Clarifying the Response to Windsor

The Primates recognise the seriousness with which The Episcopal Church addressed the requests of the Windsor Report put to it by the Primates at their Dromantine Meeting. They value and accept the apology and the request for forgiveness made.²⁵ While they appreciate the actions of the 75th General Convention which offer some affirmation of the Windsor Report and its recommendations, they deeply regret a lack of clarity about certain of those responses.

In particular, the Primates request, through the Presiding Bishop, that the House of Bishops of The Episcopal Church

1. make an unequivocal common covenant that the bishops will not authorise any Rite of Blessing for same-sex unions in their dioceses or through General Convention (cf TWR, §143, 144); and

²⁴ As set out in Appendix One.

²⁵ Resolved, That the 75th General Convention of The Episcopal Church, mindful of “the repentance, forgiveness, and reconciliation enjoined on us by Christ” (Windsor Report, paragraph 134), express its regret for straining the bonds of affection in the events surrounding the General Convention of 2003 and the consequences which followed; offer its sincerest apology to those within our Anglican Communion who are offended by our failure to accord sufficient importance to the impact of our actions on our church and other parts of the Communion; and ask forgiveness as we seek to live into deeper levels of communion one with another. The Communion Sub-Group added the comment: “These words were not lightly offered, and should not be lightly received.”

2. confirm that the passing of Resolution B033 of the 75th General Convention means that a candidate for episcopal orders living in a same-sex union shall not receive the necessary consent (cf TWR, §134);

unless some new consensus on these matters emerges across the Communion (cf TWR, §134).

The Primates request that the answer of the House of Bishops is conveyed to the Primates by the Presiding Bishop by 30th September 2007.

If the reassurances requested of the House of Bishops cannot in good conscience be given, the relationship between The Episcopal Church and the Anglican Communion as a whole remains damaged at best, and this has consequences for the full participation of the Church in the life of the Communion.

On property disputes

The Primates urge the representatives of The Episcopal Church and of those congregations in property disputes with it to suspend all actions in law arising in this situation. We also urge both parties to give assurances that no steps will be taken to alienate property from The Episcopal Church without its consent or to deny the use of that property to those congregations.

Appendix One

“The Camp Allen Principles”

The commitments expressed in the letter of 22nd September 2006 were:

- an acceptance of Lambeth 1998 Res. I.10 as expressing, on its given topic, the mind of the Communion to which we subject our own teaching and discipline;
- an acceptance of the Windsor Report, as interpreted by the Primates at Dromantine, as outlining the Communion’s “way forward” for our own church’s reconciliation and witness within the Communion;
- a personal acceptance by each of us of the particular recommendations made by the Windsor Report to ECUSA, and a pledge to comply with them;
- a clear sense that General Convention 2006 did not adequately respond to the requests made of ECUSA by the Communion through the Windsor Report;
- a clear belief that we faithfully represent ECUSA in accordance with this church’s Constitution and Canons, as properly interpreted by the Scripture and our historic faith and discipline;
- a desire to provide a common witness through which faithful Anglican Episcopalians committed to our Communion life might join together for the renewal of our church and the furtherance of the mission of Christ Jesus.

The principles expressed in the letter of 11th January 2007 were:

1. It is our hope that you will explicitly recognize that we are in full communion with you in order to maintain the integrity of our ministries within our dioceses and the larger Church.
2. We are prepared, among other things, to work with the Primates and with others in our American context to make provision for the varying needs of individuals, congregations, dioceses and clergy to continue to exercise their ministries as the Covenant process unfolds. This includes the needs of those seeking primatial ministry from outside the United States, those dioceses and parishes unable to accept the ordination of women, and congregations which sense they can no longer be inside the Episcopal Church.
3. We are prepared to offer oversight, with the agreement of the local bishop, of congregations in dioceses whose bishops are not fully supportive of Communion teaching and discipline.
4. We are prepared to offer oversight to congregations who are currently under foreign jurisdictions in consultation with the bishops and Primates involved.
5. Finally, we respectfully request that the Primates address the issue of congregations within our dioceses seeking oversight in foreign jurisdictions. We are Communion-committed bishops and find the option of turning to foreign oversight presents anomalies which weaken our own diocesan families and places strains on the Communion as a whole.

Source: <http://www.aco.org/acns/news.cfm/2007/2/19/ACNS4253>

17. 2009 - Alexandria

Deeper Communion; Gracious Restraint

A Letter from Alexandria to the Churches of the Anglican Communion

1. At the invitation of the Archbishop of Canterbury, as the Primates and Moderators of the Churches of the Anglican Communion¹, we gathered for prayer and consultation in the ancient city of Alexandria, with the Most Revd Mouneer Anis, President Bishop of the Church of Jerusalem and the Middle East, as our host. We prayed, worshipped God, and studied the Scriptures together, seeking to be faithful to the call of God in Christ, and to discern the leading of the Holy Spirit. There was a common desire to speak honestly about our situation.

2. Since we were meeting in Alexandria, we were conscious of the historical, cultural, ecumenical and inter-faith contexts of our meeting. This was reinforced during our visit to the Bibliotheca Alexandrina. We met with the State Governor of Alexandria, General Adel Labib; we were received warmly by His Holiness Pope Shenouda III, Patriarch of Alexandria, and Head of the Coptic Orthodox Church. He spoke to us powerfully of the vocation and calling of a bishop to witness to the Gospel of Christ. We were also conscious that we were meeting in a country which is majority Muslim, but in which there is a strong Christian heritage and presence. We were able to celebrate the heritage of faith received from SS Mark, Clement, Anthony, Athanasius, and the desert fathers and mothers. Meeting in Egypt, a country which is the home of Al Azhar Al Sharif, one of the historic intellectual centres of the Muslim world, we were also very conscious of the importance of constructive engagement between Christians and Muslims in many Provinces of the Anglican Communion. We draw attention to the significant recent initiatives² undertaken by the Archbishop of Canterbury and by the Diocese of Egypt with North Africa and the Horn of Africa.

3. In the course of our visit, we valued participating in the life of the local diocese, the dedication of St Mark's Pro-Cathedral in Alexandria, the Installation of the new dean, the Very Revd Samy Fawsy Shehata, and the ongoing life of the Alexandria School of Theology. We commend the witness and work of the Diocese of Egypt. At the Service of Dedication on Sunday, 1st February, the Archbishop of Canterbury

¹ Four of our number were not present to be with us: The Moderators of the Churches of North India, South India and Pakistan, and the Presiding Bishop of the Philippines were not able to be present at this meeting.

- ² A meeting with Sheikh Mohamed Sayed Tantawi, Sheikh Al Azhar, on January 31 2009, at which the Archbishop and the Sheikh reaffirmed the agreement for dialogue between the Anglican Communion and Al Azhar that was initially signed in January 2002.
- The Archbishop's letter of 15 July 2008 entitled '*A Common Word for the Common Good*', sent in response to *A Common Word* (the letter sent by 138 Muslim scholars in October 2007). The Archbishop has also sponsored two international gatherings, in June and October 2008, to help take forward a constructive response to *A Common Word*. Bishop David Hamid (Suffragan Bishop in Europe) has been appointed by the Archbishop to take forward engagement on his behalf with this and other Muslim-led initiatives such as that being developed by the King of Saudi Arabia.
- The 'Building Bridges' programme, in which, since the original meeting in January 2002, a group of Christian and Muslim scholars have met together on an annual basis to discuss significant theological issues of interest to both faiths.
- A meeting in Libya in late January 2009 in which the Archbishop met with Dr Mohammad Sharif, the Secretary General of the World Islamic Call Society (WICS), and they agreed, in principle, to establish a mechanism for ongoing dialogue and collaboration. While in Libya, on 29 January at the WICS University Campus in Tripoli, Libya the Archbishop gave a lecture '*How does God reveal himself? A Christian*

perspective.' (www.archbishopofcanterbury.org/2150) This was the third in a series of lectures given by the Archbishop about Christianity in Muslim seats of learning. Previous lectures were given at Al Azhar, and Islamabad, Pakistan.

preached and reminded us to see Christ in one another, recognising that Christ alone is the foundation of our building and our work, the one who prays in and through us.

4. We were moved while we listened to some of our members speaking first hand of the situation in Zimbabwe, of the oppressive partisanship of the former Bishop of Harare, Nolbert Kunonga, and of the violence and persecution exercised against the Anglicans of Zimbabwe. We adopted a statement on Zimbabwe which has been released separately. We also heard from the Primate of the Sudan about the violence experienced by the people of Sudan and urgent needs of that nation. We append a statement on Sudan which we have adopted and to which we urgently draw attention. The Primate of Jerusalem and the Middle East also drew our attention to the ongoing crisis in Gaza. We append a statement on this tragic situation.

5. As we met, we shared a common concern for the Anglican Communion and a strong desire to see our Christian World Communion flourish and remain united. At the beginning of the meeting, the Archbishop of Canterbury invited five of us to speak about how the current situation in the Communion affected mission in our own contexts. We were able to talk honestly and openly about our experiences and perceptions. We were reminded powerfully of the sense of alienation and pain felt in many parts of the Communion, as many are tested by difficult theological tensions. Nevertheless, there was a discernable mood of graciousness among us in our engagements: a mood which assisted and sustained our conversation.

6. Successive Lambeth Conferences have urged the primates to assume an enhanced responsibility for the life of the Communion³, but we are aware that the role of the Primates' Meeting has occasioned some debate. The role of primate arises from the position he or she holds as the senior bishop in each Province. As such we believe that when the Archbishop of Canterbury calls us together "for leisurely thought, prayer and deep consultation"⁴, it is intended that we act as "the channels through which the voice of the member churches [are] heard, and real interchange of heart [can] take place"⁵.

7. We have the responsibility each to speak to the other primates on behalf of the views and understandings held in our own Provinces. We are called to mutual accountability and to bear faithful witness to what is held dear in the life of our Provinces and to the inheritance of faith as our Church has received it. Together we share responsibility with the other Instruments of Communion for discerning what is best for the well-being of our Communion. We are conscious that the attitudes and deliberations of the primates have sometimes inadvertently given rise to disappointment and even disillusion. We acknowledge that we still struggle to get the balance right in our deliberations and ask for the prayers of our people in seeking the assistance of the Holy Spirit to support and direct us in discharging our responsibilities before God.

8. One of the chief matters addressed was the continuing deep differences and disrupted relationships in the Anglican Communion. We acknowledge the difficult

³ Lambeth 1998, Resolution III.6: "encouragement be given to a developing collegial role for the Primates' Meeting under the presidency of the Archbishop of Canterbury, so that the Primates' Meeting is able to exercise an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters" See also Lambeth 1978, Resolutions 11 and 12 and Lambeth 1988, Resolution 18.

⁴ cf The Address of Archbishop Donald Coggan to the Lambeth Conference, 1978

⁵ *ibid*

nature of these tensions, which evoke deep feelings and responses, but we were grateful that, by God's grace, we were able to discuss and debate these issues in a spirit of open and respectful dialogue. There has been honest exchange and mutual challenge at a new and deeper level.

9. The Archbishop of Canterbury shared with us the Report of the Windsor Continuation Group. We wish to express our thanks to the members of the group and those who supported its work for the careful and patient analysis that they have offered to us. The matters discussed are not solely issues of church politics; we are considering the spiritual health and well-being of our communion. It is therefore a conversation about our own lives and ministry. This issue touches us all, because we are each burdened and diminished by each other's failings and pain.

10. Our honest engagement revealed the complexity of the situation. Matters are not as clear-cut as some portray. The soul of our Communion has been stretched and threatened by the continuation of our damaged and fractured relationships, even though we believe that God continues to call us into a Communion founded not on our will, but on the action of God in Christ Jesus. We have experienced God drawing us more deeply into that honest engagement and listening which both require and engender trust, and which must continue and intensify if we are to move forward under God. We must find a deeper understanding of the basis of the bonds, both divine and human, which sustain ecclesial fellowship.

11. The Windsor Continuation Group Report asks whether the Anglican Communion suffers from an "ecclesial deficit."⁶ In other words, do we have the necessary theological, structural and cultural foundations to sustain the life of the Communion? We need "to move to communion with autonomy and accountability"⁷; to develop the capacity to address divisive issues in a timely and effective way, and to learn "the responsibilities and obligations of interdependence"⁸. We affirm the recommendation of the Windsor Continuation Group that work will need to be done to develop the Instruments of Communion and the Anglican Covenant. With the Windsor Continuation Group, we encourage the Archbishop of Canterbury, the Anglican Consultative Council and the Anglican Communion Office to proceed with this work. We affirm the decision to establish the Inter-Anglican Standing Commission for Unity, Faith and Order. We recognise the need for the Primates' Meeting to be engaged at every stage with all these developments.

12. There are continuing deep differences especially over the issues of the election of bishops in same-gender unions, Rites of Blessing for same-sex unions, and on cross-border interventions. The moratoria, requested by the Windsor Report and reaffirmed by the majority of bishops at the Lambeth Conference, were much discussed. If a way forward is to be found and mutual trust to be re-established, it is imperative that further aggravation and acts which cause offence, misunderstanding or hostility cease. While we are aware of the depth of conscientious conviction involved, the position of the Communion defined by the Lambeth 1998 Resolution 1.10 in its entirety remains, and gracious restraint on all three fronts is urgently needed to open the way for transforming conversation.

⁶ WCGR (Windsor Continuation Group Report), Section D(i)

⁷ WCGR, paragraphs 2, 54

⁸ Ref WCGR, paragraph 57, cf. The Lambeth Commentary by the Covenant Design Group, Question 13, page 12.

13. This conversation will include continuing the Listening Process⁹, and the “Bible in the Church” Project. It is urgent that we as primates, with the rest of the Communion, directly study the scriptures and explore the subject of human sexuality together in order to help us find a common understanding.

14. The Windsor Continuation Group Report examines in Section H the question of parallel jurisdictions, particularly as raised by the Common Cause Partnership, a coalition of seven different organisations¹⁰ which have significantly differing relationships with the Anglican Communion. The Report identifies some of the difficulties in recognising the coalition among the Provinces of the Anglican Communion. Significant concerns were raised in the conversation about the possibility of parallel jurisdictions. There is no consensus among us about how this new entity should be regarded, but we are unanimous in supporting the recommendation in paragraph 101 of the Windsor Continuation Group Report¹¹. Therefore, we request the Archbishop of Canterbury to initiate a professionally mediated conversation which engages all parties at the earliest opportunity. We commit ourselves to support these processes and to participate as appropriate. We earnestly desire reconciliation with these dear sisters and brothers for whom we understand membership of the Anglican Communion is profoundly important. We recognise that these processes cannot be rushed, but neither should they be postponed.

15. The Archbishop of Canterbury reported to us on the development of a scheme for a Pastoral Council, consistent with the proposal of the Windsor Continuation Group, and the Pastoral Visitors, whom he is appointing as a starting point for this idea, in line with the opinions expressed at the Lambeth Conference. The intention is that the Pastoral Visitors will be commissioned by him to conduct personal and face to face conversations in order to assist in the clearest discernment of the ways forward in any given situation of tension. We affirm the Archbishop of Canterbury in this initiative.

16. We received a report on progress in the development of the Covenant. We believe the securing of the covenant to be a vital element in strengthening the life of

⁹ The Listening Process itself has many levels - to enable a more profound listening to God and to one another, as well as listening to the experience of gay and lesbian persons, which is among the commitments of Lambeth 1998 Resolution 1.10. It will also require a listening to those with different experiences of and positions in the current tensions.

¹⁰ The American Anglican Council (1996), The Anglican Coalition in Canada (2004), The Anglican Communion Network (2004), The Anglican Mission in America (2000), The Convocation of Anglicans in North America (2005), Forward in Faith North America (1999), and the Reformed Episcopal Church (1873).

¹¹ WCG Report, paragraph 101: The WCG therefore recommends that the Archbishop of Canterbury, in consultation with the Primates, establish at the earliest opportunity a professionally mediated conversation at which all the significant parties could be gathered. The aim would be to find a provisional holding arrangement which will enable dialogue to take place and which will be revisited on the conclusion of the Covenant Process, or the achievement of long term reconciliation in the Communion. Such a conversation would have to proceed on the basis of a number of principles:

- There must be an ordered approach to the new proposal within, or part of a natural development of, current rules.
- It is not for individual groups to claim the terms on which they will relate to the Communion.
- The leadership of the Communion needs to stand together, and find an approach to which they are all committed.
- Any scheme developed would rely on an undertaking from the present partners to ACNA that they would not seek to recruit and expand their membership by means of proselytisation. WCG believes that the advent of schemes such as the Communion Partners Fellowship and the Episcopal Visitors scheme instituted by the Presiding Bishop in the United States should be sufficient to provide for the care of those alienated within the Episcopal Church from recent developments.

the Communion. We welcome the Covenant Design Group's intention to produce a covenant text which has a relational basis and tone. It is about invitation and reconciliation in order to lead to the deepening of our koinonia in Christ, and which entails both freedom and robust accountability. We look forward to the development of a covenant text to be presented at ACC-14 which will commend itself to our Provinces because it speaks of the mutuality that should characterise the life of Christians and of Churches; of a relationship which exercises the self-limitation and gracious restraint born of true affection, and which should be marked by a spirit of humility and integrity.

17. We received a report on the ongoing work of the "Theological Education in the Anglican Communion" Working Group of the Primates (TEAC). We acknowledge the critical importance of this work, and commend to ACC-14 the establishment of TEAC2, focussing on supporting theological educators.

18. We received a presentation on global warming and climate change followed by a discussion. There is a significant and growing body of statistics which demonstrates that this is a real problem, and one in which humanity has a crucial responsibility. The scriptures call humanity to a careful stewardship of creation; we undertake to ensure that issues of climate change and the responsible management of our natural resources are items which are given urgent priority for reflection, study and action in our own Provinces.

19. We received a presentation and analysis of the current global financial situation and explored Christian responses to it. The primates affirmed that the Church's concerns must be broader and deeper than economics and politics. This is a moment "to proclaim the big vision [of love for my neighbour], living it out in practice, and witnessing, where necessary, against injustices which desecrate that vision." This vision of universal neighbourliness "must not end at our geographical borders. The Church of Christ is universal and recognises that love for my neighbour is not limited to the person next door.¹²" In particular, we call on our Churches to do all that they can to ensure commitments by governments to the Millennium Development Goals are not abandoned in the face of the current crisis.

20. We received an extensive briefing on the proposed establishment of an Anglican Relief and Development Alliance. We warmly commend the potential of this initiative to strengthen the co-ordination and effectiveness of this work throughout the world. We further commend the resolve to develop a comprehensive theological vision to undergird this work. We recognise the value and potential of a global network of local agencies.

21. The Archbishop of Canterbury began our time together reflecting on the spiritual health of the Churches of Sardis, Philadelphia and Laodicea (Revelation Chapter 3). The tone and substance of our conversations, though sometimes hard, have been honest, deep and transforming. Our engagement together in Christ during these days convinces us that God is calling us and our Churches to deeper communion and gracious restraint.

¹² The quotations are taken from the Archbishop of York's address.

**STATEMENT OF CONCERN ABOUT THE SUDAN SITUATION BY THE
PRIMATES AND MODERATORS OF THE ANGLICAN COMMUNION AT THEIR
MEETING IN ALEXANDRIA, FEBRUARY 2009**

Rejoice in your hope, be patient in tribulation, be constant in prayer. (Romans 12.12)

As Primates and Moderators of the Anglican Communion, meeting in Alexandria, Egypt on 4th February, 2009, we have been deeply concerned to hear of major obstacles to peace in the Sudan which threaten to undermine efforts to achieve lasting peace and development in the country.

We are concerned at non-implementation of substantial elements of the Comprehensive Peace Agreement (CPA) which ended 21 years of conflict in Southern Sudan and is pre-requisite for achieving peace in the country as a whole and in Darfur in particular. We are alarmed at the brutal attacks and killings taking place in Southern Sudan and the serious violence which continues to be experienced in Darfur.

We are grieved at the continued suffering of the people of Darfur. We call for an immediate end to aerial bombardment and attacks on civilians and for the parties urgently to work for a negotiated settlement. We call for intensified international efforts to achieve peace and respond to the enormous humanitarian needs.

We consider the atrocities committed by the self-styled Lord's Resistance Army (LRA) during recent weeks are an affront to humanity created in the image of God. Attacks have included killings, child abductions, executions by amputation and decapitation and other unspeakable crimes; and have resulted in new internal displacement affecting more than 30,000 people. Whole communities have been seriously affected in Ezo, Ibba and Yambio, Maridi, Mundri and Lui with reports of violence also spreading to Yei, Lainya, Kajo Keji and Torit. We appeal for

- Urgent protection and assistance for the communities affected;
- A comprehensive strategy to bring an end to LRA attacks and achieve reconciliation with justice.

We call upon all governments and the international community not to abandon the people of Sudan at this time of danger and uncertainty and to renew pressure and support for the full implementation of the CPA, in particular for long overdue implementation of its provisions on: North-South borders; the contested town of Abyei; wealth-sharing, comprehensive disarmament and the process towards democratic elections. We appeal to all parties to work to uphold this agreement which is essential to the future peace and stability of the country and the region.

We call on our Churches to deepen their solidarity with the people of Sudan by praying with and for the people of Sudan, supporting humanitarian responses and urging our governments to address the pressing needs of the country. We invite the whole Anglican Communion to support opportunities for theological education for the Church in the Sudan. We commit ourselves to rejoice with our Sudanese brothers and sisters in hope, to continue to walk alongside them in tribulation; and to be constant in prayer so that God may bring lasting peace to Sudan.

STATEMENT OF CONCERN ABOUT THE SITUATION IN GAZA
BY THE PRIMATES AND MODERATORS OF THE ANGLICAN
COMMUNION
AT THE PRIMATES MEETING IN ALEXANDRIA

We, the Primates and Moderators of the Anglican Communion, meeting in Alexandria, Egypt, are aware of the great tragedy and human suffering in this region, especially in Gaza at this time.

We are distressed by the injury and loss of life in Gaza and southern Israel which has resulted from military actions undertaken both by the Israeli Defence Force and the forces of Hamas. We earnestly call for an immediate cessation of all armed aggression. We deplore the fact that a way was not found to continue the ceasefire beyond six months and that violence has since escalated on both sides.

We mourn all loss of life. We give thanks for the selfless work of those ministering in the hospitals and clinics, and caring for the traumatized, the injured and the dying. We especially note Al Ahli Arab Hospital, Gaza, an institution of the Diocese of Jerusalem. We call upon our Churches and international organizations to help in the rebuilding of Gaza and to respond to the enormous humanitarian need. We also call upon our governments to use their best efforts to secure an immediate and lasting ceasefire as an essential precondition to negotiations leading to a lasting peace.

We recognize the important mediatory role of President Mubarak and the Government of Egypt in securing an initial ceasefire and pray for all those, including Senator George Mitchell, engaged in seeking a lasting solution to an immensely complex and sensitive problem. We endorse the rights of the peoples of both Israel and Palestine to live in peace and security, free from fear, and with dignity and hope. We pledge ourselves to use whatever influence we may have to promote such a goal for Israelis and Palestinians alike.

We wish publicly to thank all those who have made sacrifices for the many who are suffering and we commit ourselves to stand alongside the Diocese of Jerusalem and the other Heads of the Churches in the region to alleviate the long-term suffering of all the communities of the region.

Finally, we invite all the Churches of the Communion to join us in praying for those traumatized, injured and bereaved, and pledge ourselves to support all efforts for reconciliation whether between individuals or communities.

Primates' Statement on Zimbabwe

The Primates of the Anglican Communion, meeting in Alexandria, Egypt on 3rd February, 2009, heard first hand reports of the situation in Zimbabwe, and note with horror the appalling difficulties of the people of this nation under the current regime.

We give thanks to God for the faithful witness of the Christians of Zimbabwe during this time of pain and suffering, especially those who are being denied access to their churches. We wish to assure them of our love, support and prayers as they face gross violation of human rights, hunger and loss of life as well as the scourge of a cholera epidemic, all due directly to the deteriorating socio-political and economic situation in Zimbabwe.

It is a matter of grave concern that there is an apparent breakdown of the rule of law within the country, and that the democratic process is being undermined, as shown in the flagrant disregard of the outcome of the democratic elections of March 31st 2008, so that Mr Robert Mugabe illegitimately holds on to power. Even the recent political situation of power sharing, brokered by SADC, may not be long lasting and simply further entrench Mr Mugabe's regime. There appears to be a total disregard for life, consistently demonstrated by Mr Mugabe through systematic kidnap, torture and the killing of Zimbabwean people. The economy of Zimbabwe has collapsed, as evidenced by the use of foreign currencies in an independent state.

We therefore call upon President Robert Mugabe to respect the outcome of the elections of 2008 and to step down. We call for the implementation of the rule of law and the restoration of democratic processes.

We request that the Archbishop of Canterbury and the Chair of the Council of Anglican Provinces in Africa, in consultation with the Church of the Province of Central Africa, commission a Representative to go to Zimbabwe to exercise a ministry of presence and to show solidarity with the Zimbabwean people. We also request the President of the All Africa Conference of Churches and the Chairman of the Council of Anglican Provinces in Africa to facilitate a meeting with the African Union president and other African political leaders (especially those of SADC) to highlight the plight of the Zimbabwean peoples.

We call upon parishes throughout the Anglican Communion to assist the Anglican Communion Office, the Archbishop of Canterbury's Office and the Anglican Observer to the United Nations in addressing the humanitarian crisis by giving aid through such mechanisms as the Archbishop of Canterbury is able to designate, and asking that Lambeth Palace facilitate processes by which food and other material aid for Zimbabwe can be distributed through the dioceses of the Church of the Province of Central Africa.

We urge the Churches of the Anglican Communion to join with the Anglican Church of Southern Africa in observing Wednesday 25th February 2009, Ash Wednesday, as a day of prayer and solidarity with the Zimbabwean people.

As representatives of the Anglican Communion, we reiterate that we do not recognise the status of Bishop Nolbert Kunonga and Bishop Elson Jakazi as bishops within the Anglican Communion, and call for the full restoration of Anglican property within Zimbabwe to the Church of the Province of Central Africa.

We affirm the initiative of the Diocese of St Mark the Evangelist (ACSA) in collaboration with Lambeth Palace, the Anglican Communion Office and the Church of the Province of Central Africa in establishing a chaplaincy along the Zimbabwe-South Africa border for the pastoral care of the many refugees, and call upon the Anglican Communion to support this work.

ENDS

3 February 2009

18. 2011 - Dublin

1 **Purpose Towards an Understanding of the Purpose and Scope of the Primates' Meeting**
A Working Document
Approved by the Primates Meeting January 29, 2011

2 The Primates' Meeting is a gathering of the Primates and Moderators of the Churches of the
3 Anglican Communion convened by the Archbishop of Canterbury.

4 Archbishop Coggan was the first to call for "meetings of the Primates of the Communion reasonably
5 often, for leisurely thought, prayer and deep consultation ..." (Lambeth Conference 1978, Report, p
6 123.)

7 *The Windsor Report* expressed the hope that the Primates' Meeting 'should be a primary forum for
8 the strengthening of the mutual life of the provinces, and be respected by individual primates and
9 the provinces they lead as an instrument through which new developments may be honestly
10 addressed'. (*The Windsor Report*, Appendix One, paragraph 5)

11 By God's grace we strive to express that unity in diversity which is the Spirit's work among the
12 Churches of the Communion and the community of Primates. That unity is expressed and fostered
13 by our study of the Scriptures together, prayer and the celebration of the Eucharist. We look to the
14 Spirit to nurture our bonds of affection as we endeavour to work together with the other
15 Instruments of Communion in the service of the Gospel.

16 **Our Life and Work Together**

17 The Primates:

- 18 - bring the realities, expectations and hopes of the context from which they come, thus
- 19 representing the local to the global
- 20 - learn the realities, expectations and hopes of other contexts, and
- 21 - carry home and interpret the global to the local

22 The Primates together:

- 23 - give leadership and support as the Communion lives out the Marks of Mission¹
- 24 - seek continuity and coherence in faith, order, and ethics
- 25 - provide a focal point of unity
- 26 - address pressing issues affecting the life of the Communion
- 27 - provide guidance for the Communion
- 28 - address pressing issues of global concern
- 29 - are advocates for social justice in these situations

¹ The Five Marks of Mission were summarized in the *Missio* report of 1999 and reiterated in The Anglican Covenant. They are:

To proclaim the Good News of the Kingdom
To teach, baptize and nurture new believers
To respond to human need by loving service
To seek to transform unjust structures of society
To strive to safeguard the integrity of creation and sustain and renew the life of the earth

- 30 We endeavour to accomplish our work through:
- 31 - prayer
 - 32 - fellowship
 - 33 - study and reflection
 - 34 - caring for one another as Primates and offering mutual support
 - 35 - taking counsel with one another and with the Archbishop of Canterbury
 - 36 - relationship building at regular meetings
 - 37 - being spiritually aware
 - 38 - being collegial
 - 39 - being consultative
 - 40 - acknowledging diversity and giving space for difference
 - 41 - being open to the prophetic Spirit
 - 42 - exercising authority in a way that emerges from consensus-building and mutual discernment
 - 43 leading to persuasive wisdom
 - 44 - the work of the Primates' Standing Committee²

45 **Commitment**

46 In our common life in Christ we are passionately committed to journeying together in honest
47 conversation. In faith, hope, and love we seek to build our Communion and further the reign of God.

² The Primates Meeting of 2011 approved a document entitled 'Standing Committee' which outlined the role and purpose of the Primates' Standing Committee.

Standing Committee

- **Role Towards the Primates Meeting**
 - Care for the life and spirit of the Primates Meeting between meetings
 - Acts as a consultative council for the Archbishop of Canterbury:
 - Has possibility to speak on behalf of the Primates Meeting
 - Pastoral role
 - Sustain and strengthen relationships among all Primates and connect with other Instruments of the Communion
 - Help to shape the Primates Meetings
 - Ongoing bridge building role between Primates Meeting and the regions



THE ANGLICAN COMMUNION

A Letter to the Churches of the Anglican Communion from the Primates of the Anglican Communion following their Primates' Meeting in Dublin, Ireland, between 24 and 30 January 2011

During our meeting we discussed the nature and prevalence of gender based violence.¹ Building on consideration of the issue during the Council of Anglican Provinces in Africa (CAPA) conference of bishops in 2010, we shared stories of violence against women and girls from both the southern and northern hemispheres, including an account of unremitting sexual violence against women and girls in the Democratic Republic of Congo as a legacy of conflict, and of domestic and many other forms of abuse in the United Kingdom and other parts of the world. We acknowledged with grief that gender based violence is a global phenomenon and that all but a very small percentage of such violence is perpetrated by men against women, with devastating effects on individuals, families and society.

In considering the pervasive nature of violence against women and girls, our churches must accept responsibility for our own part in perpetuating oppressive attitudes towards women. In penitence and faith we must move forward in such a way that our churches truly become a living witness to our belief that both women and men are made in the image of God. To think and behave in ways that do not live out this belief but disempower and marginalise, is to mar the divine image and therefore to offend humanity and God.

In recent years we have seen a growing resolve in the Anglican Communion to engage with the eradication of gender based violence. In 2009 the Anglican Consultative Council (ACC) resolved to support the elimination of all forms of violence against women and girls and encouraged all Provinces to participate in programmes and events that promote the rights and welfare of women, particularly as expressed in the Beijing Platform for Action and the Millennium Development Goals. The ACC also called on the churches to take appropriate steps to assist the healing of indigenous families, including the protection of women and children from violence and human trafficking.² The bishops gathered at the Lambeth Conferences of 1998 and 2008 considered violence within and beyond the Church and asked the churches to engage in raising public awareness about the victimisation and exploitation of women and children. We noted that several of the official Anglican Networks have raised violence against women and girls as a priority issue for their own memberships and for the broader Communion.

We were heartened to know that there is an increasing amount of work being undertaken in the Communion as churches engage with awareness raising, advocacy, changing attitudes and behaviours that lead to violence, the care and reintegration into society of victims/survivors of violence, and work

¹ Defined by the United Nations in 1993 as '...violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life.'

² ACC Resolutions 14.33: International Anglican Women's Network, and 14.19: Anglican Indigenous Network

with perpetrators of violence. We thank God for these efforts and rejoice in them, and we commit to strengthening our mission and ministry in these areas.

To this end we have asked the Secretary General of the Anglican Communion, in association with the Networks and the Anglican Alliance, to continue to map activities already responding to gender based violence, and to identify theological and practical resources and consider how these might be made broadly available for reference and adaptation in other local contexts.

As individual Primates we are committed, in each of our Provinces, to raise the profile of Millennium Development Goal 3 ('Promote gender equality and empower women'); to affirm and pray for God's blessing on initiatives already in place in our dioceses and parishes in response to violence against women and girls; to gather other church and faith leaders together to discern what we might say and do together; and to attend to the training of clergy and pastors so that they are aware of the nature and dynamics of gendered violence and how certain attitudes and behaviours can be challenged and transformed. We are also committed to ensuring the development and accessibility of local, contextual and accessible resources, including liturgies, for example, for 25 November which is the annual International Day for the Elimination of Violence against Women as well as White Ribbon Day,³ and the first day of the global '16 Days Activism for the Elimination of Violence against Women'. Furthermore, through teaching and example, we will work with our young people so that our boys and girls, young men and young women, are enabled to honour themselves and one another as human beings cherished equally by God, and empowered to be agents of change among their peers.

³ White Ribbon is a movement of men and boys against violence against women and girls.



THE ANGLICAN COMMUNION

A statement on climate change by the Primates of the Anglican Communion following the Primates' Meeting in Dublin, Ireland 24 and 30 January, 2011

We note that the scriptures call humanity to a careful stewardship of creation. We undertake to ensure that issues of climate change and the responsible management of our natural resources, are items which are given urgent priority for reflection, study and action in our own provinces.

Climate change is a normal characteristic of our planet but it has become an urgent concern because of the evidence of the impact that humanity has had on the earth by our use and abuse of its natural resources.

We commend the development of the Anglican Communion's study course on the 5th mark of mission; and also the importance of Anglican Communion's Environmental Network and its meeting in Peru.

We encourage all Anglicans to recognise that global climatic change is real and that we are contributing to the despoiling of creation. We underline the increasing urgency of this as we see the impact of climate change in our provinces, especially in the Pacific region.

We press Government, industry and civil society on the moral imperative of taking practical steps towards building sustainable communities, and urge them to work to achieve agreement on the way forward at the 17th Conference of the Parties to the UN Framework Convention on Climate Change (COP 17) in Durban in November.



THE ANGLICAN COMMUNION

An open letter to the President of Zimbabwe by the Primates of the Anglican Communion following their Primates' Meeting in Dublin, Ireland, between 24th and 30th January, 2011.

Open letter to:
His Excellency Robert Mugabe, President of Zimbabwe.

Copies to:
The Heads of Government of Angola, Botswana, Lesotho, Malawi, Mozambique, Namibia, South Africa, Swaziland, and Zambia.
The Secretary General of the United Nations
The Chair of the African Union
The Secretary General of SADC
The Secretary General of AACC
The General Secretary of CAPA
The General Secretaries of Councils of Churches of South Africa, Malawi, Zambia, Swaziland, Botswana

Your Excellency,

The Primates of the Anglican Communion, meeting at the Emmaus Centre near Dublin in the Republic of Ireland, have been deeply distressed to hear of the continuing bullying, harassment, and persecution being suffered by their brothers and sisters in Christ in the Diocese of Harare and beyond.

We have heard claims that the police have been ordered to prevent clergy and worshippers from using their church buildings despite the Makarau judgement of January 2008, and the Mavhangira judgement of June 2010.

On Sunday 16 January 2011 the congregation of St Andrew's Church, Chipadze in Bindura, gathered for worship in the grounds of the rectory, was harassed by priests associated with Dr Nolbert Kunonga, supported by police and riot police allegedly acting on the authority of a 'new order' for which no documentary evidence has been produced or offered.

We believe that the appalling situation experienced by members of the Anglican Church in Zimbabwe seriously infringes their right to justice, freedom of assembly, freedom of religion, and personal security under the law guaranteed by the constitution of Zimbabwe and the United Nations Declaration on Human Rights. Therefore, we respectfully beseech you to use all the power and authority of your office to put an end to these abuses forthwith. We are convinced that the unmerited, unjust, and unlawful persecution of the members of the Anglican Church in Zimbabwe damages further the good name and reputation of the Republic of Zimbabwe and results in untold and unnecessary additional suffering for many thousands of people.

We wish you to be aware that throughout the Anglican Communion Christians are holding their brothers and sisters in Zimbabwe in their prayers; and we, as Primates of the Communion, stand in solidarity with the bishops, clergy, and people of the Anglican Church in Zimbabwe.



THE ANGLICAN COMMUNION

A statement on Haiti by the Primates of the Anglican Communion following their Primates' Meeting in Dublin, Ireland, between 24th and 30th January, 2011.

We stand in solidarity with the people of Haiti as they continue to suffer the effects of a disaster that overtook them over a year ago.

We are dismayed by the lack of progress in rebuilding the nation and urge the governments who promised aid to deliver on those promises.

We hold the people of Haiti in our prayers and support them in their desire for good governance. We support Bishop Duracin and the people and clergy of the diocese in their reconstruction work. We rejoice in the generosity of Anglicans from around the world.

The people of Haiti give us hope; in the face of disaster and destruction they show us what faith is.



THE ANGLICAN COMMUNION

A statement on the murder of David Kato by the Primates of the Anglican Communion following their Primates' Meeting in Dublin, Ireland, between 24th and 30th January, 2011.

We would like to express our support for the statement of The Archbishop of Canterbury in response to the horrific murder of David Kato in Mukono, Uganda.

We join him in saying that no one should have to live in fear because of the bigotry of others.

We reiterate that 'the victimisation or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us' (Primates Meeting 2005).

We reaffirm that 'any demonising of homosexual persons, or their ill treatment, is totally against Christian charity and basic principles of pastoral care' (The Windsor Report).

We call on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and condemn irrational fear of gay people (1998 Lambeth Conference).