Scottish Episcopal Church

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Reflection on and response to the Nairobi-Cairo Proposals

Summary

1. While the Scottish Episcopal Church (SEC) recognises the need to define the Anglican Communion in a way that reflects the current situation and makeup of the Communion, we have serious reservations about the proposals set out.

- We query the presuppositions that underlie the presentation of the Anglican Communion and its history, on which the proposals seem to be based.
- We are concerned about the suggestion that the language of "historic links with Canterbury" provides an adequate definition of the Anglican Communion.
- Given the liturgical developments since the 1960s, the focus on the Book of Common Prayer (generally taken to be the 1662 English Book of Common Prayer) is no longer sufficient to define what it means to be Anglican (and was in any case always problematic for the Scottish Episcopal Church).
- The lack of a clear definition of the regions of the Anglican Communion is also a concern.
- The proposals for a rotating ACC presidency raise many practical questions which are neither acknowledged nor addressed in the proposals.
- We are dismayed that the expectation that the member churches of a Communion of churches should be in communion with each other seems here to be conceded.
- We fear that the proposals will lead to the formation of a two-tier Anglican organisation, in which some churches view themselves as being in communion with one another, and others view themselves as more loosely associated.

Preamble

2. In 2023, the 18th Anglican Consultative Council passed a resolution (ACC18.3a) affirming "the importance of seeking to walk together to the highest degree possible, and learning from our ecumenical conversations how to accommodate differentiation patiently and respectfully." The resolution further called for the Inter Anglican Standing Commission on Unity Faith and Order (IASCUFO) to "to explore theological questions regarding structure and decision-making to help address our differences in the Anglican Communion," and for "any proposals that may impact the ACC constitution to be brought for full discussion to ACC-19." The Nairobi-Cairo proposals are the fruit of this process. They were initially drafted by IASCUFO at its meeting in Advent 2023, brought to the Primates' meeting in 2024, and revised by IASCUFO in Advent 2024.

3. We recognise that these proposals represent the latest in a series of attempts to find a way forward in the Anglican Communion. Earlier suggestions – the Windsor Report, the proposal for an Anglican Communion Covenant – have not borne fruit. Tensions within the Anglican Communion have been exacerbated by the growing differences between those who affirm and celebrate both women's ministry and the recognition of same-sex relationships as coherent with biblical faith and an expression of the will of God, and those for whom both these developments are viewed as unbiblical and opposed to the will of God. These discussions have brought to light existing theological tensions within the Anglican Communion, reflecting the wide range of theologies present in the Church of England, and their propagation in different parts of the globe by the different mission societies. Provinces which emerged in areas where the Church Missionary Society was active tend to be more evangelical, whilst those which emerged in areas whether the (United) Society for the Propagation of the Gospel was active tend to be higher church in their practice and theology. Whilst in the Church of England different churchmanships exist alongside each other, with a degree of (albeit sometimes antagonistic) toleration, many Anglican provinces tend to be more theologically and liturgically unified.

4. In our opinion, the Nairobi-Cairo proposals also need to be seen in the context of two much longer-term developments within the Anglican Communion. Firstly, while early Lambeth Conferences could affirm the Book of Common Prayer (generally taken to be the

1662 English Book of Common Prayer) as common to Anglican practice, this is no longer the case. Later Lambeth Conferences encouraged liturgical revision and renewal which was attentive to local context, although many of these revisions have resulted in liturgies which have a strong family resemblance. At the same time, charismatic renewal has in some provinces – or in some local congregations in some provinces – introduced a very different pattern of worship. In addition, changes to the make-up of the Communion, including the membership of the United Churches of North and South India, of Bangladesh and of Pakistan, and of the Lusitanian Church of Portugal and the Spanish Reformed Episcopal Churches, both of which emerged from Roman Catholicism at the end of the nineteenth century, mean that the 1662 Book of Common Prayer is not part of the heritage of all provinces, or of all congregations.

5. Secondly, as Anglican provinces have increasingly – and rightly – moved to training and ordaining their own clergy and appointing their own bishops from amongst that clergy, the leadership of the Anglican Communion has become much more diverse. At the Lambeth Conferences of 1920 and 1930, the vast majority of bishops had been trained in either the UK or North America, and a good number had held appointments in a number of Anglican provinces. This provided a certain coherence and shared culture. As former British colonies became independent in the decades after the Second World War, their Anglican churches also became self-governing, and the leadership of the Anglican Communion became much more disparate and less cohesive. The establishment of the Anglican Consultative Council in 1968 and of the Primates' Meeting in 1978 can be seen as a response to these trends, seeking to enhance communication across the Anglican Communion.

6. In practice, Anglicans have not all been in communion with each other since the 1970s when the first women were ordained, but within the Anglican Communion have found ways of living with these differences. The recognition in some provinces (including the Scottish Episcopal Church) of the God-given nature of same-sex relationships, the provision of liturgies for the blessing of same-sex relationships or the inclusion of same-sex couples within the definition of marriage, and the ordination of people in same-sex relationships has been rejected by in some provinces of the Anglican Communion as unbiblical. The question of what level of difference is acceptable has recently become more urgent with the nomination of Sarah Mullally as 106th Archbishop of Canterbury. GAFCON has issued a

statement in which (some of) its primates announce their withdrawal from the Anglican Communion (declaring GAFCON to be the "true Anglican Communion"); the implication of this for defining the Anglican Communion is not yet clear. The Cairo-Nairobi proposals nonetheless remain on the table, and the Secretary General of the Anglican Communion, Anthony Poggo, has encouraged provinces to engage in discussion of them. The Scottish Episcopal Church, which appreciates, values and loves the Anglican Communion of which it is a part, offers these reflections on the proposals from the point of view of a member church of the Anglican Communion whose roots are not in the Church of England.

The Scottish Episcopal Church and the Anglican Communion

7. We regret the England-centric perspective on the history of the Anglican Communion as presented in the Nairobi-Cairo Proposals. This ignores the particular history of many of the churches of the Communion, including the Scottish Episcopal Church, and also the Church of Ireland and the Church in Wales. We affirm that "the earliest arrival of Christianity in Britain" included the missions of David in Wales, Patrick in Ireland and Ninian and Columba in Scotland, leading to a vibrant church in fourth and fifth centuries (which can be recognised in the many Scottish saints from this early period). However, the history of the Scottish Episcopal Church, the Church in Wales and the Church of Ireland is not rooted in "Pope Gregory the Great's sending of St. Augustine to the Angles in the 6th century." Nor was the Scottish Episcopal Church directly shaped by "the reformation of the Church of England in the 16th century." Indeed, the preamble to the SEC's Code of Canons observes, citing Ian Guild, "The Scottish Episcopal Church," in *The Stair Memorial Encyclopaedia of The Laws of Scotland*, vol. 3: *Churches and Other Religious Bodies* (para 1623): "The SEC is unusual among the Churches of the Anglican Communion in that it lacks any direct historical connection with the Church of England from which it differs in being a product not of the English but of the Scottish Reformation."

8. The Episcopal Church in Scotland emerged from and was shaped by the Scottish Reformation, retaining episcopacy when the Church of Scotland espoused a presbyterian polity. The origins of its theological and liturgical traditions were entirely distinct from those of the Church of England, although their histories have in some periods been intertwined, sometimes very closely. Thus, after the union of the Scottish and English crowns under James VI/I in 1611 and again after the restoration of the monarchy in 1660, Scottish

ministers were consecrated by English bishops to serve as bishops in Scotland. Since at least the mid eighteenth century the two jurisdictions have functioned separately from each other with the Scottish bishops maintaining their own succession, independent of Canterbury. The separation between the Scottish Episcopal Church and the Church of England can be seen in the fact that until 1864 a priest ordained by a Scottish Episcopal bishop could not serve in the Church of England.

9. The liturgy of the Scottish Episcopal Church was influenced by the Laudian Book of Common Prayer which was imposed on Scotland in 1637. This, although it drew on the English Book of Common Prayer of 1559, was more Catholic, not least in retaining an epiclesis in the eucharistic prayer. At the time, it was not well received in Scotland, leading to the National Covenant and the war of the four nations. However, the 1637 Book of Common Prayer was definitive for the Scottish Episcopalian liturgy. Until the nineteenth century, patterns of Scottish Episcopal worship were also heavily influenced by the traditions of the Presbyterian churches in Scotland. The Oxford Movement had a strong influence in shaping the worship of the Scottish Episcopal Church in the nineteenth century, although there have also always been evangelical congregations. The legal status of the 1662 English Book of Common Prayer in Scotland was clarified in 1711, when the House of Lords ruled that it might be used by Episcopalians in Scotland, a decision which was confirmed by an Act of Parliament in 1712 which also mandated toleration of the Episcopal Church in Scotland. However, Scottish liturgies always continued to be used in the Scottish Episcopal Church, including the 1764 Scottish Communion Office, which was based on the 1637 Prayer Book but also showed Orthodox influence. The English Book of Common Prayer (1559/1662) therefore never had the same status in Scotland that it had in England.

10. Similarly, the Thirty-Nine Articles were formally adopted in the Scottish Episcopal Church only in 1804, and their status in Scotland was never entirely clear. That adoption was reversed in 1979 when the Provincial Synod removed any mention of the Articles from Canon 12, “Of Subscription to the Scottish Book of Common Prayer and Promise of Obedience to the Canons and Tribunals of this Church.” In its current form, this canon requires clergy and bishops to assent “to the Scottish Book of Common Prayer and of the Ordering of Bishops, Priests, and Deacons, and to the other authorised liturgical formularies of this Church,” and to promise “due obedience to the Code of Canons and to what is

lawfully ordered thereunder and to the decisions and judgements of the tribunals of this Church."

11. Notwithstanding the 1712 Act, the Scottish Episcopal Church was suppressed for much of the period between the early 1690s until 1792, largely as a result of the association of Scottish Episcopacy with the Jacobite uprisings. Through the later eighteenth century and nineteenth century, the Scottish Episcopal Church grew; it clarified its governance structures and integrated the qualified Episcopalian chapels (which had understood themselves primarily as English churches in Scotland) into its dioceses.

12. After the American War of Independence, when the Protestant Episcopal Church of the United States of America was seeking the consecration of an American bishop, the Scottish bishops, who were not required to swear an oath of loyalty to the British monarch, were – with the approval of the Archbishop of Canterbury – able to ordain him. On 14 November 1784, Samuel Seabury was consecrated in Aberdeen by the Scottish bishops Robert Kilgour (Aberdeen; Primus), Arthur Petrie (Ross & Moray), and John Skinner (coadjutor bishop of Aberdeen), with the support of Charles Rose (Dunkeld) to serve as the first bishop of the Protestant Episcopal Church of the United States of America. Seabury was the first Anglican bishop to serve outwith the jurisdiction of the crown. The Scottish Episcopal Church notes with some pride that this consecration is often held to mark the beginning of the Anglican Communion.

13. At the same time, the very existence of the Scottish Episcopal Church from the sixteenth century is a reminder that the Church of England has never been the only episcopal church in the British Isles. Since the disestablishment of the Church of Ireland and the Church in Wales, there have been four Anglican jurisdictions in the British Isles, three of which do not fall under the jurisdiction of the Archbishop of Canterbury. Today all four would see themselves as being in communion and recognising each other's ordained ministries.

14. The Preamble to the SEC Code of Canons recognises the distinct identity of the SEC, observing: "It is unclear how far the principles which may be distilled from the law of the Church of England, the Codes and practices of other Churches of the Anglican Communion

or … the universal 'Canon Law' form part of our 'Custom'." It is, therefore, to use the language of the Nairobi-Cairo Proposals, an autonomous church, and a church that recognises itself as being in communion with the Church of England, and thus with the See of Canterbury. However, it is a church which historically has a very complex relationship with the Church of England, and which would be reluctant to define itself as having "historic links" to the See of Canterbury. Indeed, such a revised definition might well require a revision of the preamble to the Code of Canons.

Summary of the Nairobi-Cairo Proposals

15. The Nairobi-Cairo Proposals begin with a brief overview of recent developments in the Anglican Communion. They ask: "How should we think about the faith and order of the Anglican Communion, in view of persistent disagreement and division between and within our churches?" And they consider whether the Anglican Communion still reflects "an anachronistic colonial culture" and whether "adjustments" could be made "to encourage a more sustained equality, mutuality, and flourishing of all member churches." These questions they see as "both distinct and intertwined."

16. In answering these questions, the Nairobi-Cairo proposals turn to the definition of the Anglican Communion formulated at the 1930 Lambeth Conference, which both "set the terms … for the last century of Anglican attempts at agreement, accountability, and even provisional decision-making" and "anticipated some of the challenges the Communion has faced." They then consider what it means to describe the Anglican Communion in terms of the marks of the church: one, holy, catholic, and apostolic.

17. One: Recognising the disunity within the Anglican Communion, and the danger of prizing independence over interdependence, the proposals highlight the importance of "receiving and working toward the highest degree of communion possible," and focusing on "perseverance amid disagreement about important questions of orthodoxy and ethics, on the way to a commonly discerned holiness, catholicity, and apostolicity of the one Church of Christ."

18. Holy: while the proposals recognise that Anglicans "differ profoundly about aspects of holy living," they affirm that Anglicans "can recommit themselves to finding holy ways of

handling differences and divisions": accordingly, "all should be prepared to serve and honour the other, even when distance or differentiation may be needed, as an implication of our commitment to making room for each other." To do so is to offer "a remarkable witness to the power of Christ to bring unity in a divided world."

19. Catholic: there is a real need for "arguments about theology and practice" not to give rise to "communities ranged over against one another." Rather, the Anglican Communion needs to live out its long-held conviction that "persistent difference, disagreement, and even division can be contained by the Church, and by communions within her, in a key of patient love."

20. Apostolic: this section focuses on the structures of the Anglican Communion. It notes that the Archbishop of Canterbury has no powers to play an "enhanced role" in the Anglican Communion, since this "would contravene the equality and mutuality of the 42 member churches of the Communion." It recognises also that that a church can be in communion with the Archbishop of Canterbury without being – or becoming – a member church of the Anglican Communion: this is the case for the full communion partners of the Church of England. The current process for joining the Anglican Communion is set out in Article 7.2 of the ACC Constitution: "with the assent of two-thirds of the Primates of the Anglican Communion (which shall be deemed to have been received if not withheld in writing within four months from the date of notification) the Standing Committee may alter or add to the Schedule."

Proposals

21. Finally, two specific proposals are offered:

(A) a revision of the 1930 definition

(B) a proposal for a broadened leadership of the Lambeth Conference, Anglican Consultative Council and Primates' Meeting.

22. (A) The revised definition of the Anglican Communion reads:

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches, which have the following characteristics in common:

a. they seek to uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their distinct Churches;

b. they are autonomous, and, as such, promote within each of their territories a local expression of Christian faith, life and worship; and

c. they are bound together through their shared inheritance, mutual service, common counsel (of bishops and others) in conference, and historic connection with the See of Canterbury, by which they seek interdependently to foster the highest degree of communion possible one with another.

We make this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into full communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.

23. This proposed revision to the 1930 definition

(i) removes references in that definition to the provinces and member church of the Anglican Communion being "in Communion with the See of Canterbury", replacing this with the language of having a historic connection with the See of Canterbury.

(ii) describes members churches not as "particular or national" but as "autonomous".

(iii) asserts that the member churches "seek to uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their distinct Churches" rather than that they "uphold and propagate it".

(iv) affirms that member churches are "bound together through their shared inheritance, mutual service, common counsel (of the bishops and others) in conference, and historic connection with the See of Canterbury, by which they seek interdependently to foster the highest degree of communion possible one with another.

24. (B) The second proposal is

(i) to introduce a rotating presidency of the ACC between the five regions of the Communion, elected from the membership of the Primates' Meeting by that meeting; and

(ii) for the Primates' Standing Committee to play a part in the calling and convening of both Primates' Meetings and the Lambeth Conference.

Comments on the theological rationale and the proposals

Theological discussion

25. Notwithstanding our objections to the historical presentation of the developments of Anglican Communion, overall, we find that the Nairobi Cairo Proposals offer a helpful exploration of what it means for the member churches of the Anglican Communion to consider themselves part of the one, holy and apostolic Church. We recognise here many learnings from the ecumenical processes in which Anglicans, including Scottish Episcopalians, have engaged. We particularly welcome the strong call to continue to walk together despite disagreements, and the affirmation that this is itself an important witness.

26. We are less convinced that this discussion offers an adequate exploration of what it means to be Anglican. We are concerned that comprehensiveness seems to be elided with catholicity. We are also unconvinced by the way that apostolicity is here read primarily in terms of structures, with little consideration of what faith these structures are intending to propagate and teach. It might be helpful here to reflect on the role of a bishop as defined in Anglican ordinals: teaching the faith, care of clergy and congregations, preserving the unity of the church, and leading the church in mission.

27. Canon 17.2 of the Scottish Episcopal Church maintains that "The teaching of the Scottish Episcopal Church is grounded on revelation and reason, on the Holy Scriptures and the Fathers." Anglican theology and practice are, and always must be, rooted in and informed by scripture, reason, and tradition. We welcome and affirm the statement in the Pastoral Letter issued by the Archbishop and Bishops of the Hong Kong Sheng Kung Hui:

> Without tradition and reason, we cannot hope to understand scripture more deeply. Without scripture and reason, tradition becomes performative orthodoxy. And without scripture and tradition, reason alone will not be enough to lead us to God,

and our faith will become no better than mere human ideology, easily swayed by secular trends.

28. Moreover, we are concerned that there is no explicit engagement with the current situation of the Anglican Communion. In particular, we note that the Anglican Consultative Council is defined by its Constitution (according to English law) as being made up of a particular set of churches. However, with the recent statement by GAFCON, some of those churches which are defined in the ACC constitution as members churches of the Anglican Communion are currently saying that they are not members of the Anglican Communion as defined by the ACC and are claiming that they themselves now constitute the Anglican Communion. This situation complicates any proposals which are seeking to take forward a definition of the Anglican Communion based on the ACC, and we would submit that this needs to be acknowledged.

29. In addition, there is a lack of clarity in these proposals about the status of churches that claim to be Anglican but are not currently recognised as member churches of the Anglican Communion, such as ACNA.

30. Regrettably, the Nairobi-Cairo Proposals appear to concede that the churches of the Anglican Communion should not be expected to be in communion with each other. This would appear to be setting up an Anglican Federation rather than an Anglican Communion. However, there will still remain a group of churches that are in communion with one another through their being in communion with Canterbury as defined in their own Canons and other foundational documents.

Proposal (A): revision of the 1930 definition of the Anglican Communion:

31. A. (ii) The proposal to make explicit the autonomous status of the member churches and provinces of the Anglican Communion seems a helpful formulation compared to "particular or national" churches.

32. A. (iii) (a) The proposal to amend "upholds" to "seeks to uphold" the apostolic faith presumably reflects a more cautious understanding of the relationship between lived reality and eschatological aspiration that that held and expressed in 1930. We regret this

amendment but recognise that it reflects the inevitably partial nature of our faith in this world.

33. A. (iii) (b) Given the extent of liturgical revision across the Anglican Communion since 1930, of it seems somewhat surprising that some adjustment was not made to the reference to the Book of Common Prayer in this paragraph. This is a particular issue for the SEC given the complexity of its history with the English Book of Common Prayer, discussed above. We wonder whether most Anglicans today would intuitively look to the 1662 English Book of Common Prayer to define their faith, although some Anglican provinces have a modern Book of Common Prayer. We found the reference to the faith of the Anglican churches being "founded in the holy Scriptures, nurtured by our sacramental life, and set forth in our formularies, prayer books, canons, and ecumenical agreements" very helpful and regret that it was not used here also.

34. A. (i) and (iv) While recognising that the language of "in Communion with Canterbury" has for some time been aspirational rather a description of reality, and recognising too that churches can be in communion with Canterbury without being members of the Anglican Communion, we are cautious about the replacement of this terminology by a reference to "a historical connection with the See of Canterbury." This language could apply to churches which are not Anglican (such as the Methodist churches). It also sits uneasily with churches such as the Scottish Episcopal Church which do not have their roots in the Church of England, but are nonetheless in communion with Canterbury. It is unclear how it could be deemed to apply to churches like the Lusitanian or Spanish Reformed Episcopal churches, which had no "historic connection to the See of Canterbury" at the time that they joined the Anglican Communion, although that historic connection has now evolved.

35. Moreover, Canon 15 of the SEC's Code of Canons provides that "The Scottish Episcopal Church recognises as in full communion with itself the Churches of the Anglican Communion." That is, the SEC Canons use the language of being "in full communion" with the Church of England, and thus with the See of Canterbury. We would expect that other member churches of the Anglican Communion will also have such language in their canons. The proposed change to language of the member churches of the Anglican Communion

having a “historic connection to the See of Canterbury” is thus in danger of creating a two-tier a two-tier Anglican organisation, in which some churches view themselves as being in communion with one another, and others view themselves as more loosely associated.

36. We find that the expectation that members of the Anglican Communion will participate in the structures of the Anglican Communion and engage with each other might have been more strongly emphasised in this proposal. This appears to be the principle that underlies the affirmation that the churches of the Anglican Communion “seek interdependently to foster the highest degree of communion possible one with another,” but this could have been strengthened by adding a phrase such as “through engagement with and attendance at the Lambeth Conference, Anglican Consultative Council, the Primates’ Meeting and other Anglican structures and networks, as well as through direct relationships with other provinces.”

Proposal B: Structural proposals

37. B. (i) The suggestion that there be a rotating presidency of the Anglican Consultative Council and the Primates’ Meeting is plausible and would involve the different regions of the Anglican Communion in the leadership of the Communion at the highest level. We note that this reflects the pattern of leadership successfully implemented in the other world communions such as the Lutheran World Federation.

38. However, we have many questions about how it is proposed that this should be resourced, recognising the significant economic disparity between the different regions of the Communion. The Archbishop of Canterbury’s staff at Lambeth are currently responsible, in consultation with the Anglican Communion Office, for much of the work relating to the Anglica Communion. A number of questions therefore arise. For instance, would the ACC President have an office and staff which moved geographically with the Presidency, or would the ACC President be supported by – and have a voice in appointing – relevant staff at Lambeth Palace? How would the ACC President relate to the Anglican Communion Office?

39. We note also that the five regions are not currently defined in the ACC constitution. As defined for the received procedures for electing the Archbishop of Canterbury, the regions are held to be Africa, the Americas, the Middle East and Asia, Oceania, and Europe. We note that in the recent election of the Archbishop of Canterbury the Europe region was deemed to include the provinces of the British Isles other than England, represented by the Right Reverend Mary Stallard, Bishop of Llandaff.

40. The proposed changes would clearly require a substantial change to the ACC constitution, particularly but not only to paragraph 7.1. We would urge that the revised constitution should not only include a definition of the procedures for electing or appointing the ACC President, but also set out the ACC President's responsibilities and the extent of the ACC President's powers. The question of who is responsible for the appointment of the Secretary General of the Anglican Communion would also need to be clarified.

41. B. (ii) We welcome the suggestion that the Primates' Standing Committee take a role in convening both the Primates' Meetings and the Lambeth Conference. We note that this is effectively already happening, and it seems eminently sensible to make their involvement explicit. We would value clarification also of how the Primates' Standing Committee and the Primates' Meeting relate to the preparation and organisation of the meetings of the Anglican Consultative Council. Again, the question of how this work is to be resourced needs to be clarified.

Conclusion

43. We recognise the need to take seriously the impaired communion that exists within the Anglican Communion and to offer proposals which engage with and emerge from that situation. However, we note with considerable regret that (at least for the SEC) this means that the level of communion experienced with some of the members of our own global church family is recognised to be less that that we enjoy with some of our ecumenical partners. The appeal to a baptismal ecclesiology as the basis for relationships within the Anglican Communion effectively means an acceptance that not all member churches are in a relationship of communion. We are deeply saddened by the decision by some bishops and primates of the Anglican Communion to refuse to receive communion with or from others. We would welcome a strong commitment by the member churches of the Anglican

Communion that they will receive communion with and from one another, as a sign of a commitment to continue to walk and talk together in the journey of faith, even as they continue to wrestle with their deep differences. We find that the Nairobi-Cairo Proposals do not engage sufficiently with the current fractured situation of the Anglican Communion. Neither do they take seriously the complex historical relationship of the SEC with the Church of England and the see of Canterbury.

Prepared for the Scottish Episcopal Church
by the Inter-Church Relations Committee and the Faith and Order Board,
in consultation with the SEC ACC delegates.

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