

## Notes on the submissions to the Lambeth Commission on Communion 2004

### Overview of submissions received as at 12 June 2004

Of the 105 submissions received to date<sup>1</sup>, relatively few respond directly to the complete set of the Commission's key questions, tending instead to focus on particular issues – some of which do not fall specifically within the Commission's mandate (eg, the morality or immorality of same-sex relationships) but which are noted below.

The submissions represent a broad spectrum of theology, opinion and perspective but reveal a significant degree of polarity.

“Anything that is contrary to the teachings of the Bible and Church Doctrine is a heresy. Please do as the Early Church did and get rid of the heretics.”

“I hope your commission will call upon all of us to confess our self righteousness and our judgement of one another. There are a whole lot of boards knocking over and hurting one another in efforts to remove splinters in others' eyes.”

Polarity extends to the interpretation of Scripture, which is a prime topic in the submissions. The majority of correspondents consider that the teachings of Scripture have been rejected in the actions of ECUSA and New Westminster, and often appeal to particular texts in order to expound scriptural prohibitions of homosexual relationship, eg, Lev 12:13, 18:22-23, Deut 23:17, Mark 7:14-23, Rom 1:26, 1 Cor 5:1-2,9-11, 1 Cor 6:9-10, 1 Tim 3:1-2 (See, for example, S-1-058 Stanley T Case).

“[ECUSA] have chosen to follow their own interpretation of the Scriptures and reject the interpretation of the Scriptures of the majority of the Anglican Communion... they have chosen to step out of communion with the Anglican Communion... We believe that the apostolic teaching as it is revealed in Scripture and the historical tradition of the Church are not only essential to our faith but hold us in communion with each other.”

“We want to emphasise that our protest is not against homosexually inclined persons, but rather against a section of church leadership which, through this consecration, is attempting to change the fundamental teachings of the Christian faith... The written word of God, which is the Bible, remains the criterion to regulate our life.”

A lesser number of submissions consider that the teachings of Scripture have been interpreted responsibly in the recent actions of ECUSA and New Westminster. These submissions tend to reflect on the broader brushstrokes of the Gospel and consider that the interpretation of scripture needs to be informed by contemporary understandings of homosexual orientation.

“...when the Episcopal Church voted in 2003 in a democratic election to make the Revd Eugene Robinson bishop, it was a decision that was the result of years of deliberate study of the Bible and the doctrines of the Church. The process was totally consistent with what the worldwide Anglican primates proposed in 1998 Lambeth Conference (Resolution 64) for ‘deep and passionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research.’

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<sup>1</sup> The submission from Anglican Mainstream is a collation of a significant number of responses, gathered through their website and forwarded to the Lambeth Commission for consideration. Several other submissions have multiple signatures.

“If faithful Anglicans are involved in long-term, stable and loving relationships with a person of the same sex, I believe that Jesus, as demonstrated in his teachings of love, blesses such relationships through his spirit...People in such partnerships deserve the full and open acceptance of the church.”

“...homosexuality is a matter of inbuilt orientation and not a human choice (a fact heretofore known only anecdotally but now beyond scientific dispute)...It seems utterly inconsistent to frame the matter of homosexual acts in other terms than those for heterosexuality. To deny sexual activity to homosexuals is to deny them relationship; and it is relationship which lies at the heart of the Trinitarian God. And it is precisely the possibility of rich human relationships which conquers egoism and gives life; it guarantees participation in the Trinitarian Love of God. To deny this possibility is itself sinful.”

(The doctrine of the Trinity is explored by a number of submissions, typically concluding that it supports a broader orthodoxy. See S-2-060 ‘Homosexuality in a trinitarian context’, the Revd William Coats.)

The foreword of a group response - the group comprising clergy and laity in a Church of England diocese - sums up the dilemma of differing scriptural interpretation and how this impinges on communion:

“If we were to name one presenting issue on which we could not agree, it would be the interpretation of Scripture. Broadly we would all agree that Scripture was authoritative but agreement on its interpretation eluded us. This disagreement was so profound that we could not see how ‘full communion’ could continue between those who hold to Traditional or Evangelical church teachings and those who hold to Innovative or Revisionist church developments.”

While the focus of key questions 5 and 6 is positive (‘What practical solutions might there be to maintain the highest degree of communion...’), many submissions, for the most part expressing conservative or ‘orthodox’ views, expound or assume the inevitability of schism, eg:

“I believe that a realignment is the only alternative. The two churches can continue to grow apart as they have been doing for 30 or 40 years. With a realignment the conservative members can continue to remain in the Anglican Communion and not feel that they have to compromise their conscience to do so.”

“The ‘Anglican Communion’ – this fraternity of national churches which happen to share certain historical origins – currently embraces two faiths, two religions... Between these two opposed faiths there is not, and cannot be, spiritual unity or communion.”

A lesser number of submissions considered that diverse views could be held together within the Communion:

“Amongst the members of Women and The Church (WATCH) as in the wider church there are a variety of views as to the appropriateness or otherwise of same sex relationships within the Christian community. Some are not at all happy about the practice, which seems to them to be contrary to Scripture. Others believe that committed and faithful relations between people of the same sex should be accepted gladly within an inclusive and welcoming church. On both sides these views are held with great passion and seriousness. We are, however, at one in believing that such differing views must be held together within the church in a loving, understanding and caring way. We are totally opposed to any situation where one group threatens to leave the church unless their view is the only one which is accepted.”

“Our experience is that legalising splits in communion makes communion impossible. Each problem needs to be owned and lived through in Grace in context. No voice should be silenced.”

A number of submissions express the opinion that the Lambeth Commission’s ‘areas of study’ are missing the nub of the issue, which is variously considered to be:

- the need for an agreed formula for ‘Communion’
- the roles of the different elements of the Quadrilateral in formulation of doctrine and practice.
- the cultural degradation of the West which underlies the present doctrinal erosion
- the failure of American bishops to identify and correct destructive ideas
- whether or not Bishop Robinson is an “evil minister” (in the words of Article XXVI)
- how much of the biblical comment on homosexual practice is based upon cultural understandings as opposed to the divine will
- whether the Church will decide if homosexual men and women are fully human creatures made by God on the basis of human knowledge two and three millennia ago or on the basis of human knowledge today

The majority of the submissions are from North America and the UK. Submissions have also been received from Egypt (1), Ireland (3), Australia (1), Brazil (2), Uganda (1), Singapore & West Malaysia (1), Cayman Islands (1), Guatemala (1), Brazil (1), Cameroon (1), Taiwan (1), Nigeria (1), Switzerland (1).

As far as possible, the themes and views expressed in the submissions are outlined under the appropriate key question below. The number of submissions articulating a particular point is stated, however, similar views may be implicit in other submissions.

Many of the submissions are evidently the fruit of considerable reflection and theological deliberation. Some are personal testimonies from gay and lesbian Anglicans who look for the inclusive love and welcome of the Church. Others are from correspondents who now feel painfully alienated from a church which has departed from traditional orthodoxy. This résumé attempts only to gather together the main points communicated in the submissions.

## **1. What are (a) the legal and (b) the theological implications flowing from ECUSA’s decision to appoint a priest in a committed same sex relationship as one of its bishops? (See LC 1998 Res. I.10)**

### **(a) legal**

The phrase “ECUSA’s decision to *appoint* a priest...” is incorrect. (These submissions described the democratic polity of ECUSA). *2 submissions*

In abandoning Scripture, tradition, and proceeding without the approval of the broader Communion, ECUSA (and, in some submissions, the Diocese of New Westminster) has excluded itself from the Anglican Communion. *28 submissions*

Provision should be made for the protection of freehold, property and assets for clergy, parishes and dioceses which are unable, for doctrinal reasons, to accept the pastoral oversight of their bishop or archbishop. *9 submissions*

Bishops who depart from the traditional teaching on homosexual practice should be declared out of communion in order to preserve the faith and unity of the Church, the authority of Scripture, evangelical witness and catholic orthodoxy. *7 submissions*

The sacramental office of priest and bishop should be respected in accordance with the discipline and constitutions of the Church (the morality and even theology of the ordained is not the crucial element in the validity of the sacrament). *5 submissions*

ECUSA's action goes against the historic formularies of the Anglican Church (the 39 Articles, the BCP, the Ordinal) *3 submissions*

ECUSA has ignored Lambeth resolutions 1.10, 3.2 and 3.6 in contravention of ECUSA's foundational documents which do not permit departure from 'the doctrines of the Gospel as now held by the Church of England'. *2 submissions*

Resolutions emanating from the Lambeth Conference are advisory in nature, therefore there are no legal implications. *2 submissions*

A legitimate course of action has been taken, when a member Church of the Communion abides by official (definitive) forms of Anglican teaching and exercises their own canonical norms for doctrinal development. This does not invalidate either their Sacramental orders or inclusion in the Anglican Communion. *2 submissions*

Careful consideration of the issues within a canonically legal framework, open discussion and transparent decision-making have demonstrated due respect for the non-binding but morally authoritative Lambeth resolutions. *1 submission*

Provision should be made for compensation for those who wish to remain within historic Anglicanism but who, for theological reasons, are unable to receive the alternative episcopal oversight offered. *1 submission*

## **(b) theological**

The hierarchy of moral imperatives proclaimed by Jesus in summarising the whole law, suggests that the same criteria should be applied to both homo- and heterosexual relationships, that they reflect the steadfast love of God. *8 submissions*

Homosexual behaviour is intrinsically destructive and contra the Scriptures. Repentance is essential. *5 submissions*

There is room for differing views and vigorous debate as we strive to discern the leading of the Spirit. *4 submissions*

Within first and second order issues of doctrine, ethical issues are not invariably timeless but often related to a cultural context (the Kuala Lumpur Statement is wrong in seeing sexuality as a first order principle). *4 submissions*

Within the context of a Trinitarian dynamic of interrelated love expressed in mutuality and complementarity, there is an argument for a broader orthodoxy. *3 submissions*

For the Bible and for the early Fathers, there was no understanding of homosexuality as an orientation; rather, homosexual activity was understood to be the deviant behaviour of heterosexual persons. *3 submissions*

As with other issues (eg, slavery, apartheid, the status of women, and Galileo and Darwin's theories in the past), the present argument over the full acceptance of homosexual people pits an old and dying definition, supported by appeals to scripture, against an emerging new consciousness. *3 submissions*

Reason cannot be allowed to prevail if it is in clear conflict with scripture and tradition. *2 submissions*

Jesus did not say anything directly about homosexuality. This most probably reflects acceptance of an established norm, which was the rejection of homosexuality. *1 submission*

ECUSA's decision demonstrates a different theological foundation from that of Lambeth Resolution I.10 – that scripture does not teach unequivocally that homosexuality is wrong, there

being hermeneutical considerations which question the level of definitiveness of biblical injunctions for the present age. *1 submission*

The liberalising of Holy Scripture within our Church is opening the way for all kinds of heretical beliefs and sinful practices to flourish. *1 submission*

The recent actions in the USA and Canada go beyond the limits of inculturation. *1 submission*

'The Lord's mercies for gay men do not include ordination.' *1 submission*

## **Other comments**

Issues of personality type are evident in the conflicting views surrounding this issue, eg: some by temperament need certainty, while others are content to trust in the love of God leading them into an unknown future; some are not able to understand easily how people using a different personality template or pattern could possibly be equally correct and will not surrender themselves (their egos) to a 'foreign' personality type. *3 submissions*

ECUSA is acknowledging that there are gay clergy and bishops already and is no longer 'pretending' that they are not there as long as they stay 'quiet'. *2 submissions*

Dr Jeffrey John should not have been appointed as the next Dean and Rector of the Cathedral and Abbey Church of St Albans in view of his advocacy of a form of same sex marriage. *2 submissions*

The American Anglican Council (AAC) is well-funded by a Christian special interest group but represents only a minority of American Episcopalians. *2 submissions*

Conservative Episcopalians in the USA and conservative bishops abroad are aligning with the well-funded, political and cultural radical right. *1 submission.*

## **2. What are (a) the legal and (b) the theological implications of the decision of the diocese of New Westminster to authorise services for use in connection with same sex unions?**

### **(a) legal**

This action questions the universal application of the Lambeth Conference resolution which "cannot advise" such blessings. However there are no legal implications because of the autonomy of dioceses within the Anglican Communion. *1 submission*

### **(b) theological**

NW's action suggests a theological understanding that the following are acceptable to God: new forms of personal commitment outside of heterosexual marriage; commitment for mutual support, sharing and love without the possibility of procreation. *2 submissions*

Jesus loved everyone but hated what some of them did, especially the religious leaders. If the leadership of our church is preaching a gospel that is no longer Christian, then we must love them enough to call them back to true faith. *1 submission*

Communion among provinces cannot exist appropriately when a province develops a liturgy that moves away from the mutual giving and doxological relationship with other provinces, which is the basis for common life and belief. *1 submission*

This action does not breach the principles of unity established in Lambeth Conference Resolution 18 which are posited on shared approaches to and practices of worship. It is an incidence of a "transgressive practice" within the Church which forces change from the "grass-roots". *1 submission*

To maintain communion with New Westminster and ECUSA would be to sanction not diversity of practice but contradiction in theology and practice. *1 submission*

### **3. What are the canonical understandings of (a) communion, (b) impaired communion and (c) broken communion? (What is autonomy and how is it related to communion?)**

#### **(a) communion**

Communion entails common beliefs, shared liturgical practices, agreement on essential doctrines and discipline. *10 submissions*

Communion is a gift from God, Father, Son and Holy Spirit – wherein we are drawn into a relationship with the life of God as Trinity. *3 submissions*

The Anglican Communion is a family in Christ, bound to the body of Christ through the sacraments. *3 submissions*

Institutional communion without spiritual communion is meaningless. *2 submissions*

The Anglican Communion, and who belongs to it, should depend less on narrow doctrinal issues and inherited structure and more on a multi-dimensional *koinonia*, understood in terms that are as broad and inclusive as the life of God. *2 submissions*

Theologies and their practical expressions in canonical practice are grounded in a recognition of commonalities. This has some obvious common-sense and practical advantages but leaves unrealised the depth of our tradition that envisions a communion achieved through difference, not despite difference. *2 submissions*

The canonical understanding of communion can be defined within the parameters of the Holy Scriptures of the Old and New Testament as the revealed Word of God; the Apostles' and the Nicene Creed as the sufficient statement of faith; the two sacraments, Baptism and the Lord's Supper, ministered according to the institution of Christ; and the historic episcopate, locally adapted according to different circumstances and needs. Whatever autonomy an Anglican Province may have, the decisions and actions of each province must be governed by at least these four parameters. Local autonomy may allow flexibility in matters of church order, but not in matters of faith and doctrine. A Province that continues to choose to have scripture as its ultimate authority is not able, as a matter of fact, to relate to a Province that has chosen to reject this ultimate authority. *1 submission*

The Lambeth Quadrilateral makes clear the basic requirement for Communion. *1 submission*

Lambeth Resolution 1:10 promised to be a basis for unity within the Anglican Communion. *1 submission*

The Canons of the General Convention of ECUSA 2000, Titles III.10, 11 and 12 provide for three different understandings of interchangeability of clergy (and therefore sacraments) and might be labelled 'Broken communion', 'impaired Communion' and 'Communion'. *1 submission*

Unity on the basis of a "faith once delivered" is no longer possible...The carriers and receivers of the faith, both within and without particular cultures, have differently understood Anglican sensibilities about just how to be Christian in the world. *1 submission*

#### **(b) impaired communion**

If communion is a reality founded in Christ and definitive of the identity and being of the Church, is it possible to speak of 'impaired' or 'broken communion'? *1 submission*

Impaired (rather than broken) suggests a breaking off of relationship until such time as various issues have been explored – and could therefore be seen as a positive opportunity to explore contemporary issues, resolve differences and come to deeper understanding. *1 submission*

### **(c) broken communion**

The intentional separation of one diocese from others breaks the spirit of communion. *2 submissions*

### **Autonomy**

Autonomy is the right of a bishop in council of a diocese to govern affairs and meet pastoral needs, according to conditions, circumstances and means appropriate to that diocese, whilst actively fostering relationship with the rest of the Anglican 'world'. *2 submissions*

“Autonomy and community are linked in a kind of dialectic, by which the meaning of one is disclosed in its association with the other. Within our communion the tension of this relationship between these two polarities is borne in a number of ways. The office of bishop has a crucial part to play in carrying this tension: called to guard the autonomy of their own diocese, but also charged to be concerned with the unity of the communion. When Lambeth resolutions seem in some quarters conservative or even reactionary, the tension out of which they have emerged has to be realised and respected.”

Autonomy and communion are contradictory. *1 submission*

Provincial autonomy, historically and canonically, does not mean that provinces may do whatever they wish irrespective of the expressed concerns of the Anglican Communion. *1 submission*

## **4. How (do and) may provinces relate to one another in situations where the ecclesiastical authorities of one province feel unable to maintain the fullness of communion with another part of the Anglican Communion?**

Where a larger number of provinces is not in communion with one or more other provinces, then they can agree that the offending provinces are not part of the Communion. *2 submissions*

Make some initial provision for pan-Anglican church discipline which can exercise due authority in matters of gross violation of doctrine. *1 submission*

Establish a fund for poorer provinces (such as Uganda) which do not want to accept contributions from ECUSA. *1 submission*

A province breaking communion with another province because of perceived heresy should not break communion with those other provinces which continue to remain in communion with it. Thus each remains in hopeful communion with the Anglican Church. *1 submission*

Separation and division is not the scriptural response. Rather stay together and refute those who argue that homosexual activity is in accordance with God's will for some Christians. *1 submission*

Practise autonomy but remain in dialogue, deliberately creating opportunities for regular and frequent discourse. *1 submission*

Explore the methodologies for discourse used in exchanges between provinces. A starting point could be a mutual sharing of the cultural and historical foundations for any particular stance, rather than an examination of what constitutes difference. *1 submission*

Provinces have continued to relate to one another even though impaired communion exists as the ministrations of women priests and bishops are not accepted throughout the Communion.

Provinces should find similar ways of relating over the matter of openly gay and lesbian priests and bishops. *1 submission*

'Observer status' at meetings is needed for those who defy the expressed concerns of the Anglican Communion. *1 submission*

Gene Robinson, a particular focus of disunity, should not be amongst those invited to the Lambeth Conference nor any other practising gay bishops subsequently consecrated. *1 submission*

**5. What practical solutions might there be to maintain the highest degree of communion that may be possible, in the circumstances resulting from these two decisions, within the individual churches involved? (eg [alternative] episcopal oversight when full communion is threatened)**

The ABC should recognise a completely new Anglican province in the US (eg, comprising the Network of Confessing Dioceses) – not a parallel or overlapping province, but rather a complete replacement. *12 submissions*

Alternative episcopal oversight is needed for the traditional and 'orthodox'. *14 submissions*

Dioceses, parishes or individuals might choose to align themselves with an alternative province/diocese or parish. *7 submissions*

Parallel jurisdiction/alternative episcopal oversight/a 'third province' would not make for a more Christ-like church but would further institutionalise schism. *4 submissions*

“[Following the ordination of women to the priesthood] Arrangements in the Church of England for *Extended* Episcopal Oversight, ie, episcopate tied to the diocesan bishop, have drifted into *Alternative* Episcopal Oversight, with all its unfortunate consequences of disrupted communion and the fostering of a ghetto mentality, which frustrates any opportunity for growth in understanding, fellowship and love.”

God's table must be open to all baptised Christians. *3 submissions*

The highest degree of communion with those who have excluded themselves from the Anglican Communion (through 'heterodoxy') would be the same as that accorded other non-Anglican organisations. *3 submissions*

An extra-provincial body is required to protect the traditional and 'orthodox'. *2 submissions*

Delegated episcopal pastoral oversight will not provide what is needed; the Lambeth Commission and the Primates' Meeting should reject it as an insubstantial and merely cosmetic response to a deepening crisis of both Faith and Order. *2 submissions*

Alternative episcopal oversight is a rejection of the principle of Article XXVI. *2 submissions*

Seek reconciliation by communicating with groups of Anglican/Episcopal congregations that have left ECUSA. *1 submission*

Alternative episcopal oversight is needed for those embracing radical change. *1 submission*

The Communion could evolve into an 'Anglican Union' for conservatives looking for a closer communion in which all parts of the church are mutually accountable to each other for their actions, and an 'Anglican Federation' for liberals looking for a looser federation that will allow for innovation and adaptation. *1 submission*

Since Anglicanism relies on the territorial integrity of jurisdiction of incumbents in their parishes and bishops in their Sees, acts which fly in the face of this (such as the Singapore consecrations or the imposition of flying bishops in England) are arguably a greater breach of Anglican unity than

the consecration of Canon Robinson which was legitimate as far as the constitution and practice of ECUSA were concerned. *1 submission*

Make use of the Anglican Religious Orders and communities since these groups traditionally operate across diocesan lines and have their own requirements regarding lifestyle, etc. They could serve as gathering points for like-minded clergy and lay people. *1 submission*

Provide theological/educational materials to sharpen discussion of the issues and study opportunities on a regional/deanery basis to broaden understanding and foster discussion. *1 submission*

**6. What practical solutions might there be to maintain the highest degree of communion that may be possible, in the circumstances resulting from these two decisions, as between the churches of the Anglican Communion? (eg [alternative] episcopal oversight when full communion is threatened)**

Increased 'table talk'. (A Lambeth Conference every ten years is insufficient; most bishops do not make two Lambeth Conferences.) *3 submissions*

Avoid invective, threat and ultimatums and media 'beat-ups' which exacerbate differences, distort expressed opinions and amplify fears. *2 submissions*

Investigate a congregational model that is less centralised. *1 submission*

The Anglican Communion should remain decentralised and devolved. *1 submission*

The office of 'ombudsman' could be created. *1 submission*

There could be a two-part Communion, liberal and conservative, each offering observer status to the other and working together on programmes for those in need, etc. *1 submission*

Practical resolutions should not be allowed to erode or override the present correct and orthodox position of the worldwide Anglican Communion. *1 submission*

Impaired or broken communion may not find expression in any meaningful way between nation churches and may therefore lose impetus. *1 submission*

Anglicans have an earlier history of considering the possibilities that a higher synodical authority and central council of reference might offer – see S-1-005.

**7. Under (a) what circumstances, (b) what conditions, and (c) by what means, might it be appropriate for the Archbishop of Canterbury to exercise an extraordinary ministry of pastoral oversight, support and reconciliation with regard to the internal affairs of a province to maintain communion between Canterbury and that province? (see LC 1998, Res. IV.13)**

The Archbishop of Canterbury should not exercise authority by himself but rather with the agreement of a commission of primates. ("He should not act like a Pope.") *4 submissions*

The Archbishop of Canterbury and the Primates should no longer recognise those who have 'abused their authority' ('to banish and drive away all erroneous and strange doctrine contrary to God's Word' Consecration of Bishops 1662 BCP). *5 submissions*

The ABC should intervene in the internal affairs of any church in the Anglican Communion if specifically invited to do so by that church. *2 submissions*

When a diocese or province threatens to leave the communion, the ABC may offer his ministry as a mediator (not as arbitrator). *2 submissions*

The ABC and the Primates should have an appeal court to consider particular cases, which could invoke gradations of discipline regarding invitations, and speaking and voting rights at meetings. *1 submission*

The ABC needs to be perceived as an active participant in this process instead of simply handing things off to commissions. *1 submission*

The South African conflict of the late 1800s suggests how the ABC's pastoral oversight can and should be used. *1 submission*

The ABC intervened in Sudan in a pastoral emergency; the present context is even more serious. *1 submission*

The Commission should use great restraint with respect to any recommendation regarding any intervention in the affairs of those portions of ECUSA that are proceeding in due accord with the established bases of governance of that organisation. *1 submission*

If the ABC is to be afforded disciplinary authority with power to bring into line errant sections of the Anglican Communion, then he must also have universal jurisdiction, appointing the bishops and archbishops whom he may subsequently discipline under his disciplinary authority. *1 submission*

With respect to the Church of Ireland: The significance of the principles contained in the Preamble and Declaration prefixed to the Church Constitution of the Church of Ireland (1870) would suggest a legal question as to what extent an external authority could be accepted. *1 submission*

**8. Under (a) what circumstances, (b) what conditions, and (c) by what means, might it be appropriate for the Archbishop of Canterbury to exercise an extraordinary ministry of pastoral oversight, support and reconciliation with regard to the internal affairs of a province to maintain communion between that province and the rest of the Anglican Communion? (see LC Res. IV.13)**

Such intervention is necessary where the leadership of a particular province imposes doctrines and practices that are considered to be heretical. *5 submissions*

The authority of the ABC (by virtue of Primates' Meetings and Lambeth Conferences) should extend only to official reconciliation, recognition or de-recognition of provinces by the Anglican Communion. *1 submission*

Consider the example of the Eastern Orthodox communion which has been maintained without the hierarchical Roman Catholic approach yet has maintained a cohesive body. *1 submission*

Conditions might include suggesting a time-frame for a particular practice to be examined/reviewed; inviting learning from another province with a similar set of experiences; commissioning scholars of different theologies to meet for prayer dialogue, having until reconciliation is reached, even if that reconciliation is an agreement to differ, while still valuing our unity. *1 submission*

***Ecumenical and interfaith issues and concerns***

“...this decision [by ECUSA] will unquestionably damage our interfaith relations with our Muslim friends among whom we live. It will also have a negative impact on our relations with

the Orthodox and Catholic Churches in our area... We will definitely be seen by them now as heretical.”

*The Rt Revd Dr Mouneer Anis, Bishop of the Episcopal Church in Egypt, North Africa and the Horn of Africa*

“Anglican churches continue to be in full communion with two Old Catholic churches which have authorised similar services to those in New Westminster. The fact that Anglican churches feel able to continue this relationship, considered in the light of their commitment to the Bonn Agreement, implies to us that they consider such services to belong to the sphere of ‘doctrinal opinion...or liturgical practice’ which may be disputed without breaking communion, rather than to the ‘essentials of the Christian faith’ (Bonn Agreement, paragraph 3). The implication is therefore that such services are matters of local autonomy and should not be considered as involving or being binding upon other churches in communion.”

*The Anglican and Old Catholic Society of Saint Willibrord*

“I would...suggest...an Anglican Ecumenical Synod...at least 2 months in length for exhaustive debate to take place. The synod could be held in place of Lambeth 2008 with the years between...spent in preparation. Commissions could finally do the work on fully defining Anglican Ecclesiology.”

“ECUSA has a long and vaunted history of being a leader in ecumenism and interfaith dialogues. Just as our stand on the full inclusion of women into all orders of ministry challenges our conversations with many of our ecumenical and interfaith partners in ministry, so is our fuller inclusion of the GLBT baptised into the Body of Christ a challenge. The Episcopal Church as it currently exists is up to the challenge, is committed to the conversation and is convinced that the goals that unite us a people of faith are ultimately more compelling than the issues that threaten to divide us.”

“There was an ecumenical gathering of Christians in China between the Wars... at which they decided to Agree to Differ, Resolve to Love, Unite to Serve. Does the Eames Commission need to do better than that?”

**Submissions from individuals to the Lambeth Commission on Communion,  
February 2004**

<b>Document No.</b>	<b>Document</b>
S-1-001	The Bishop of Egypt, the Rt Revd Dr Mouneer Anis
S-1-002	The Bishop of Port Elizabeth, Southern Africa, the Rt Revd Bethlehem Nopece
S-1-003	Lee Tuck-Leong and others, Dioceses of Singapore and West Malaysia
S-1-004	Convention of the Diocese of Washington
S-1-005	The Revd Canon Robert Wright, New York, USA
S-1-006	Bruce Garner, Atlanta, USA
S-1-007	The Anglican and Old Catholic Society of Saint Willibrord
S-1-008	Submissions collated by Anglican Mainstream
S-1-009	The Revd Philip Wainwright, St Peter's Episcopal Church, Pittsburgh USA
S-1-010	Canon Fergus King, USPG, London, England
S-1-011	Dr M J World, Church of England
S-1-012	Paul Walter, Newbury, England
S-1-013	The Rev James B Shumard, Savannah, Georgia, USA
S-1-014	Joseph Conover, Quincy, IL, USA
S-1-015	The Rev Canon Charles B King, Jr, Diocese of Albany, USA
S-1-016	The Revd Ron Hart, Holt, England
S-1-017	The Council of Forward in Faith, North America (The Revd Canon Warren Tanghe)
S-1-018	The Anglican Communion in New Westminster (The Rev Dr Trevor Walters, Chair)
S-1-019	Douglas A Kerr and Carla C Kerr, Dallas, Texas, USA
S-1-020	The Rev William Press, Belfast, N Ireland
S-1-021	The Revd Patrick Coleman
S-1-022	David Houlton, member of the Anglican Church of Basel, Diocese of Europe
S-1-023	Keith Myers, Diocese of New Jersey, USA
S-1-024	Professor C J G & Dr P D M Turner, Vancouver, British Columbia, Canada
S-1-025	Canon Clive West, Belfast, N Ireland
S-1-026	Raymond F Kennedy, Hassocks, West Sussex, England
S-1-027	The Rev Ralph N McMichael, Jr, St Louis, Missouri, USA
S-1-028	The Very Rev George L W Werner, 31 <sup>st</sup> President, House of Deputies, USA
S-1-029	The Revd William Locke, Diocese of Rhode Island, USA
S-1-030	The Rev Michael C Hunn
S-1-031	The Revd David W Griffith
S-1-032	Andrew Starkie, John Bull, Kit, Frank Knaggs, Rick Simpson, Newcastle Diocese, England
S-1-033	Philip Hobday, Church of England ordinand
S-1-034	The Rev Charles Walthall, Diocese of Springfield, USA
S-1-035	William Morris, Minnetonka, USA
S-1-036	The Revd Nicholas Sykes, Church of England in the Cayman Islands
S-1-037	Paul Mikulak, Diocese of Bethlehem, Honesdale, Pennsylvania, USA

<b>Document No.</b>	<b>Document</b>
S-1-038	Episcopal Women's Caucus, Integrity and concerned observers of the AAC's Convention, USA
S-1-039	The Revd Susan Russell, Integrity President, Pasadena CA, USA
S-1-040	Keating Willcox, Hamilton, MA, USA
S-1-041	Dave Backs, Donelson, TN, USA
S-1-042	Statement of the Episcopal Church of Guatemala on the participation of the Central American Primate in Gene Robinson's consecration
S-1-043	Select Vestry of St Elizabeth's, Dundonald, Belfast, Down & Dromore, Church of Ireland
S-1-044	Mark Harris, author of <i>The Challenge of Change: The Anglican Communion in the Post Modern Era</i> , USA
S-1-045	Mario Ribas, Rector, Brazil
S-1-046	Michael Hopkins, Rector, USA
S-1-047	Sybille Ngo Nyeck, Yaounde, Cameroon
S-1-048	Christopher Senteza, VP, Integrity Uganda
S-2-049	Terrence Walker, USA
S-2-050	William C Spencer Jr, USA
S-2-051	Robert C Gast, USA
S-2-052	Christopher Hall, England
S-2-053	Desmond Tillyer
S-2-054	Hugh Tracy, England
S-2-055	Bruce Earl Atkinson
S-2-056	R Patterson, Church of Ireland
S-2-057	William and Caroline Prickett, Maryland, USA
S-2-058	Stanley T Case, Spartanburg, South Carolina, USA, a member of the vestry of St Christopher's Episcopal Church
S-2-059	W Guth (submitted articles by John Shelby Spong and Francis Gray )
S-2-060	William R Coats, New Jersey, USA
S-2-061	The Lesbian and Gay Christian Movement (LGCM)
S-2-062	Forward in Faith International, submitted by Geoffrey Kirk, Secretary
S-2-063	Michael Earl Ridgill, South Carolina, USA
S-2-064	Ian Bastable, St Michael's Anglican Church, Umhlanga Rocks, South Africa
S-2-065	David A Richardson, Rector, Arizona, USA
S-2-066	Edmund Etheridge, Virginia, USA
S-2-067	Curtis Caldwell
S-2-068	Eric Hyom, UK
S-2-069	Christopher Heying, Texas, USA
S-2-070	Dee Townsend, Iowa, USA
S-2-071	Francisco Sales, Secretary for Brazil OSF/SSF
S-2-072	Michael Kennedy, General Synod, Church of Ireland
S-2-073	Robert Pettigrew, Virginia, USA
S-2-074	Ian George, Archbishop of Adelaide, Australia
S-2-075	Bill Carpenter, Minneapolis, USA
S-2-076	Simon Taylor, Bristol, UK
S-2-077	Gerard Hannon, New York
S-2-078	Roger Harper, Walsall, UK
S-2-079	Steven Schäufele, Taipei, Taiwan

<b>Document No.</b>	<b>Document</b>
S-2-080	Donna Bott, Central Florida
S-2-081	Executive Committee of Affirming Catholicism, UK
S-2-082	GRAS (Group for the Rescinding of the Act of Synod)
S-2-083	Michael Lessard, Arizona
S-2-084	WATCH (Women and the Church)
S-2-085	John Harding Price, Lincoln, UK
S-2-086	PCC of Christ Church, Accrington, Diocese of Blackburn, UK
S-2-087	Elizabeth M Kaeton, President of the Board of Directors for the Episcopal Church Publishing Company
S-2-088	Select Vestry of St Nicholas, Carrickfergus, N Ireland
S-2-089	Members of the Diocese of San Joaquin, USA
S-2-090	PCC of St Andrew's Leyland, UK
S-2-091	Lorraine Cavanagh, Cardiff University chaplaincy
S-2-092	Mark Adams Brown, Texas, USA
S-2-093	Enver Rahmanov
S-2-094	Brenda Harrison, Church of England
S-2-095	Rowland Jide Macaulay, Nigeria
S-2-096	The Revd Dr Jay Emerson Johnson, California
S-2-097	Tobias S Haller, BSG, New York
S-2-098	Gary Flowers, US
S-2-099	The Revd Christopher Gaze, England
S-2-100	The Rev M A Collins, San Diego, USA
S-2-101	David Houlton, Switzerland
S-2-102	Michael Russell, Rector, San Diego, USA
S-2-103	Open letter signed by 1700 church leaders, USA
S-2-104	The Rector and Wardens of St Martin's Episcopal Church, Houston
S-2-105	Canon Beaumont Stevenson, Oxford, England