

Reflections on the Windsor report

KG Hammar

Archbishop of Uppsala

Church of Sweden

- 1 Grateful for the opportunity to share reflections on the report with the Archbishop of Canterbury Dr Rowan Williams
- 2 Difficult, at least for a non-Anglican, to separate reflections on the communion from reflections on the issues that cause tensions and which have to be handled within the communion and by the partners of the communion
- 3 Point of entry for the reflections is the inevitable tension – creative or destructive - for all churches between:

catholicity	contextuality
unity	diversity
communion	autonomy
authority centralized	authority localized
institutional stability	flexibility of a movement

- 4 The Windsor Report proposes strengthening of the instruments of unity and a communion-wide covenant, strengthening the moral authority of the communion while recognizing that legal binding decisions can only be made regionally, locally. The demand of consultation (different interpretations of what consultation means?) important.

The Windsor Report seeks the solutions by strengthening the left column above on the expense of the right one. This causes my hesitations (see below!)

The report does not make a problem of the historical context of the Anglican Communion. What does the British Empire mean for today's Anglican Communion? Protests against "the West"? Islam? Comparison with LWF!?

- 5 Hesitations:

God. The Spirit. Truth.

God of surprises? The Spirit leading us into the whole truth? God – not to be preserved but discovered?

Theology, contextual and dialogical?

Interpretation as contextual and praxis-related?

The People of God? A Lutheran perspective: not only bishops but always the laity included. What is being said and argued for more important than who is arguing.

Changes in history? When changes have occurred – because the tension between God as Love and the practises of the church has become too great – locally, regionally, before they are universally adopted (if ever...)

Reception in the church? Before a decision is taken and practised – or after?

6 Understanding of Unity

Unity is always costly: who will have to pay the price? Those outside? Us inside?
Church for the church? Church for the world?

What does sacrifice mean? Which role plays power? Threats? The freedom of ‘the other’?

Unity within a church – uniformity? In a communion of churches? In a world-wide communion? Same principles?

The unity of the church as a model for the world? Oikomene?

The body of Christ has wounds!! How to live that in a communion?

Unity/Fellowship nothing optional – a shared history and common mission remains the same whether or not we choose to acknowledge or accept it. Who can opt out of a family.

The Anglican Communion to many of us in Church of Sweden has had its beauty in its comprehensiveness. The worship has been seen as the uniting factor and from that centre a wide range of interpretations have flourished. Sacramental hermeneutics? Diversity after WR? Only on adiaphora?

7 Consequences for the Porvoo communion?

The issue: In 1995 The bishops’ conference of Church of Sweden decided to allow priests of our church to offer intercession for same-sex couples who had registered the civil partnership/union. This has developed into a blessing-ceremony and the issue will be dealt with once again at this autumn’s Synod. In 1996 we signed the Porvoo Agreement, and our understanding and practise on *the* issue have been well known and discussed at almost every primates’ or church leaders’ meeting in the Porvoo communion. If there will be a change in our relationships due to the implementation of the WR, it is up to our Anglican partners. We want more communion, not less.

A Nordic experience: Nordic Lutheran churches are different but still belong together. We have taken different positions on *the* issue, but no threats of separation.

Unthinkable? Why? History? Common destiny? Common understanding of the calling of the future towards increasingly pluralistic peoples? Europe? The world?

Was this what we recognized in our Anglican partners in the Porvoo communion?

Early morning thoughts on 1st February, 2005

In Christian love

KG Hammar

**ARMENIAN
CATHOLICOSATE
OF
CILICIA
ANTELIAS- LEBANON**



No. 255/04

Antelias, 13 Decembet,
2004

His Grace
Rt. Rev. Dr. Rowan Williams
Archbishop of Canterbury
Palace Court
Lambeth Palace
London. SE1 7JU
ENGLAND

Your Grace,

Thank you very much for your letter of 18 October, 2004. I greatly appreciate that you are sharing with the heads of the churches the concerns and perspectives pertaining to the world Anglican Communion. Sharing our concerns and hopes in the spirit of Christian love is, indeed, a genuine manifestation of our fellowship, in Jesus Christ

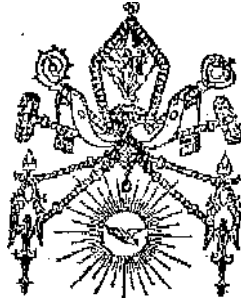
May I share with you the following observations:

1) I welcome the spirit of realism and openness by which the issues concerning ecclesiology, authority and communion have been addressed in The Windsor Report 2004. I believe that such an approach, which provides a wider space of interaction, will significantly help the Anglican Communion to move forward towards healing and reconciliation.

2) I have always considered the Anglican Communion as a concrete manifestation of what is referred to in ecumenism "unity in diversity and diversity in unity". This ecclesiological richness of the Anglican Communion need to be preserved. But, in my view, the challenge of deepening the inner unity of the Anglican Communion without jeopardizing its diversity on the one hand, and strengthening its diversity without making it a source of tension, will always remain with the Anglican Communion. I hope that the Church of England, with its particular place and role within the world Anglican Communion, will be able to cope responsibly with this challenge preserving the integrity and credibility of the Communion.

3) As for the issues related to the sexual orientation, which are given due consideration in The Windsor Report 2004, as you know, we discussed these issues in the last meeting of the three heads of the Oriental Orthodox

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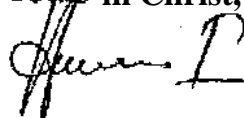
No. 255/04

Antelias,

13 December, 2004

Churches and in time I conveyed to Your Grace our expectations. I hope and pray that in the near future this matter will find its proper solution.

I pray the Almighty God to strengthen Your Grace spiritually and physically as you lead the Anglican Communion at this critical period of its contemporary history.

Yours in Christ,


ARAMI
CATHOLICOS OF CILICIA



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NOTE: THIS E-MAIL WAS DICTATED BY DR. LOTZ. PLEASE SEND RETURN E-MAIL TO HIS ADDRESS:

February 2, 2005

Steve Jenkins
Anglican Communion Office
St. Andrew's House
16 Tavistock Crescent
Westbourne Park
London W11 1AP
ENGLAND

Dear Steve,

Thank you for your e-mail requesting a response from the Baptist World Alliance on the Windsor Report.

Unfortunately our Commission on Doctrine and Interchurch Cooperation does not meet during this time and therefore there can be no official response given.

I believe that Baptists would see this as a good Anglican compromise in which you are calling upon both parties to repent. Personally I would say that they are very disappointed to many Baptist free church people in the USA that subsequent to the Windsor Report the American Episcopal Church has responded with an apology, but has not seemed to agree with the conclusions that there should be no further ordination of gays and lesbian's. We do not understand the discipline of the Anglican community and therefore would not want to make any comment on that. However it seems to me personally that unless the American Episcopalians are willing to submit to the decision of the report that confusion and disarray will continue to exist within your Communion.

However, let me emphasize that these are my personal feelings and in no way an official response. We do not have the apparatus to make an official response since we are not Episcopal. I would say that probably non-Episcopal churches were disappointed in that there was no clear call for the rescinding of the ordination of the gay Bishop or disciplining of a member church. Again we would not know the mechanism by which you would do this, but many of us had thought that an Episcopal type authority would be able to take more direct action as does the Catholic church. Perhaps Anglicans are more free-church in their thinking than we realize! I believe that many free-churches were looking to the Anglican community for leadership on this issue and since every denomination is plagued by the same problem. A clear biblical mandate opposing homosexual marriages and ordinations seem to many of us the biblical response along with compassion and pastoral care.

May God bless you in your deliberations.

Yours faithfully in Christ,

A handwritten signature in cursive script that reads "Denton Lotz".

Denton Lotz
General Secretary
DL/vob

Windsor Report, 2004

Some Comments from the Perspective of a member of the Disciples Ecumenical Consultative Council

1 I am not really in a position to make an authoritative comment on behalf of the D.E.C.C. but probably no-one is - which marks a significant difference between the various Christian World Communions. The members of the Disciples Ecumenical Consultative Council, consisting of various Disciples Churches around the world, together with United Churches of which Disciples are a constituent part, co-operate in the D.E.C.C. for international ecumenical work. But the Council is clearly consultative and the various member Churches treasure their autonomy. Hence for us the D.E.C.C. is the only 'instrument of unity' and we do not have to work out how to related different ones, such as the four identified for Anglicans in the Windsor Report.

2 We recognise that the issue of Christian attitudes to homosexuality is, as it were, a 'presenting issue' for this Report, rather than the substantial issue with which it is concerned, namely the way in which different Anglican Provinces life together in such a way as to manifest communion or koinonia with God and with one another. However, we would find it very strange to encounter a situation in which those who are recognised as ministers in one Disciple community are not recognised as ministers in another. This would be more a question of the internal coherence of particular Disciple communities rather than one which affected their relations with one another. Thus, while it is not the case that all Disciple communities ordain women, or at least not in the same numbers, there would be no question of one community not recognising another because it did, or even because it did not.

3 From the outside it looks rather as though the underlying problem is a difference of view about the nature of the Anglican Communion. One view would be that it consists of a number of provinces which are essentially autonomous - and in this respect it is not unlike other protestant Christian World Communions in which the autonomy of the national Churches is a fundamental axiom. Another view would be that its corporate episcopate, as expressed in the Lambeth Conference or the Primates' Meeting, involves a step beyond provincial autonomy, such that the two 'instruments of unity' mentioned are regarded in the same way as the House of Bishops within a single Province. If indeed the episcopate is a focus of unity in the way that Anglican arguments for episcopacy have usually tended to function, then it is obviously vital that all bishops are capable of being recognised as bishops by all other bishops. By this criterion the suggestion that there should be delegated pastoral oversight of dissenting groups seems as though it is a refusal to face the blunt

fact of division.

4 On the other hand it could be argued that this is a more creative approach to the problem of theological disagreement than those in the past which simply resulted in schism. For such an argument to be effective, however, it would have to be demonstrated that there was continuing fellowship between the two groups; otherwise it would simply become a papering over the cracks in a way that could be more serious in the long run because it would obscure the extent to which groups developing in separation would naturally tend to grow apart. It is the experience of more than one of the D.E.C.C. communities that has had to tackle issues relating to homosexuality that it is vital to retain contexts in which those of differing views continue to talk with each other frankly and honestly.

5 One final point, which is worth making from the context of those of our communities that have shared deeply in the life and ideals of Western liberal democracy, is that the Church is not a liberal democracy in that sense. Though the involvement of all its members in decision-making is important for those of us who value a conciliar structure within the Church, it is also the case that those who are appointed to positions of leadership should never be concerned to pursue personal agendas of any kind. Indeed appointment to leadership involves the subordination of any personal agenda to the good of the Church as a whole. Hence it is vital that such leaders should be able to represent the total community which they serve, and be seen by those communities as so representing them. This lies behind the importance which we attach to a call from the total community to those leaders. If a community cannot so recognise that representative capacity in a leader, then whatever other qualities that person might have, the crucial quality is lacking. Similarly if that is recognised by the leader's community, other communities need to recognise that this carries more weight than any personal opinions which they might have about the person concerned.

David M. Thompson
30 January 2005

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Al Azhar
Grand Imam Office
Sheikh Al Azhar

Cairo, 17th December 2004

Dear Dr. Rowan Williams
Archbishop of Canterbury

Greetings!

I received your kind message with appreciation. We very much enjoyed your visit to Al Azhar Al Sharif and we look forward to having more dialogue between us in the future.

I read the report of the Commission that you formed to discuss the subject of the ordination of the gay Bishop in America and same sex marriage. I found that the report confirmed the rejection of the Anglican Communion for such ordination. It also affirmed what you have previously stated to us, that the official position of the Anglican Church is to only recognize the legality of the marriage between man and woman.

We support what the report suggested to request an expression of regret from the Church in America and Canada for what they have done and ceasing all these immoral practices. We would like to know what procedures will to be taken after the Church in America has given the requested apology to preserve the reputation of the Anglican Communion.

We encourage you to take a very clear stand with the Churches in America and Canada and this gay Bishop. If this Bishop was left in this office after that he will ordain many other homosexuals and this contrary to the teaching of heavenly religions.

We are sure that you are very keen to keep the position and reputation of the Anglican Communion in the world and in the Arab and Islamic world in particular. The behaviour of the Churches in America and Canada spoils and hinders the great effort you are exerting to achieve closeness between the West and Islamic World.

The teaching of Islam looks at the practices of homosexuality as a great sin and is contradictory to God's creation so we need to stand against these immoral practices that keep away the people from the creator.

Many of the Muslim scholars ask 'How can we have dialogue if the Anglican Church allows the ordination of gay religious leaders and also allow same sex marriage?'. We explain to them what you have clarified in your letter about the official position of the Anglican Communion in regard to rejection of such sins.

We pray that God will give you wisdom and strength to take a clear stand and strong measures against those who spoil and distort the earth and hinder efforts to achieve peace between followers of religions through the dialogue we started together.

With my greetings and prayers,

Sheikh Al Azhar
Dr. Mohammed Said Tantawy

From: Sven Oppegaard
Sent: 28 January 2005 07:35
To: Steve Jenkins
Subject: Re: Responses to the Windsor Report

Dear Steve Jenkins,

Thank you for the message. In the LWF we appreciate the consultative procedure that has been put in place by the AC in this matter.

I will not personally submit a reaction to the Windsor Report. General Secretary Ishmael Noko made a statement when the Report was published, and will also be attending the Reception Reference Group as an ecumenical observer.

All the best with the continued process.

Sven

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Amersfoort, 25 January 2005
Arch.nr.O.1a

The Most Revd. Dr. Rowan Williams
Archbishop of Canterbury
Lambeth Palace
LONDON SE 17 JU

Dear Archbishop Rowan,

I would like to express my gratitude towards you for providing me with a copy of *The Windsor Report 2004* and asking me for an informal reaction to the Report's contents. I admire the Lambeth Commission on Communion under the chair of Archbishop Robin Eames of Armagh for having done such an important work. With the present difficulties as starting point, the commission reflected on the ecclesiological significance of being Anglican and drew up some very interesting and concrete suggestions in order to organize the cooperation and the living together of churches within a stronger Anglican Communion. I share with you the hope and the concern that the present difficulties will be overcome and that the Anglican Communion will become stronger out of the challenges of the present situation.

In your letter, accompanying the report, you asked me three questions: (1) what do you find positive in the report; (2) what are areas in which you would like to ask questions; (3) what would be the impact on our mutual relationship if the recommendations were implemented? It isn't possible to answer those questions to full extent in this letter, neither did I have the opportunity to study the report in its depth. I hope that the aspects I want to mention in my letter will be of some interest to you.

As to the first question about positive aspects in the report, I'd like to say in general that the report is an impressive piece of reflection on the issue of how to organize *conciliarity* on the practical level. The question is how to define conciliarity - to which the church is called - in terms of relationship and behaviour. Conciliarity respects the autonomy of the local church and emphasizes at the same time the interdependence of the churches. Churches are called to bear witness to the unity between them that is possible through reconciliation. That unity is a gift of our Lord to humanity and therefore the witness of the churches is of great importance for humanity that needs unity as well. That's the background on which the struggle for remaining together as a church-family must be seen. Conciliarity excludes all kinds of authority that would take over responsibility from those levels where it can be exercised in the most effective way. Conciliarity is the opposite of centralism because centralistic structures aren't able to unify people around the responsibilities they have. This kind of sharing responsibilities among all is a strong fundament for unity. Therefore I admire the Anglican Communion for taking serious this challenge of trying to remain together within the same world-wide church-family without real central authority that prescribes what is to be done at all levels.

The illness that affects the "Anglican system", as it is analysed from number 22 until 42, affects in principle all the church-communions who try to realize a synodical exercise of Authority. We all are called to show that worldwide communion of churches, independent from one another as local churches and interdependent from one another being active partners in the same 'conciliar movement', is possible.

- On that background ... -

On that background, the attempt of drawing up a common Anglican covenant is to be of great importance and will make possible deeper relationships among the churches of communion since this covenant describes the reasons why churches are interdependent of one another. That proposal must also be seen as among the most interesting fruits of the report because the ideas about the instruments of unity are important.

In fact the Union of Utrecht did something similar in elaborating recently a new statute of the International Old Catholic Bishop's Conference (2000). This statute, although a statute differs from a covenant, offers a common basis for our communion. Together with the ecclesiological preamble that is an inseparable part of it, it describes the kind of communion we are committed to and the obligations of the bishops in order to promote and to realize it. All Old Catholic churches of the Union of Utrecht have their own canon law and rules and there are, as you surely know, many differences between them. In a way, every church of the Union of Utrecht has its own identity. The Bishop's Conference unites the bishops of these churches, and since the bishops are in communion with one another, it is possible for their churches to be a member of the same church-family. It was an insight resulting from several major discussions about important issues that the principles on which the Old Catholic church-family is based should be expressed in a short statement. The preamble to the Statute is that kind of statement and from this point of view it can be seen as our "covenant" in which the ecclesiological identity of the Old Catholic churches is phrased.

Within this statute and also in our theology the episcopal ministry is of highest importance. Within the Old Catholic communion the bishop is not only seen as the representative of his/her own church, but also as the representative of the communion itself. As it is stated at number 64 of the report as well, the bishop is seen as the one on the crossroad of the local and the universal church. Therefore it is possible for a local church to experience itself at the same time as independent or autonomous, and interdependent within the same communion.

In thinking of your second question, about areas in which I would like to ask questions, I think that the episcopal ministry is perhaps too little reflected in the report. I'm very much in favour of what is said about the Archbishop of Canterbury's role together with "the council of advice" because it shows the responsibility of the See of Canterbury in strengthening the episcopal responsibility as a whole. In what is said about the dependency of the Lambeth conference and the primates meeting on the Archbishop's initiative, it is clear that the Archbishop's responsibility is one of strengthening the community of the bishops. But this responsibility cannot be effective without an awareness of their double responsibility that must be experienced by all the bishops of the communion (see previous paragraph).

Within this context it could be necessary to take more initiative in deepening and supporting the episcopal ministry.

Furthermore I'd like to question what is said about the functioning of "the instruments of Unity". I'm convinced it is an excellent aim to strengthen those instruments without creating a central curia (see number 105). On this point the communion is challenged to find ways on which "the instruments of Unity" can become more effective in their functioning. This supposes a commitment of all churches and of all bishops to those instruments. The principles of the functioning of those instruments are phrased in the proposal of a covenant (see appendix 2), but it will be necessary to draw up more in detail under which conditions and in which way those instruments will give the opportunity to act and react on difficulties that may appear within the whole community or within a part of it.

Concerning your third question I would like to stress that the relationship between the Anglican Communion and the Union of Utrecht will be strengthened by a stronger coherence within the Anglican Communion. Although the question remains how to organize also the

- 'conciliarity' with the partner-churches -

'conciliarity' with the partner-churches of the Anglican Communion. What does it mean to call the Union of Utrecht a community of partner-churches? Which depth of integration is desirable? To which extent and on which levels the relationship between our communities can be organized in a way that bears witness of "the full communion" we agreed upon? I think e.g. of the Anglican Communion drawing up new agreements with other churches without always taking sufficiently into account what the consequences will be with respect to earlier involvements. I am aware that this topic didn't belong to the issue of the Lambeth commission on Communion and therefore it is not mentioned in the Windsor Report. Nevertheless it is a question that belongs to the issue of organizing our conciliarity. From my point of view this broader conciliarity can have a positive influence on the Anglican Communion. Perhaps we have to pay even more attention to it as we did until now.

So far some thoughts about the contents of the report of the Lambeth commission on Communion. Far more positive things I could say about this excellent report and far more could be discussed after a more detailed study of it. For the moment I have to limit myself to this brief reaction that shows the general direction in which Old Catholics think about the issues raised in the report. I hope this personal reaction from my side can be of help with the discussions that will follow within the Primate's meeting in February and elsewhere.

I hope, dear Archbishop Rowan, that by my reaction you will feel supported in your attempt to deepen the unity within the Anglican Communion. Please be assured of my prayers and my sympathy for you and for your difficult task, as well as for the Anglican Communion as a whole. God bless the process in which you and the Anglican Communion are involved.

Yours in Christ,

Joris A.O.L. Vercammen
Archbishop of Utrecht

c.c. The Right Revd. Peter Kwong, Reception Reference Group

ARMENIAN
CATHOLICOSATE
OF
CILICIA
ANTELIAS-LEBANON



No. 223/04

Antelias,

1 November, 2004

His Grace
Rt. Rev. Dr. Rowan Williams
Archbishop of Canterbury
Palace Court
Lambeth Palace
London_SE1 7JU

Your Grace,

You may have heard that the three heads of the Oriental Orthodox Churches, His Holiness Pope Shenouda II, Pope of Alexandria and Patriarch of the See of St. Mark, His Beatitude Patriarch Mar Ignatius Zakka I, Patriarch of Antioch, and myself met from 20 to 21 October, 2004, in Cairo, Egypt in the context of our regular annual meetings. In the Standing Committee, which preceded our meeting, Bishop Mouneer H. Anis of Anglican Church in *Egypt*, North Africa and Horn of Africa, has presented the report of the Lambeth Commission concerning the ordination of an Anglican homosexual bishop in the USA.

The Standing Committee shared this report and its discussion with the three heads of the churches. I would like to inform Your Grace that we discussed this matter with utmost sensitivity expressing our support to all approaches that are aimed at maintaining the integrity and validity of the Biblical and moral teachings of our churches. In our Common Declaration we said: "We hope that in the near future the Anglican Communion will solve this matter which will enable us to resume our theological dialogue with the Anglican Communion".

We must keep all the channels of communication and consultation open with Your Grace and pray that the World Anglican Communion resolve in the near future this critical matter preserving the integrity and unity.

May God strengthen Your Grace spiritually and physically as you lead your church and the Anglican Communion at this difficult period of its contemporary history.

Yours in Christ,

ARAM I
CATHOLICGS OF CILICIA

Response of the Standing Committee of the Oriental Orthodox Churches in the Middle East to the Lambeth Commission on Communion - The Windsor Report 2004¹

In response to the request of Rev. Canon Gregory K. Cameron, Director of Ecumenical Affairs and Studies of the Anglican Communion Office, and through ensued communications conducted between Metropolitan Bishoy, Bishop Nareg Alemezian and Rev. Cameron, Bishop Rt. Rev, Dr. Mouneer H. Anis of Anglican Church in Egypt, North Africa and the Horn of Africa, as the representative of the Anglican Communion, as welcomed at the meeting of the Standing Committee of the Oriental Orthodox Churches in the Middle East on Monday; October 18, 2004, 7.30pm, at St. Mark's Center, Nasr City, Cairo.

Bishop Mouneer made some preliminary remarks; on the structure of the Anglican Communion, the biblical standpoint of the *majority* of the Anglicans regarding the traditional teachings of the Anglican Communion and conveyed the Report of the Lambeth Commission, underlying the fact that he did not have enough time for its i analysis and had only summarized its spirit in three pages.

The Standing Committee members expressed their appreciation for this presentation and promised to discuss it with the Heads of the Oriental Orthodox Churches in the Middle East and to react to it appropriately.

Also, the Standing Committee commissioned Bishop Alemezian to read the Report of the Lambeth Commission and report: back to the Standing Committee.

REPORT OF THE LAMBETH COMMISSION

After these developments, the Standing Committee makes the following statement regarding the Report of the Lambeth Commission:

- :
- (1) Taking into consideration that the *Anglican-Oriental Orthodox International Commission* meeting was postponed in 2003 because of the election of Bishop Gene Robinson: to the Diocese of New Hampshire in the Episcopal Church (USA) and the authorizing of a public Rite of Blessing for same sex unions in the New Westminster Diocese of the Anglican Church of Canada, we appreciate the efforts I of the Anglican Communion to share with us the Report of the Lambeth Commission as. a sign of ecumenical sensitivity and an attempt to test how it might affect our mutual relations.

¹Cc Bishop Mouneer H. Anis

- (2) Acknowledging that "some eighteen of the thirty-eight provinces of the Anglican Communion, or their primates on their behalf, have issued statements Which indicate, in a variety of ways, their basic belief that the developments in North America are "contrary to biblical teaching" and as such "unacceptable", and "condemnation has come from the Russian Orthodox and Oriental Orthodox Churches, as well as a statement from the Roman Catholic Church that such moves create "new and serious difficulties" to ecumenical relationships": (See the Report of the Lambeth Commission, paragraph 28), we studied the Report of the Lambeth Commission and considered the following recommendations:
- a. The decisions of the Episcopal Church (USA) and the Anglican Church of Canada; deviated from the precedents that have been followed in the matters pertained to the worldwide Anglican Communion,
 - b. These decisions had destructive impact on the relations between the churches in the Anglican Communion and the ecumenical relations, with other Churches, including the family of the Oriental Orthodox Churches.
 - c. The answer of the Archbishop of Canterbury, His Grace Rowan Williams, to a question at the press conference on October 16, 2003, which! followed the Primates Meeting, "It is also a fact that because of the present discipline of the Church of England, Gene Robinson would not be in a position to be received as a bishop here - to be licensed to exercise Episcopal functions here" (See the Report of the Lambeth Commission, footnote 93 of paragraph 133).
 - d. 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 (See the Report of the Lambeth Commission, paragraph 134).
 - e. Pending such .expression of:regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We urge this in order to create the space necessary to enable the healing of the Communion. We advise that in the formation of their consciences, those involved consider the common good of the Anglican Communion, and seek advice through their primate and the Archbishop of Canterbury. We urge all members of the Communion to accord appropriate respect to such

- conscientious decisions (See the Report of the Lambeth Commission, paragraph 134).
- f. 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 (See the Report of the Lambeth Commission, paragraph 134)
 - g. While we recognize that the Episcopal Church (USA) has by action of Convention made provision for the development of public Rites of Blessing of same sex unions, the decision to authorize rests with diocesan bishops. Because of the serious repercussions in the Communion, we call for a moratorium on all such public Rites, and recommend that bishops who have authorized 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 authorization. Pending such expression of regret, we recommend that such bishops be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We recommend that provinces take responsibility for endeavoring to ensure commitment on the part of their bishops to the common life of the Communion on this matter (See the Report of the Lambeth Commission, paragraph 144).
 - h. Although *Lambeth Conference 1998: Resolution 1.10 Human Sexuality* "upholds faithfulness in marriage between a man and a woman in lifelong union," and "cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions," the New Westminster Diocese confirmed *public Rites of Blessing of same sex unions* as a pastoral issue and not an issue related to the faith.

RECOMMENDATIONS

Hereby after studying the Lambeth Commission Report and many reactions coming from the Provinces of the Southern Hemisphere of the Anglican Communion and recent news, we make the following: recommendations to the Archbishop of Canterbury to be taken into consideration by the Instruments of Unity in the Anglican Communion:

- (1) In reference to point (d) the call to regret is indefinite, ambiguous and insufficient. As evidenced by the preliminary statements of Bishop Frank Griswold, the Presiding Bishop of the Episcopal Church (USA), when asked whether he would apologize, he responded that the Lambeth Commission Report never said apologize but rather asks for an expression

of regret; he said "I can regret the effects of something but at the same time be clear about the integrity of what I have done," It was published that both the Executive Council of the Episcopal Church (USA) and the Council of Bishops will meet in November to figure out how to respond to the recommendations of the Lambeth Commission Report, (The New York Times, October 18, 2004). Our expectation was to call for a well-defined repentance and correction, of the wrong decisions and actions, rather than just to regret for causing division in the Anglican Communion. This repentance and correction should be in accordance with biblical teaching,

- (2) Similarly, the call for voluntary withdrawal fails to properly remedy the deviations of the Episcopal Church (USA) and does not address the concerns of the majority of the provinces of the Anglican Communion in the Southern Hemisphere which this year declared that by their actions, the Episcopal Church (USA) and the Bishop and Synod of the Diocese of New Westminster, Canada broke their communion from the majority of the Anglican Communion. The meaning of the call for some bishops to withdraw from representative functions in the Anglican Communion (point g) is not clear.
- (3) We recommend that the Episcopal Church (USA) not only refrains from implementing the ordination and consecration of homosexuals but also to find a way of stopping all its homosexual clergy from practicing their ministry based on the biblical teaching and the Church tradition concerning homosexuality.
- (4) In reference to paragraph 143 under *On public Rites of Blessing of same Sex unions* in the Report of the Lambeth Commission ("We believe that to proceed unilaterally with the authorization of public Rites of Blessing for same sex unions at this time goes against the formally expressed..."), we urge to drop the words at this time, because this practice is against the biblical teaching and the Church tradition for all times.
- (5) In reference to point (h), we maintain that the Christian concept of marriage is not merely a pastoral issue but is an issue related to faith in accordance with biblical teaching and Church tradition. We call on the Anglican Communion to uphold marriage as between a man and a woman for life and to adopt this binding doctrine.
- (6) Our Oriental Orthodox Churches feel ambiguous with regards to with whom they can continue their dialogue. We expect that the whole procedure of the demanded repentance be completed within three months in order to determine the future of our dialogue, praying that the Almighty Lord guide you in your endeavors.



PONTIFICIUM CONSILIUM
AD CHRISTIANORUM UNITATEM FOVENDAM

E Civitate Vaticana, die

17 December 2004

To His Grace
the Most Reverend and Right Honourable
Dr Rowan Williams
Archbishop of Canterbury

Your Grace,

I greatly appreciate your letter of October 18th, the very day in which the *Windsor Report* was made public, inviting my informal reaction to the Report's contents.

I am grateful for the ecumenical way in which the Anglican Communion has proceeded in the preparation of the Report, and in particular, for the invitation last December to join you in establishing an ad hoc sub-committee of IARCCUM to reflect on how the Agreed Statements of ARCIC over the past thirty-five years could contribute to the current Anglican discernment process. The significant ecumenical concern which has been structured into the process by which the *Windsor Report* will be studied and reflected upon is, for us, a sign of trust and an encouragement to continue our relations and our dialogue.

My first and overarching comment is that the *Windsor Report* proceeds in a direction which, for the most part I find helpful. I welcome the ecclesiological approach by which the Report seeks to address and resolve the problems which confront the Anglican Communion. Consistent with the ARCIC documents - in particular, "Church as Communion" (1991) - and the IARCCUM ecclesiology sub-committee's reflections, the *Windsor Report* takes as its point of departure and builds upon the foundations of an ecclesiology of communion (*koinonia*). Notwithstanding the substantial ecclesiological issues still dividing us which will continue to need our attention, this approach is fundamentally in line with the communion ecclesiology of the Second Vatican Council.

The consequences which the Report draws from this ecclesiological base are also constructive, especially the interpretation of provincial autonomy in terms of interdependence, thus "subject to limits generated by the commitments of communion" (n. 79). Related to this is the Report's thrust towards strengthening the supra-provincial authority of the Archbishop of Canterbury (nn. 109-110) and the proposal of an Anglican Covenant which would "make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion." (n,118). All these consequences are in the line with the general thrust of ARCIC's statements. As expressed in "The Gift of Authority" (1999), maintaining and strengthening the *koinonia* and a commitment to interdependence are constitutive aspects of the Church and vital for its unity.

From this Pontifical Council's perspectives the core recommendations of the Report would have a positive ecumenical impact, and we pray that these suggestions and proposals will be received and implemented. In a spirit of ecumenical partnership and friendship, we are ready to support this process in whatever ways are appropriate and requested.

Though we are fundamentally encouraged by the *Windsor Report*, and note that its recommendations reflect the major insights of our common ecumenical documents, there are two points also found in the ARCIC texts which we hope can be more clearly articulated and directly addressed in the ongoing reception and implementation of the *Windsor Report*.

The first point concerns the text's ecclesiological approach itself. While the Report stresses that Anglican provinces have a responsibility towards each other and towards the maintenance of communion, a communion rooted in the Scriptures, considerably little attention is given to the importance of being in communion with the faith of the Church, through the ages. In addressing the exercise of authority in the Church, "The Gift of Authority" speaks not only of the necessity of a synchronic communion of churches but also of a *diachronic consensus*; in fundamental matters of faith and discipline, the decisions of a local or regional church must not only foster communion in the present context, but must also be in agreement with the Church of the past, and in a particular way, with the apostolic Church as witnessed in the Scriptures, the early councils and the patristic tradition. While the *Windsor Report* stresses the catholicity of the Church, we believe that in the discussion that will follow, it might be helpful for the Anglican Communion to place more stress on the Church's apostolicity. This aspect also has important ecumenical ramifications, since we share a common tradition of one and a half millennia, This, common patrimony - what Pope Paul VI and Archbishop Michael Ramsey called our 'ancient common traditions' - is worth being appealed to and preserved.

The second area we would hope to see more directly addressed in discussions of the Report and its implementation concern the moral questions at the heart of the current controversy, The Report stresses that it was not its mandate to deal with disputed questions concerning homosexuality. We have noted that the problematic character of decisions taken in the Episcopal Church of the United States and the Anglican Church of Canada is addressed from an ecclesiological perspective but not a moral one. While the *Windsor Report* calls for a moratorium on same-sex blessings and episcopal appointments of those in same-sex relationships, this in itself is open to different interpretations. We would ask whether the traditional Christian understanding of marriage and human sexuality doesn't: need to be reasserted more clearly. As you know, the position of the Catholic Church in this matter, as expressed in the Catechism of the Catholic Church (nn, 2357-59), is clear, and for us remains binding. We believe that on these matters, we appeal to a shared apostolic patrimony which includes the Scriptures, but also includes a common tradition - grounded in a common interpretation of the Bible - of over 1900 years. In light of this patrimony, we ask whether there might be occasion to affirm the vision of human sexuality which was set forth in the ARCIC document "Life in Christ" (1994) (n.b. nn. 55-58, 87), in which we began to articulate together that shared patrimony. From a practical and pastoral perspective those moral questions are laden with strong emotional resonances and are potentially divisive, and therefore are of special importance for Christian unity and ecumenical relations.

In conclusion, the *Windsor Report* has important ecumenical implications insofar as it would provide for a greater coherence within Anglicanism, allowing an enhancement of our understanding of the Anglican Communion precisely as a communion. For the continuation of our ecumenical dialogue, it is important for us to have a clear understanding of who our partner is. The text stands in line with our ARCIC documents, though there are other elements of ARCIC's work which, we believe deserve further attention. Its recommendations address two underlying questions of broad ecumenical significance: the relationship between the universal Church and the local church; and a question which is becoming increasingly acute, namely, the tension between the Gospel, as reflected in the apostolic witness, and the approaches and trends of our post-modern societies. Both questions are faced by all Churches; though in different ways, we are confronted by many of the same problems and the same challenges. Therefore we should seek to undertake to address these issues in dialogue, so that we can give witness together to a world which has a pressing need for the common witness of the Church.

As we prepare to celebrate the birth of our Saviour, I assure you of my prayers for you and for all the members of the Anglican Communion, On behalf of all of us at the Pontifical Council., I wish you, your family and the Lambeth Palace staff the peace which Christ alone can give as you ponder the mystery of his Incarnation.

Yours sincerely in Christ,

Walter Cardinal Kasper *President*

**Statement by Rev. Dr Ishmael Noko,
General Secretary of the Lutheran World Federation on
The Report of the Lambeth Commission on Communion**

The Windsor Report 2004 of the Lambeth Commission on Communion was expected with interest, given the nature of the issues it was established to consider. The question of the unity of a Christian world communion faced with major challenges in the area of ethics is one that deserves great attention in the ecumenical world at the present time. The interrelationship between ethics, ecclesiology and church discipline requires the most careful reflection and deliberation.

The Commission deserves recognition for the transparent process it has adopted since its establishment, especially its public communication on the process at its different stages. It clearly has upheld a high level of sensitivity toward different views represented among its members and the broader constituency, as well as a strong commitment to the unity of the Anglican Communion and its witness to the gospel.

In the search for Christian unity, the internal unity of the different Christian world communions and church families must be seen as a genuine contribution to the unity of the one, holy, catholic and apostolic church. It is the conviction of Lutherans that the unity of the church is based on the holy gospel, which reveals and unites us through faith with the Triune God by proclamation of the Word and administration of the Sacraments. This is constitutive for each local and regional church, for the global communions and for the universal church.

The Windsor Report clearly takes its point of departure in such an understanding when it states in paragraph 45: "All those called by the gospel of Jesus Christ and set apart by God's gift of baptism are incorporated into the communion of the Body of Christ. This communion is primarily a relationship with God, who is himself a communion of Father, Son and Holy Spirit, and it binds every member of Christ into the whole body."

The Report makes it clear that at the present time the spiritual integrity of the Anglican Communion remains a reality, despite recent actions taken within the communion considered to be in breach of the bonds of communion. The Commission seeks resolution of the current challenges on the basis of the values of the gospel. This has led the Commission to a clear call for reconciliation rather than punishment.

The Commission chose from the outset not to reopen the question of homosexuality itself, but to base its work on the majority-based decision of the 1998 Lambeth Conference on the subject. The question may be asked whether this will be sufficient in the longer term. But at present the Lambeth Commission has achieved an important purpose, which is—amid the turmoil—to focus on, and draw guidance from that which is always constitutive for the church and the spiritual fellowship of its members: God's grace given to us as a gift in our Lord Jesus Christ.

I call on the Lutheran churches around the world to accompany the Anglican Communion and its instruments of unity, in particular the Archbishop of Canterbury and the Primates' Meeting, with prayer that God may guide them in Spirit and in truth as they exercise their responsibilities in this matter.

Geneva, 20 October 2004

Anglican Communion Office
London, England

Thank you for this reminder.

From Canon Gregory Cameron's report to the conference of secretaries of Christian World Communions both in October 2003 and October 2004, we are aware of the sensitivity of the Windsor report to the unity of the Anglican Communion and commend efforts to follow the decision of the Lambeth Council concerning homosexuality in particular. For your possible interest, attached please find The Salvation Army's Positional Statement on Homosexuality adopted by our United Kingdom Territory in 1992 and still in place. Because ethical issues are matters of international policy in The Salvation Army, you will see that this statement was approved by our International Headquarters. Positional statements on this issue are similar as adopted by Salvation Army territories throughout the world.

Please be assured of our prayerful interest in the Anglican Communion's Reception Reference process associated with the Windsor Report and in your future dealings with issues of sexuality and other issues with possible effects on Anglican unity.

Sincerely,

Earl Robinson

Colonel, The Salvation Army International Headquarters Office for
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The Salvation Army

Positional Statement - United Kingdom (with Republic of Ireland) Territory

The Salvation Army believes that homosexuality can be properly considered only in the broader context of a biblical understanding of human sexuality in general. The creation account set out in the opening chapters of Genesis reveals the following truths:

1. That we are made in the image of God (Genesis 1:27);
2. That God created us both male and female (Genesis 1:27);
3. That this differentiation of the sexes is a part of the divine image in the human race (Genesis 1:27);
4. That the loneliness of Adam was remedied by God through the creation of a woman, not a second man (Genesis 2:21, 22);
5. That sexual union leading to a one-flesh relationship is intended to be between male and female (Genesis 2:23, 24);
6. That such union is intended to be in the setting of a permanent and publicly acknowledged relationship forming the basis of a new family unit (Genesis 2:24).

The Bible thus teaches that God's intention for mankind is that society should be ordered on the basis of lifelong, legally sanctioned, heterosexual unions. Such unions (marriages) lead to the formation of social units (families) which are essential to human personal development and therefore to the stability of the community.

Scripture opposes homosexual practices by direct comment (Leviticus 18:22, 23; 20:13; Romans 1:26, 27; 1 Corinthians 6:9; 1 Timothy 1:10) and also by clearly implied disapproval (Genesis 19:1-29; Judges 19:1-30; 2 Peter 2:1-22; Jude 3-23). The Bible treats such practices as self-evidently abnormal. They reject both the obvious implications of human physiology and

the potential for procreation. Romans Chapter 1 sees homosexual acts as a symptom of a deeper refusal to accept the organising scheme of God for the created order (Romans 1:23-25).

The Army recognises that same-sex friendships can be enriching, Christ-honouring relationships, bringing joy through mutual companionship and sharing. However, same-sex relationships which are genitally expressed are unacceptable according to the teaching of Scripture. Attempts to establish or promote such relationships as viable alternatives to heterosexually-based family life do not conform to God's will for society.

For this reason, and in obedience to the example of Jesus whose compassionate love was all-embracing, Salvationists seek to understand and sensitively to accept and help those of a homosexual disposition and those who express that disposition in sexual acts. Salvationists are opposed to the victimisation of persons on the grounds of sexual orientation and recognise the social and emotional stress and the loneliness borne by many who are homosexual.

The Army regards the origins of a homosexual orientation as a mystery and does not regard a homosexual disposition as blameworthy in itself or rectifiable at will. Nevertheless, while we are not responsible for what we are, we are accountable for what we do; and homosexual conduct, like heterosexual conduct, is controllable and may be morally evaluated therefore in the light of scriptural teaching.

For this reason such practices, if unrenounced, render a person ineligible for Salvation Army soldiership, in the same way that unrenounced heterosexual misconduct is a bar to soldiership. The Army recognises the strength of feeling about sexual identity, and the difficulty many find in expressing this identity in keeping with scriptural standards.

However, it believes firmly in the power of God's grace to enable the maintenance of a lifestyle pleasing to him, including a lifestyle built upon celibacy and self-restraint for those who will not or cannot marry. No one who yields to the lordship of Christ and who undertakes by his grace to live in accordance with the teaching of Scripture is excluded from Christian fellowship and service in the Army.

Approved by International Headquarters, 1992

The Windsor Report: A response from the Covenanted Churches in Wales

Background to this response

The Church in Wales entered into a covenant in 1975 with the Presbyterian Church of Wales, the United Reformed Church and the Methodist Church to bring about visible unity between the churches in Wales. This commitment was ratified by a Canon of the Church in Wales. In 1977 a further Canon extended the covenant to include a number (currently 18) of congregations within the Baptist Union of Great Britain. This response is written from the perspective of the four non-Anglican Covenanted traditions, but has been written in conversation with our Anglican partners also.

The family of Covenanted churches in Wales crosses at least two of the deep divisions within Christianity:

- between infant baptising and believers' baptising traditions
- between episcopal, conciliar and congregational forms of church government.

While the Covenanted churches have together done much work on the issue of baptism, and produced an experimental baptismal liturgy in 1991, it is the implications of the second set of issues which have so far prevented the covenant bringing about full communion between the churches involved.

However, from the beginning a partial communion has been established, focussed by the regular holding of "Covenanted communion" services, in which clergy of the churches jointly preside at the Lord's Table. An agreed rite was published in 1981, and given Canonical status by the Church in Wales in 1991. Its use is limited to occasions of joint communion, and the partial nature of the communion thus established was laid out clearly by the Bench of Bishops of the Church in Wales in their statement of April 1975 entitled "Admission to holy communion and intercommunion with covenanted churches", where it is stated:

- a) the degree of mutual recognition of each others' ministries in the covenanted Churches which will make possible complete acceptance by all and so enable free interchange of ministries to take place must await the coming into union of the Churches concerned;
- b) nevertheless, in order to promote union, and without departing from the Anglican rule that the celebrant of the Eucharist is a bishop or a priest who has received episcopal ordination, subject to the oversight of the diocesan bishop and on occasions that are intended to further such union, reciprocal acts of intercommunion may take place between covenanted Churches;
 - (i) in order to maintain the ecclesial significance of the Eucharist, corporate acts of intercommunion may take the form of joint celebrations by the duly authorised ministers of the Churches concerned, the conditions of such Joint celebrations being subject to the approval of the Governing Body;
 - (ii) when corporate acts of intercommunion take place, it is recognized that some members of the Churches concerned will express their regard for truth and unity by abstaining from receiving Holy Communion while others will express their regard for truth and unity by accepting the invitation to receive Holy Communion.

Although the prevalence of covenanted communion services is greater now than in 1975, the position of the Church in Wales regarding the principles involved remains unchanged. Draft Canons have recently been published, due to be considered by the Governing Body in April 2005, which would enable covenanted communion services to be conducted with single rather than joint presidency, and a wider variety of liturgical material to be used in such services. This will be particularly important in Local Ecumenical Partnerships where communion is celebrated in this way regularly.

The discussion in the Windsor Report on the degree of communion currently possible within the Anglican Communion therefore resonates with our experience as Covenanted churches in Wales. We rejoice in the communion we enjoy – sacramentally and in other ways – but grieve that full communion is not yet possible between us. Many Christians have throughout these 30 years been left "without a clear sense of who is now in communion with whom (personally and ecclesially)", as is stated of the current position within the Anglican Communion in para 29.

1. What do you find helpful in the Windsor Report 2004?

1. We endorse with gratitude the clear statement on the nature of **the communion we share** (paras 45 & 46). Two of our non-Anglican Covenanted churches (the Presbyterian Church of Wales and the Methodist Church) grew out of the 18th century Methodist revival in Wales. Their forebears felt it necessary to leave the Anglican communion, as their faith could no longer be adequately expressed within it, and this hurt is still felt. Both traditions left the Communion with great reluctance. The other two Covenanted churches (the United Reformed Church, which in Wales is composed primarily of ex-Congregational churches, and the Covenanted Baptist Churches) come from the “separatist” tradition which believed in gathered communities of believers rather than a parochial pattern of being church. In these traditions, the desire to be in communion with the Anglican tradition is a more recent development and a result of the growth of the ecumenical movement.

The historical reasons for lack of full communion are, therefore, different in our case from those pertaining within the Anglican Communion. But we would emphasize that for the ordinary Christian believer, the consequences and the pain are very similar. It may be, therefore, that the sources of healing might also be similar.

2. We also endorse from our own experience much of paragraph 49: “**Communion is, in fact, all about mutual relationships**. It is expressed by community, equality, common life, sharing, interdependence, and mutual affection and respect...” Our attempts to push the churches forward by encouraging reception of “high level” theological agreements on matters such as ministry (1987-8) and membership (1992-5) have failed to bear fruit. Rather, it is where local relationships have matured and mutual respect been given that the Covenant has made sense. In some areas (notably East Cardiff) the local congregations of the five traditions are, in everything but legal definition, in full communion with one another. In other places, centuries of mutual suspicion mean that the process has barely begun. As we have reassessed our covenant as it approaches its thirtieth anniversary next year, we have had to accept that such a patchwork is the inevitable result of an understanding of communion as relationship. Neat and tidy solutions simply do not work.

3. We naturally welcome the recommendation that the Anglican Communion adopt from our own and similar ecumenical experiences (para. 119) the notion of a **Covenant relationship**. We would be pleased to share from our own 30 year experience of such a Covenant some of the joys and pitfalls which await the Communion if it should traverse this route.

2. What questions does the report raise from the perspective of your churches?

The report is stimulating and has encouraged us to think about many matters. We would note the following examples of matters which may require further work within the Covenanted Churches in Wales:

1. The significance of the fourth strand of the Lambeth Quadrilateral (reaffirmed in para 51). Our attempts to agree a pattern in accord with “**the historic character of apostolic leadership**” have all failed. We welcome the discussion in paras 63-66 and hope it might provide a basis for further reflection on our part.

However, we must record that the Church in Wales in 1988 failed to affirm the pattern of episcopate included in *Ministry in a Uniting Church* and in 2002 failed to support the creation of an Ecumenical Bishop for Wales. In both cases, the schemes had received support in principle from the Lambeth Conference, and in the second case had the unanimous support of the Bench of Bishops of the Church in Wales, but in both cases were defeated by the votes of clergy and laity in the Governing Body. In the case of the ecumenical bishop proposal, a minority in these two houses were able to block the scheme. In the light of our experience of a Province of the Anglican Communion refusing to share the gift of apostolic leadership with its Covenanted partners, and rejecting the leadership of its own bishops in the process, we suggest that the Anglican Communion itself, as well as ourselves, need to do further work on the nature of episcopal authority.

[In fairness, it should be noted that in each case, at least one other Covenanted partner also failed to support the schemes referred to].

2. “the divine foundation of communion should oblige each church to avoid **unilateral action** on contentious issues which may result in broken

communion. It is an ancient principle that what touches all should be decided by all” (para 51). While we agree with the spirit of these comments, we are concerned at the notion that each and every church might have a veto over the actions of every other church. This would seem to allow for sclerosis rather than progress. The Windsor Report suggests that the bonds of communion within Anglicanism have not been too badly impaired by the ordination of women to the priesthood or episcopate. Our experience in Wales suggests that in practice there has been considerable damage and that mutual relationships remain strained and communion impaired. This was mentioned by several Deanery Chapters in their responses to the review of our Covenant during 2003. For example, one Chapter commented on one clause of our Covenant: *it is increasingly difficult for some of us to recognise “the same faith” amongst our fellow Anglicans let alone Christians of other denominations..* Another Deanery said:

we note ... that the grave differences existing within Anglicanism today (from the point of view of truth in the Gospel and the many implications of that belief), make it difficult to talk of breaching denominational barriers.

While feeling with the hurt expressed, all the other Covenanted churches have long ordained women to the presbyterate and to offices of oversight in the church, and welcomed the decision of the Church in Wales to do likewise. We would not have wished to be constrained from ordaining women by our covenant ties.

Paras 71-86 of the Report give a helpful account of thinking about the limits of legitimate diversity between Anglican provinces, but the principles require further development to be applied ecumenically.

3. We would also indicate our caution regarding the ideas in Section C for increasing the **Archbishop of Canterbury's 'special ministry'** in matters of dispute, and the appointment of a 'Council of Advice'. We understand the thinking behind the proposals, and we have reason and experience greatly to respect the integrity of the current Primate. However, any suggestion of introducing quasi-Papal modes of authority and curial government into the Anglican Communion, and of transferring ultimate responsibility for decisions affecting ministry and mission in Wales outside our own land, would inevitably arouse grave concern for the other Covenanted partners in Wales.
4. We note with interest the brief discussion regarding **Canon Law** in paras 113-117. Having participated in the consultation process leading to the production of the draft Ecumenical Canons of the Church in Wales, we must confess to some scepticism as to whether a law-based system is efficient in terms of time and energy expended or indeed consonant with a gospel of grace. Although three of the non-Anglican Covenanted partners have systems not totally dissimilar to canon law (the Basis of Union and Manual of the United Reformed Church, the Standing Orders of the Methodist Church and the Book of Order and Rules of the Presbyterian Church of Wales), there is a cultural and practical difference between the binding nature of canon law and the provision of a framework within which decisions may be taken within a conciliar church. Should we in Wales come to the point of drawing up a Scheme of Union for our churches, as envisaged in 1975, these differences will need to be teased out, and the relationship of the Canon Law tradition to the conciliar tradition of government will need to be more fully explored.
5. Perhaps related to this point, we are currently considering how the implementation of the solemn undertakings in our own Covenant and the Trefeca Declaration made by church leaders pursuant to the Covenant in 2004

may be **monitored** and (perhaps) **enforced** on sovereign churches which retain their own governmental systems. Similar questions are certain to arise with regard to monitoring the implementation of any Covenant between the provinces of the Anglican Communion. Indeed, we would note that the route proposed in para 118 for adoption of the Anglican Communion Covenant is very similar to that used by the Church in Wales in 1975 and 1977 (see above). It is not clear in either case how, if at all, individual clergy and parishes can be required to abide by the terms of the Covenant to which the enabling Canons refer. We note that the Anglican-Methodist Covenant of 2003 in England was adopted by resolution rather than by Canon, as was the Trefeca Declaration within our Covenant this year. It may be that some work on these matters could be undertaken jointly between the Commissions of our Covenant, the Anglican-Methodist Covenant in England and the Anglican Communion itself.

3. If the recommendations of the Windsor Report were implemented, how would this affect your church's relationship with the Anglican Communion as an ecumenical partner?

We have already indicated our welcome for the proposed covenant relationship. We would appreciate some further indication as to **how our own Covenant would relate** to the Anglican Covenant. We would wish to avoid any sense of ecumenical covenant partners becoming mere “second cousins” in the covenantal family.

We have read with care the proposed text in Appendix Two. The **text seems very long and detailed**, and we wonder whether the pressure of current events has led to the inclusion of some detailed clauses to meet specific needs (especially Part V), thus diverting the Covenant from its purpose in laying down common principles.

We would also query the **negative phrasing** of many clauses. Articles 1-8 are brief, to the point, and positive. From Article 9 onwards a large number of double negatives and legal terms (such as “fiduciary duty” in Article 21) are included, giving the text the feel of a legal contract rather than a covenant under the grace of God. This also makes the document difficult to read and less than inspirational! In our own Covenant, and in the Anglican-Methodist Covenant in England, common affirmations and commitments are given equal prominence; prohibitions are not included. We would commend this model to the Anglican Communion, suggesting that the Covenant be based on the draft Articles 1-8 plus the redrafted Article 17 offered below. These principles could be elaborated in supporting documentation.

We would make the following comments on matters of detail:

1. Article 12 (1) and (3) introduces by implication a complete rejection of non-episcopal ordination, despite the Reformation precedents in the Church of England for accepting presbyterally ordained priests from fellow Protestant churches. This will further complicate ecumenical relations with such churches and introduce a needless rigidity into any future union negotiations. We believe that the formation of United churches in the Indian sub-continent, and especially the return of the Church of South India to full communion with Canterbury, would repay further study.

2. Article 17 presents ecumenical commitments in a negative way, limiting communion with non-Anglicans “to the extent provided in our laws”. This seems to place law above the communion described in the Report. The requirement to consult the Instruments of [Anglican] Unity before entering into “any agreement with a non-member church” will slow down ecumenical discussions and overload the Instruments of Unity with unnecessary detail. **We are deeply concerned about this Article in its current form.** We would wish to see instead an affirmation of ecumenical relationships and a commitment to foster and support each Province’s existing and future ecumenical activity. We would suggest the following wording:

Each church recognises that it constitutes part only of the Church of Christ within its Province, and therefore: (1) will seek to enter into ever closer communion with other churches within its province for the furtherance of the work of God; and (2) will support other member churches in their ecumenical relationships, praying for and working with one another to further the unity of the Body of Christ.

We are grateful for this opportunity to comment on this important Report, and assure you of our continued prayers for your work.

Brian Matthews (Revd), Chair
On behalf of the Commission of the Covenanted Churches in Wales 17.01.05