

Response to Windsor Report From: Tad de Bordenave  
Sent: 31 January 2005 18:48  
Subject: Response to Windsor Report

Archbishop Peter Kwong  
Chairman, RRG  
The Anglican Communion Office  
London, UK

Your Grace,

I am writing as the Director of Anglican Frontier Missions, an independent missionary agency of the Episcopal Church. Our concentration is on the largest and least evangelized people groups in the world. I received your letter of November 8, and have obviously waited until the very last moment to respond. But I have given it considerable thought and have reviewed this with our missionaries.

My responses will be brief, in the interest of all that you have to collate.

1. Things consistent or not with the Anglican Communion:

Each item listed, the six underlying features, were parts of the fabric holding the Anglican Communion together. I especially thought the note on trust and the catastrophic wound caused by the recent events was insightful.

2. Proposals in C and D flowing from A and B:

With the emphasis on the authority on Scripture 52-62), I would have expected a response indicating that the actions departed from our broad-based agreement on biblical teaching.

The other pieces of the response were in keeping with the descriptions in A and B.

3. Impact on the Communion:

To have standards of agreement in our Communion is obligatory on all participants. That is true in all other aspects of common life. To expect those who defy these standards to express regret and recognize their error is appropriate. If they wish not to comply, they ought to be asked, as the Windsor Report does, of their intent on remaining with the Communion. That is wise for the present circumstance and what may come in the future.

4. Arguments for an Anglican Covenant:

I have not studied them sufficiently to comment on them specifically. To have such covenants fits with our 39 Articles. To object is to kick against the goads of orthodox doctrine.

Thank you for this effort. As a missions director, I appreciate being asked to make reply.

Yours in Christ,

Rev. Tad de Bordenave, Director  
Anglican Frontier Missions  
P.O. 18038  
Richmond, Virginia 23226

**RESPONSE OF THE STAFF  
OF THE CHURCH IN WALES COUNCIL FOR MISSION AND MINISTRY  
TO THE WINDSOR REPORT**

- There was some regret that facing the sexuality issue was not part of the brief.
- While some see value in the concept of a Covenant - though one much more concise than that proposed in Appendix Two - we fear the danger of legalism.
- Perhaps also a simple, agreed paper should be prepared summarising how we make Anglican Communion decisions.
- A prior approach, and one which may be more fruitful, would be to list our common key Anglican values.
- While accepting that particular standards may be required of the Church's public ministers, we fear the danger of inconsistencies between attitudes to the laity and to those who are also ordained.
- In terms of the whole report, we question whether there is anything that would deter provinces/dioceses from simply taking the regrettable step of walking away from the Communion.
- Would it be useful to use the 'scenario' technique with whatever comes out of the responses to the report?

10.01.2005

The Most Reverend Peter Kwong  
The Archbishop of Hong Kong  
C/o PWM  
Partnership House  
157 Waterloo Road  
London  
SE1 8XA

22 December 2004

Dear Archbishop,

The Windsor Report 2004

Reflections on behalf of Church Pastoral Aid Society

This letter is submitted in response to your request as Chair of the Reception Reference Group.

Writing as the General Director of one of the Partners in World Mission agencies, my comments on the Windsor Report are in the context of the church's evangelistic mission. There is no doubt that our seeming obsession with internal wranglings, whether on the issue of homosexuality, women bishops or other things that divide us does nothing to help our fulfilment of Christ's great commission.

We welcome the theological underpinning of the Windsor Report which is at great pains, in many places, to underline the supreme authority of Holy Scripture, which our Anglican formularies rightly refer to as 'God's word written', as the supreme authority in matters of faith and conduct in the Anglican Communion.

Secondly, we endorse all that is said about the unwise nature of the election of Canon Robinson to the See of New Hampshire. We accept the argument that says a bishop is to be a bishop for the whole church, and there is no way in which this bishop's ministry can be acceptable in the vast majority of Anglican Communion congregations. We are pleased that the Windsor Report does not call for the severing of ties with ECUSA, or for its expulsion, as this would be to cast out the many thousands of Anglican Communion Episcopalians who are as distressed by the departure from scripture and tradition which Canon Robinson's consecration represented, as many of the brother and sister Anglicans in Africa, Asia and Europe.

In any future, ways must be found to provide orthodox Episcopal oversight for congregations who wish to adhere to the reformed scriptural faith that historic Anglicanism represents. We value the gentle step-by-step approach taken in the Windsor Report and indeed, rank it very highly as both a theological and pastoral document. Those involved in Canon Robinson's consecration must be given every opportunity to reflect, consider, regret and perhaps even repent of their actions. To do less than this, is to be less than Christian. It may be that ECUSA, or some parts of it, intentionally or simple by actions over the years, simply drifts away from the rest of the communion and may even take others with it. But Christians, who hold to scripture

**Athena Drive Tachbrook Park WARWICK CV34 6NG**  
T 01926 458458 F 01926 458459 Email@cpas.org.uk Wwww.cpas.org.uk

Church Pastoral Aid Society Registered office at above address A company limited by guarantee Registered Charity no 1007820 Registered in England no 2673220

as their authority, must accept the apostolic injunction to correct brethren with gentleness, and to seek to turn those in error from their ways.

I should declare an interest at this point. I write as the head of a Mission Agency working in the United Kingdom and Ireland, however my canonry is granted by the bishop of an American Diocese, the Rio Grande. In writing about ECUSA I write therefore about something with which I feel a strong relationship, rather than simply an interesting organisation several thousand miles away.

Yours sincerely

A handwritten signature in black ink, appearing to read 'R. Key', with a horizontal line drawn underneath it.

**The Rev Canon Robert Key**  
General Director

Dictated by the Rev R Key and signed in his absence

The Rev Canon Gregory Cameron  
The Anglican Communion Office  
St Andrew's House  
16 Tavistock Crescent  
London W11 1AP

31 January 2005

**RESPONSE TO THE WINDSOR REPORT BY**  
**THE CHURCH MISSION SOCIETY**

Dear Gregory

As promised, on behalf of the Church Mission Society I write to offer our formal response to *The Windsor Report (2004)*.

1. CMS endorses the Commission's analysis of the specific issues that have brought the Anglican Communion to its current crisis. We want to see practical and effective steps taken to ensure that there is no repeat of the actions that precipitated this crisis.
2. CMS notes that the Commission identified the key issues in Anglican Ecclesiology that contributed to the crisis. We hope the Inter-Anglican Theological and Doctrinal Commission will be encouraged to undertake fuller and deeper exploration of these issues and find ways to engage Anglicans at all levels in the conversation. The focus for these discussions might be the 'paramount model of the Anglican Communion' referred to in passing in the Report (p.64). This paramount model could be worked up and incorporated into the Covenant and it would then become the basis for clarifying the voluntary association of those Churches who opt in to be part of the Anglican Communion (see paper below).
3. CMS is encouraged that mission is a prominent theme in Report. We hope that mission societies can be invited into a

closer partnership to ensure that mission indeed has "its proper place" in the life of the Communion. We believe, for example, that demise of Partners-in-Mission as mechanism for shaping the priorities of the life of our Churches in Communion left a serious vacuum that contributed to this present crisis. We do not think it's possible to turn back the clock and return to the old pattern of P-I-M. Attached are some thoughts on a way forward to renew and refresh the process. We suggest that the Inter-Anglican Standing Commission on Mission and Evangelism be asked to consider this proposal and make recommendations about its implementation.

Our thanks to you and all who worked to bring the report to publication.

Yours sincerely,

Canon Tim Dakin  
General Secretary

## **Communion in Mission** *a greater commission*

### **PROPOSAL**

To recover the spirit and practice of unity in mission within the Anglican Communion through an on-going process of consultation and strategising in the spirit of MRI and PiM.

### **SUPPORTING REASONS**

The Windsor Report refers to the *paramount model of the Anglican Communion* as “that of the voluntary association of churches bound together in their love of the Lord of the Church, in their discipleship and in their common heritage” (§ 120, p. 64)

The aim is first to highlight anew the way the paramount model has been shaped by a history of mission practice and secondly to point towards the need to ground the voluntary association of the churches in a theological vision of the Body of Christ as a communion in mission.

It is suggested that only when this is done will the proposals in the Windsor report find their proper context in the greater commission of our Lord. To put the Windsor report in this context will not only connect with the missiological perspectives found in the report, but also draw out the stated and implied primacy of mission as the intended outcome (the words “mission” or “missionary” are found over 35 times in the text).

### **MISSION IN THE WINDSOR REPORT**

The affirmations about mission in the Report are prefaced with a warning about the negative consequences for mission of our current difficulties (Preamble). The following examples are a taster of what the report says about mission:

- God’s people are “an anticipatory sign of God’s healing and restorative purposes for the world (2).
- We seek unity not for its own sake “but to serve and signify God’s mission in the world.” (3)
- Mission, not the re-ordering of the Churches internal life, must receive the Church’s primary energy (3)
- That the Holy Spirit’s purpose is to “bind us together and thus equip us for God’s mission in the world.” (44,46)
- Impairment of communion “is not merely sad, but detrimental to our common mission and witness.” (55) and Scripture is “part of the means by which God directs his church in mission.” (ref)

The Archbishop of Canterbury is “not a mere figurehead but a central focus of both unity and mission.” (or, unity-in-mission?) (119)

Windsor's proposed Covenant is offered as a means to: "shape and protect" the identity of the Churches in mission; affirm our roots in the Apostolic mission (1.2); state that we share a common life in the Apostolic mission (3.2); illustrate that good government is for the fulfilment of Church's mission (5.3); insist that mission requires co-operation. (15.2)

### **WHAT MIGHT A COMMUNION IN MISSION PROCESS LOOK LIKE?**

Key question: How to give expression to the principle that communion and mission are two sides of the one coin in which heads and not tails is mission!

Four-five regional consultations, with external visitors from all other regions of the Communion

- Exposure visits
- Worship & fellowship
- Local and external presentations, backed up by quality information
- Concluding statement of mission intent (which may form a basis for an Anglican Mission Covenant)
- Creation of Anglican Communion "regional hubs" to co-ordinate on-going exchange.

### **QUESTIONS**

How would the process be convened and coordinated?

Where would seed money for the process be found?

What would be needed to ensure that the outcomes actually shape Church policy and priorities?

### **Appendix 1: Ref: Towards Dynamic Mission (MISAG, 1993)**

The importance of the PiM process (intro); affirms that the prime responsibility for mission lies with the Church in that place (1, following AAC-2, p53).

Characterised by:

- Mutuality: a "deep sense of openness and joint accountability." (2)
- Cross-fertilisation: willingness to learn mutually (5 following ACC-2, p 53)
- Integrity: a mark of healthy partnership (6)
- Financial transparency (7)

PiM

Expectation that there would be a process of meeting for periodic self-assessment; this consultation process is not the fulfilment of the PiM vision, but "essential to it."

## APPENDIX 2

### History

#### The Anglican Communion

- Created by the voluntary missionary movement
- Movement to provincial autonomy
- Gradual marginalisation of mission societies and the voluntary spirit
- Hiatus left by demise of PiM has left the Communion without a key element of communication and exchange.

#### Toronto Congress 1963 launches MRI (Mutual Responsibility & Inter-Dependence in the Body of Christ)

#### Strengths

- Asserted the importance of mutuality vs individualism
- Energised exchange in mission
- Fostered bonds of affection

#### Fragilities

- Hard to popularise (“too big a mouthful”)
- Over-emphasis on “shopping lists” to detriment of other possibilities
- Never able to encompass the totality of inter-Anglican exchange

#### ACC-2 Dublin 1972 launches PiM (Partnership in Mission)

#### Strengths

- Challenged Churches to set priorities
- Enhanced exchange and mission support
- Enhanced mutual understanding between the Churches
- Widened scope of Anglican bonds of affection

#### Fragilities

- Bureaucratic, attempted to over control exchange
- Did not take account of power
- Did not work well for Churches of the “north”
- Not enough all-round participation (eg lay, women)
- Marginalized mission societies not called to be aid agencies
- Overtaken by the communications revolution.

## **Crosslinks Reponse to the Windsor Report**

### ***Introduction***

Crosslinks (formerly known as Bible Churchman's Missionary Society) is an international mission agency with its roots in the Bible and its principal sphere of operations in the worldwide Anglican Communion.

It is in this capacity that I write in response to the request of Archbishop Peter Kwong for feedback to the Windsor Report.

### **Responses**

We, in Crosslinks, are represented in the Church of England Evangelical Council (CEEC). Together with Anglican Mainstream, we have co-published a detailed response "Repair the Tear" (<http://www.ceec.info/>) in addition to making a short response as part of CEEC. I will not seek to repeat what those say other than to say that we in Crosslinks are behind those responses.

I have recently attended the African Anglican Bishops' Conference in Lagos as well as having a number of contacts around die Communion. These inputs will give differing perspectives to any response we make.

Please find below some comments:

- We find much to commend in the Report, notably its reaffirmation of the supreme authority of Scripture within Anglicanism.
- We feel that the Commission carried out the remit that had been given to it.
- We were surprised and impressed by the unanimity achieved by the Commission.
- We would reiterate that some of the wording is not the most helpful in areas where English is not the first language, and has led to misunderstandings: e.g. the meaning of regret as opposed to repentance and the perceived, even if not intended, moral equivalence between ECUSA and Diocese of New Westminster and those parts of the Communion which have acted in defence of orthodox believers.
- We would be concerned about any measures taken in this crisis which would lead us with a more authoritarian 'centre' to the way the Communion operates in the future: e.g. enhanced role for episcopal leadership. We believe that too much weight is placed on the Lambeth Quadrilateral in this regard.
- We believe that hard decisions will need to be taken sooner rather than later, dependent upon the response of ECUSA and New Westminster, rather than to drag the process on significantly. Whilst the ACC may be the only legal body that could effectively take this forward we believe that this would be delaying things unnecessarily and we do not have confidence in the likely direction of the ACC.
- Any unnecessary delay will be perceived as procrastination and will allow more time for unhelpful lobbying to be carried out in the Communion. This could well be very divisive as groups are persuaded to take sides.
- We are concerned that the proposed Common Covenant will take years to draw up and might take a lowest common denominator approach.

### ***Conclusion***

We will be praying for each of the Primates especially in these next few crucial months. The comments above are meant to complement, not replace those of the 'Repair the Tear' paper.

Yours Sincerely

Andy Lines, General Secretary

*The Most Revd Peter Kwong  
Chair, Reception Reference Group  
c/o The Anglican Communion Office  
St. Andrew's House  
16 Tavistock Crescent  
LONDON W11 1AP*

1 Athena Drive Tachbrook Park  
Warwick CV34 6NL UK  
Telephone: 01926 430 347  
Facsimile: 01926 888 092  
IDD code: +44 1926  
E-mail: [enquiries@ics-uk.org](mailto:enquiries@ics-uk.org)  
Web site: [www.ics-uk.org](http://www.ics-uk.org)

*21 January 2005*

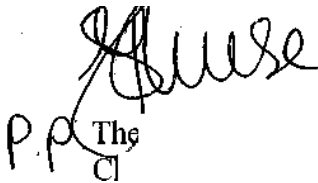
Dear Archbishop Peter

*Please find attached a synopsis of the replies that I have received in relation to questions submitted to the Council and Chaplains supported by the Intercontinental Church Society. The replies are personal views and are not necessarily those of the Society.*

*You are very much in our prayers as you seek to co-ordinate responses to the Windsor Report 2004.*

*With every blessing in Jesus' name.*

*Yours sincerely*



*The Revd Canon Ian Watson  
Chief Executive  
\\ics-server\Communications\Letter P. Kwong, Windsor Report.doc  
personal e-mail address: [ilwatson@ics-uk.org](mailto:ilwatson@ics-uk.org)*

*Enc: synopsis of replies*

**ICS Serving English-language speakers around the world since 1823**

PRESIDENT: *The Viscount Brentford* PATRON: *His Royal Highness The Duke of York, CVO ADC*  
VICE-PATBDNS: *The Archbishop of Canterbury, The Archbishop of York, The Archbishop of Armagh*  
CHIEF EXECUTIVE: *The Reverend Canon Ian Watson* Registered charity no. 1072584

## The Windsor Report consultation

*Twelve replies were received to the questions below. The statistics are an attempt to give an overall balanced response. The italicised statements are individual comments from those who have replied to the questions.*

*1 The report does not ask the Bishop of New Hampshire to step down from Office. Do you consider that it should have asked this question?*

**Yes: 9 (75%)**

**No: 3 (25%)**

"Yes but the chances of him doing so are nil... "

*2 The report does ask that no further bishops with this particular lifestyle should be elected or consecrated. Does this go far enough?*

**Yes: 7 (59%)**

**No: 5 (41%)**

"Yes, until we have got to grips with sexuality and the Church, we cannot come to a common mind, or if not a common mind, one which is considerate and thoughtful."

*3 The report asks for a statement of regret by the electors, consecrators and dissenters for their actions and the resultant consequences - these three categories are, seemingly, linked together. Do you consider this to be unfair and/or misleading?*

**Yes: 10 (84%)**

**No: 2 (16%)**

Misleading. It confuses two different groups...the intemperate language used by dissenters is something of regret... "

*4 The perpetrators of the New Hampshire and New Westminster situations are called to regret their actions - should they not be called to repent of their actions?*

**Yes: 10 (84%)**

**No: 1(8%)**

**Continue discussion: 1 (8%)**

"...they seem to consider themselves the 'injured party' and yet the consequences are the result of their actions..."

"...a call to regret is a start and ...the Primates' meeting...carry that sentiment forward and give it more force with a call to repentance, which can then lead to reconciliation within the Communion. "

"...no call for repentance would be listened to... they think that they are trend setters preparing the way of the future. "

5. *Christians are called to holiness. A failure to be (and seen to be) holy demonstrates a failing in the mission of the Church. We cannot be **united and in communion** unless we are holy. Can we be holy if we fail to **repent** of wrongdoing?*

**Need to challenge any sinful lifestyle: 12 (100%)**

" ...there is more to holiness than the gay issue."

"...we must also repent of equally unholy attitudes and actions. "

6. *We are the Body of Christ. If one member suffers then the whole body suffers. If a member is willing and able to be healed then reconciliation is possible - if there is an unwillingness to be healed (after all recognised Scriptural directives have been followed) we must be prepared to amputate in order that the whole body does not become infected. Is this a possible and/or acceptable way forward for the Communion to take following the events in New Hampshire and/or New Westminster?*

**Yes: 9 (75%)**

**Go slowly: 3 (25%)**

"Yes but with great reluctance and keeping the door open..." "Historically, the Church has often come to a point where division over truth has led to division in structures. Although all division is regrettable... it is right, with great sadness, to envisage apart of the Communion being considered 'out of communion' when the authority of Scripture is being flouted. "

"I feel that ECUSA has stepped outside of the circle and so have separated themselves to go their own way - regrettable though it is. "

"...a middle way that is 'membership under discipline' which expresses the Biblical idea of restorative justice, and so the walking apart may be temporary, as we all work together for their ultimate restoration to full Communion. "

" ...when surgery is necessary it should be executed as quickly as possible before the need for it spreads and does untold damage. "

"Amputation is possible and acceptable..."

" ...ECUSA ought to be suspended ...for a serious breach of discipline..."

" ...better exclude from Communion..."

7. *New Hampshire and New Westminster have 'torn' the fabric of the Anglican Communion and it is, therefore, their responsibility to facilitate the repair through their repentance of what they have done. Is there a Scriptural alternative open to the Church other than to cut them off from the Communion if they either refuse to repent or do not consider their actions to be wrong?*

**Cut off: 9 (75%)**

**Go slowly: 3 (25%)**

"The most important action involves face-to-face interaction, rather than anathemas hurled across the Atlantic...some action as spelling out the consequences in the form of a broken Communion ought not to be shirked. "

"There is no alternative..."

"...failure to take a stand (i.e. by breaking fellow ship with the unrepentant over this) would lead to a still more problematical and messy situation..."

"I think that we should strive for reconciliation but not at all costs...there does come a time when action needs to be taken...but with real sadness and humility..."

"Only those who have sinned should be cut off and only for the purpose of encouraging repentance."

"We may need to recognise that there are irreconcilable differences in Biblical interpretation and that we can live separately but without blame or rancour. "

**Submission to the Windsor Report 2004**  
**from the Central Trustees of the worldwide Mothers' Union**

**Questions for Consultation with the 44 Churches of the Anglican Communion**

**Introduction**

The Mothers' Union (MU) has more than 3.5 million grassroots members working in 75 countries worldwide. As an organisation with a predominantly female membership working to empower themselves, their families and communities, the MU response to the Windsor Report is based on the desire to maintain unity because it is invaluable for the MU to remain as a global family within the Anglican Communion (AC). Unity is not found in the abstract but in humanity; structures and institutions only work to serve the unity of the people and not vice-versa.

We still hold to the view that the values that unite MU members around the world are far greater than any single issue which might divide it, even though our research consistently tells us that MU members' views on important issues are as diverse as those within the rest of the AC. We argue that the AC's mission regarding collective worship; evangelism; ecumenism; global injustices; theological education and development; humanitarian aid; resources, projects and programmes must not be dominated by secondary issues that detract from our primary mission to a wounded world.

Unity for the MU is not an optional extra but fundamental to our Christian witness and our Trustee Board is committed to maintaining that unity in the MU worldwide. We already tolerate a high level of diversity; we previously changed our stance on divorce and membership and yet still hold very different membership criteria in some parts of the world. We are now planning a set of options within our existing Constitution to maintain unity in diversity should the future of the Anglican Communion as a whole become less tenable.

We therefore, welcome the Windsor Report (WR) and the new Covenant idea in principle because they provide a positive way forward as well as unique opportunities to work closer together. We offer our prayers and support to the WR Commission Members as they try to help restore unity and stabilise the current situation.

**The questions being posed by the Primates' Standing Committee to the provinces of the Anglican Communion (AC) are:**

**1. What in the description of the life of the Communion in Sections A & B can you recognise as consistent, or not, with your understanding of the AC?**

Our understanding of the Anglican Communion (AC) is consistent with that described in Sections A & B, in particular, the biblical imperative to imitate and find unity in Christ and the Trinity. We also believe that it is through the apostolic, prophetic, evangelistic, pastoral and teaching ministries and mission to the world through healing, agape and redemption that we can best imitate and find our greatest unity in Christ. We recognise that different interpretations of holiness can impede our unity in the above facets of our faith and mission but as they are interlinked through the Holy Spirit, we should aim to prevent these varied interpretations from undermining our greater commitment to one another and to the AC's life.

The example cited of the issues and clear consultation processes that led to the ordination of women priests despite lack of unanimity, highlights the inadequacies of the ecclesiastical procedures in New Hampshire, New Westminster and other parts of North America and some of the objections to their subsequent actions. Yet, we would be saddened by impaired and/or broken communion because the MU thrives on unity in diversity. Similarly, alternative jurisdiction should only be an option if it does not further erode the fragile unity that still exists.

However, if we are to maintain even fragile unity we have to manage theological developments and their respective pastoral implications within our many cultures; to recognise that all cultures cannot travel at the same 'theological and pastoral speed' and that nor is this desired. Therefore, more considered study of the principles of *adiaphora* and subsidiarity in relation to the limits of reasonable autonomy could better define our core doctrines as well as who has the authority to apply and distinguish between them. The MU welcomes the proposed interdependent model. However, much dialogue, renewed trust and willingness to compromise by all parts of the Communion has to be offered collectively if the AC can maintain credibility and unity in Christ rather than continual pursuit of individual agendas. The authority found in, and of, scripture must underpin our dialogue but with more honest understanding of our differences of interpretation and application.

However, we recognise it would be naïve to assume that sexuality and governance could be construed as *adiaphoratic* practices. The issues remain stark: for those who feel persecuted for their sexuality and that their basic human rights are being violated if their identity is not recognised or affirmed in the Anglican Communion - where do we suggest these people turn to find that affirmation of who they are and as God's children? What theological and pastoral space can we offer to them and to those who oppose their stance, that does not betray both of their identities and faith or the AC's Gospel values?

This means that, the significance of listening to, and reception of, new understandings of the practical life of the Communion have to be given their proper time if the Communion is to survive for the right reasons i.e. to be a witness to, and of, Christ's love and sacrifice for us.

## **2. In which ways do the proposals in Section C & D flow appropriately from the description of the Communion's life in Sections A & B?**

We welcome a review of, and greater clarity about, current AC governance of its 44 churches. If parameters and structures have been bypassed, ignored or manipulated then the unity disintegrates if the unity is founded on those structures. Given that the current decision making structures are weak and informal, unless they are made more effective then the same situations will reoccur.

Dependence on the See of Canterbury and on the Archbishop of Canterbury are very important to the MU; we agree that the Archbishop of Canterbury's role should be more pivotal within the Communion because his authority is central to the unity and mission of the Communion. However, if the Archbishop of Canterbury has no *real* authority his position becomes gratuitous. We need careful definition of how this can be achieved – otherwise who do we follow and who is it that leads us? The proposal of a Council of Advice is to be commended but will only be accepted if its members are also respected by the wider AC membership.

We believe the four Instruments of Unity could provide much clearer parameters for governance and unity in relationships between local, national and international levels of institutional, ecclesial and personal communion. Similarly the Lambeth Quadrilateral, the principles of synodality and episcopacy, the existing covenant relationship, shared inheritance, worldwide fellowship of churches and bipartite/multipartite juridical forms are all key to AC unity but only if the responsibilities and obligations they command are freely implemented by the Communion members. Currently their remits are inadequate and clearer parameters for their justification would be appreciated.

We welcome the principles behind the new Covenant recommendations but would want to explore the final draft further before endorsement could be given by the MU.

It is right to criticise the dioceses of New Hampshire, New Westminster and the alternative jurisdiction provisions in North America as being incompatible with current AC procedures. It is also right, as expressed in section 155 of the Report, to request bishops to effect a moratorium on any further interventions in dioceses other than their own, thereby respecting the Lambeth resolutions of 1988 and 1998. The maintenance of the Communion demands more rigorous consultation between the churches of the AC about the actions taken by these dioceses than has previously been the case. Therefore, the right to demand new dialogue and discussion about the ways forward and justification about the actions occurred is appropriate precisely so that future unity and trust can be rebuilt.

Likewise, the care of dissenting groups is important as there has to be a place for all believers within the life of the AC; if alienation predominates then the AC is no longer a global fellowship or witness to Christ on this earth.

### **3. What do you think are the ways in which the recommendations and proposals of the Report would impact on the life of the Communion if they were to be implemented?**

#### **The Windsor Report would encourage us to:**

a) be more accountable to one another, less individualistic, less negatively autonomous, more honest, consistent and transparent in what we want to achieve as a global Communion. While these imply compromise and sacrifice by all Churches, the WR reveals that unity can only continue if we serve God and not our own ends.

b) define and discern more clearly what are the essential AC doctrines and governance structures and what we now define as *communion*, *mission* and *autonomy*.

c) focus more on the wider perspectives such as global injustices and worldwide witness of Christ to the rest of the world. *Adiaphora* and *Subsidiarity* are both critical here as they enable us to prioritise the bigger perspectives and to assist us in placing the needs of the global fellowship before our own.

Therefore, to focus more on what unites us than what divides us.

d) be more pro-active in our pastoral care for one another and to re-explore the relationship between our pastoral and liturgical roles in the church and mission to the world - this means that rather than just acknowledge our differences and theologically

sit together in the same room, we would need to demonstrate greater forgiveness through our shared prayer and liturgical worship.

e) walk the extra spiritual mile rather than just gaze at one another from comfortable distances. Alienation cannot be part of our worldwide fellowship, otherwise our fellowship is meaningless. The closer we come together the more important questions of our identity become but so too is our witness to Christ.

f) reflect our mutual forgiveness not our competing ideologies in our worship and liturgy. The question this raises is: what are we being asked to lose? Is it ourselves? Or ourselves in Christ?

g) approach our studying of scripture; theology; mission; ecumenism and gender issues, especially for women and how they are treated, in a spirit of greater generosity for one another which would require respectful openness to alternative expressions of faith and arguments of belief.

h) strive for greater reconciliation, forgiveness and tolerance within the AC and to value diversity.

i) become a more effective sign to the world of who we are and our *raison d'être*.

j) have greater hope in God working in, with and through us.

k) consider the foundations of the AC that we are now laying for future believers and whether these are sustainable long term or a quick fix response to the current crises.

l) balance our realistic expectations with our frustrations about the shape of the AC through renewed study of scripture, reason and tradition in contemporary cultures.

**4. How would you evaluate the arguments for an Anglican Covenant set out in paragraph 119 of the Report? How far do the elements included in the possible draft for such a covenant in Appendix Two of the Report represent an appropriate development of the existing life of the Anglican Communion?**

The principle of a new covenant is to be commended and the mandate is generally welcomed however we have a number of queries:

**Paragraph 119**

a) We agree that protection of the AC unity is paramount and a new covenant is a good model for negotiation but to protect Anglican identity and mission will take more than a covenant as a covenant in itself won't enable this if the collective will and belief in it isn't affirmed.

b) Shaping and protecting our distinctive identity may not be one of the most efficacious aims as to be distinctive implies difference, given that it is our differences and our tenacity about those differences, that has caused the current crisis maybe our identity should focus on more common and collective responsibilities.

c) The implications of international obligations of the covenant are good for the churches internally and externally good for visible, unified witness but do not guarantee State protection of our religious liberties if the relevant States do not recognise or value

the covenant in the first place.

d) Fluidity of development and evolution of the covenant is wise in its assumption that the AC won't stay still but is weak if it assumes that churches will therefore hold to its mandate if they already have a get out clause by implication of future changing circumstances.

### **Appendix Two**

Article 4: (2) If the Communion does not require mutual acceptance by every church in its theological, sacramental and liturgical practices then what parameters will the AC be guided by and how will this actually alter the current situation?

Article 5: (2) If decisions outside of a particular church are not binding, again how does that clarify what is or isn't acceptable to the AC as a whole and what is the definition here of 'binding'?

Article 16: (1) Following on from Article 4: (2) and Article 5: (2) how then can the concern to place interests and needs of the community of churches before its own be prevented from appearing contradictory in practice?

Article 18: (6) If there are limits on the exercise of autonomy how are the decisions outside of a given Church not binding in Article 5: (2)?

### **Suggestions for more general questions:**

#### **1. How can the 44 churches of the AC be helped to stay together?**

a) By continual prayer and example. If the MU remains as one organisation with one set of guidelines for membership despite some of its countries having local rules/byelaws then this precedent could work within the AC as a whole.

b) By encouraging all member provinces to have similarly open membership.

c) By staying firm in our belief that all baptised people can join the AC and not impose further restrictions about sexuality or churchmanship issues at the membership level.

d) By increased open dialogue, listening and repentance before each other as we have all failed both in our witness as God's community and to live and love interdependently.

e) By greater respect and understanding of our differences and by rebuilding trust.

f) By pro-actively seeking mutual reconciliation.

g) By not being content with impaired communion because this is the last resort.

h) By ensuring continuous willingness and cooperation from all churches to sacrifice a little of their own agendas for the sake of the greater good in Christ.

#### **2. How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel?**

a) By praying for them, for healing of divisions and for continual forgiveness of one another because God is bigger than all our disagreements.

- b) By being patient and willing to understand what another Christian believes to be the mind of Christ from their context, rather than castigating them before thorough and peaceful engagement.
- c) By valuing and being open to different ‘theological/cultural accents’ in order to learn from, rather than dismiss, them once heard.
- d) By finding the means and the humility to recognise Christ’s presence in all faith-filled opinions no matter how much we disagree with them. If we want to continue meeting at the Lord’s Table we have to share Christ’s body in unity otherwise we freely break Christ’s body by our inability to admit that our understanding of God’s truth is always limited.
- e) By daring to be more honest about how we damage one another and how this damage is a collective responsibility and therefore, demands collective reconciliation.
- f) By keeping issues in perspective i.e. the recent Tsunami should be far more of a priority to the AC than the intricacies and minutiae of our disagreements!
- g) By recognising that the painful costs to each person demands greater acceptance of those people despite our perceived invalidity of their opinions.
- h) By agreeing to differ in interpreting the gospel but to explore ways of communicating in the same spirit. In practice this might mean e.g. those who are controversially blessed or ordained need to behave with respect when visiting places with differing views. (As they have previously done.) Therefore, women priests shouldn't insist on carrying out priestly functions in Provinces, Dioceses or parishes where this is unacceptable.
- i) By believing that everyone is loved unconditionally by God therefore, instead of judging them, aim to share God’s love and allow people to make their own decisions through personal prayer and conscience.
- j) By remaining in communion with them because unity in Christ’s Body with those who are wounded as well as those who are wounding the Church, is confronting those wounds as part of the eventual healing. It is also recognising that the price of a gift that cannot be received as yet is too costly for both the giver and the receiver.

### **3. Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways?**

We would definitely want churches to move closer together otherwise The Windsor Report is meaningless. The majority of people outside the AC urgently need to see us as transparent, honest and united. The more the AC argues, the less attractive it becomes and the more difficult it is to preach the message that God loves us. The AC should be at the forefront of unity instead of light years behind.

We accept that Churches will differ on several theological, pastoral and liturgical beliefs and praxes but a common unity in Christ is still feasible if it is on Christ that we are centred and not ourselves. Our one aim should be to tell the story of God's salvation whatever it costs us along the way.

Finally, we are always stronger when we witness and hope together; fragmentation inevitably weakens us - we need one another if we are to succeed with God's grace.

*I John 3:22 – 4:6.*

*And we receive from him whatever we ask, because we obey his commandments and do what pleases him. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us. Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world. Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world. We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.*

# The Windsor Report

Response from SAMS Canada

January 31, 2005

---

## Questions for Consultation

**1. *What in the description of the life of the Communion in Sections A & B can you recognize as consistent or not, with your understanding of the Anglican Communion?***

We can see the Anglican Church, as we understand it, being described in both of these sections. The historical and scriptural foundations of our church are described and expounded upon in a way that affirmed our understanding of where we have come from and our uniqueness as a part of the Christian faith.

This affirmation was especially clear in the description of our decision-making processes that we have developed as a Communion, especially when dealing with highly contentious issues. The descriptions of the processes dealing with the ordination of women (and later their consecration) were highly detailed and did show process and mutual respect in the face of controversy. Likewise, the description of the problems facing our Communion as highlighted by; the consecration of the Bishop of New Hampshire, the Blessing of same sex unions in New Westminster, the intrusion of Bishops into another Bishop's Dioceses without permission, and the motion passed at the General Synod of Canada on the Integrity of Same Sex Unions, reflect our understanding of the difficulties facing our Communion.

We note that the Commission was able to apply scripture to the Communion in matters to do with how we treat each other. But, on account of it being outside the terms of the Report, the Commission was not itself able to use the Word of God to give a lead to the Communion about the will of God on the issue of homosexuality. Unless this occurs, instruments of unity can only go so far to hold the Communion together.

**2. *In which ways do the proposals in Section C & D flow appropriately from the description of the Communion's life in Sections A & B.***

There is a general theme throughout the report, regarding the Communion's need to develop and grow together or that we begin to learn how to walk away from each other. We concur.

We uphold and anticipate the development of the Archbishop of Canterbury's enhanced role within the Communion. We agree that he, above all others, has a unique role and opportunity as a teacher – and that having him free to fully exercise this role within all Provinces of our Communion would add to this instrument of unity. We would welcome the Archbishop's presence and input at our own Canadian General Synod – a role that we feel would bring a healthy appreciation of the whole Communion's common mind on a variety of issues and topics.

We would welcome seeing the Anglican Consultative Council as representative of the Communion as a whole, and that all aspects of our Church's life be given voice at this level.

We agree totally with the thrust regarding Canon Law, and that each Province's Canon Law should reflect its desire to be part of the broader Communion, perhaps even highlighting the instruments of unity.

We believe that each province should be more intentional toward being part of the Anglican Communion, and that this desire should be reflected by the attentiveness of our Canon Law toward the mechanisms of decision-making, especially when the decisions of one part of the communion affect the other parts of the same communion.

We endorse the concept of an Anglican Covenant. As a missionary agency, we regularly covenant with Bishops and Dioceses in Latin America. These covenants, as we have found over and over again, help to spell out all expectations from all parties involved. They help articulate our common bonds and our unity with the Bishops and Anglicans of Latin America.

We do fear that, if the Anglican Church of Canada fails to show sincere 'regret' over its actions and statements, and greater sensitivity to the rest of the Communion, that our relationship with other parts of the Communion may also suffer. We believe that most of our constituents share many of the same concerns regarding process as outlined in the Report. We also believe that many of the concerns outlined by the Primate of the Southern Cone are reflective of the way many of us feel. And, we are concerned with the perception that Canadian Anglicans are increasingly seen as being insensitive to process or unresponsive to Biblical and societal concerns.

**3. *What do you think are the ways in which the recommendations and proposals of the Report would impact on the life of the Communion if they were to be implemented?***

If these recommendations and proposals were implemented, we would envision a closer, more unified Communion, sensitive to the needs of all parts of our Church, and able to more adequately respond to the needs of all parts of the body. We believe this would be a meaningful example of cooperation and fellowship to the whole world – of how Christians can live and work together, no matter what challenges are being encountered.

**4. *How would you evaluate the arguments for an Anglican Covenant set out in paragraph 119 of the Report? How far do the elements included in the possible draft for such a covenant in Appendix Two of the Report represent an appropriate development of the existing life of the Anglican Communion?***

We believe that this is a positive starting point for achieving a greater sense of dialogue and unity. We also view it as a way of allowing parts of the Communion, if they are not inclined to respect the views of the many or the processes needed in making difficult decisions, to choose to exit the Communion.

## Questions on the Windsor Report

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

The report is a thorough and sound attempt to lay out the basis for “communion”, and describes well the process by which such communion has been maintained in the past. SAMS Canada agrees that this is an accurate account.

A clear rationale for our communion is set out using the framework of scriptures that underpin our lives as Christians in general and Anglicans in particular. There is a useful historical context brought out with respect to the process of consensus building, how differences have been handled in the past, and decisions made at Lambeth Conferences and with other decision making bodies/individuals.

There is a clear appeal to consider how our Christian Witness impacts those outside the faith by how we, as a church, handle our current challenge of diversity and disagreement.

The Report concludes clearly that to do nothing is unacceptable. We agree, and endorse the use of mechanisms and due process in decision making, conflict resolution and policy establishment based on biblical principles.

We do regret that while the Report clearly calls for recognition of wrongdoing on behalf of ECUSA and the Canadian Diocese of New Westminster, it falls short on requiring full repentance. To date, there have only been the expressions of regret for the consequences of their actions, but no apology and certainly no repentance as demanded by a majority of Primates. This does not bode well for the future. However, we believe that with genuine repentance, there is a way forward for ongoing communion.

We admire the way in which the Windsor Report offered a calm tone, a long-term view, and an endeavor to create space, a reconciling spirit and practical suggestions arising from a desire to hear and apply God's Word. However, the mandate for the Commission may have limited its ability to deal with the pivotal nature of the presenting issue. The practice of homosexuality has created such turbulence because of what it represents in relation to the issue of biblical authority to orthodox Anglicans. Furthermore, there are many Christians within provinces who are in urgent need of help because of divisive issues locally. As the Report itself made plain, holiness of life is a key matter, but we would also argue that so too is biblical authority to orthodox Anglicans.

### 2. What questions does the report raise from perspective of your church (mission society)?

In SAMS Canada we are committed to work at three levels: with our Mission Partners in the field, with our membership/supporters in the churches in Canada and with the Latin American bishops and their dioceses. SAMS Canada does not have independent field staff administrators but partners with local Latin dioceses and Bishops who provide administrative and pastoral oversight.

It is, therefore, very important that we are aligned theologically and practically with the Latin American Church. Our work depends on mutual respect of leadership and servanthood in ministry. Many dioceses in Latin America have strong orthodox beliefs and, should the Report not be accepted, serious ramifications might result in terms of official recognition of the Anglican Church of Canada and/or SAMS Canada.

SAMS Canada is comprised of Canadian Anglicans supporting mission but is not part of the Anglican Church of Canada (ACC). Currently we enjoy good understanding and partnership with the ACC and are in fellowship with other like other voluntary mission agencies involving Anglicans. If there is schism following rejection of the recommendations of the Report, then Canadian Anglican supporters may find it difficult to continue supporting SAMS. It would be necessary in that eventuality, that an alternative mechanism be developed.

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

If the recommendations are implemented then a good path forward for SAMS Canada and the Latin American Church in partnership will be maintained.

The Recommendation on the instruments of Unity would offer important procedural improvements in dealing with issues and change, and the Anglican Covenant would provide clarity and accountability. In SAMS Canada, our Statement of Faith serves a similar purpose.

Section D of the Report makes it clear that the future state of the Anglican Communion rests with the Primates to deal appropriately with ECUSA and Anglican Church of Canada and, then, to agree to move forward together in respect and unity of purpose under God. SAMS Canada's prayer is that this indeed will happen.

## **Suggestions for more general questions**

**1. How can the 44 churches of the Anglican Communion be helped to stay together?**

Through the collective study of scripture, increased and earnest dialogue, better listening, and ardent prayer over a prolonged period of time.

We see the need for less name-calling and for an end to labeling or putting each speaker in a camp on one side of the issues or the other. At present the discussion regarding Same Sex Marriage and Ordination of Practicing Homosexuals is seen in terms as winning or losing a debate. This notion of win/lose is a recipe for failure and nothing less than the politics of power and influence.

We believe that the church is an effective witness to the world when it speaks with one voice, no matter how long and how much energy this voice takes to form.

We believe that all parts of the Church must respect the process involved in making decisions as a body and thus the instruments of unity must be more clearly respected – and not dismissed as simply advisory (as has been done in the past).

**2. *How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel?***

They should go to that person in person and explain their concerns, offering persuasive correction. If that does not work, then they should take some other elders (senior leaders in the church) and go and see the offending person or body, again offering persuasive correction. If that is not successful, the body should meet as a whole and seek to have the person who has strayed be removed from the body until such time as they have repented.

**3. *Would you like to see the Anglican/Episcopal churches moving closer together or going their separate ways?***

Obviously we would like to see the Anglican Churches moving closer together – we believe that this is the witness that is expected of us by our Lord. We do not believe that it is God's will that we separate – only a reflection of our will over God's. Separation and division are ultimately a reflection of brokenness and a willingness to remain in or move towards impairment. Separation does not allow for God's gift of discernment to be exercised and only portrays the impatience of leaders in the church in attempting to force the will of God. That being said, our church is bound to seek, proclaim and uphold the holiness of God's will and, in so doing, to discern and turn from any earthly compromise which pulls us from that single pursuit.

# Consultation on the Windsor Report

## Submission from SOMA UK

Revd Don Brewin 26<sup>th</sup> January 2005

### (A) The Key issue

(1) The context in which this Report was written was the coincidence of two events (the consecration of Revd Gene Robinson, and the decision by the Diocese of Westminster to permit the blessing of same-sex “marriages”). However it was rightly made clear in the Reports that its terms of reference were not to judge the rightness or otherwise of either of these decisions, but the way in which they were made, by one section of the Anglican Communion without reference to the rest of that fellowship.

(2) In our view the Report begins at the right place, by considering – on the whole very helpfully, two issues, to do with “family”:

- The nature of “Communion”
- How we deal with those in the family who disagree with us

### (B) A helpful introduction

(1) We found the discussion on the nature of autonomy extremely helpful, directing attention to the need to discern the appropriate “levels” at which different decisions need to be made in the context of a family. The Report rightly criticises ECUSA, and the Diocese of New Westminster, for acting arrogantly in two respects, in the way they took crucial decisions:

- (a) Failing to take account of the decisions of the Lambeth Conference 1998, which were clearly contrary to these actions
- (b) Failing to recognise (or not being concerned about) the effect of their decisions on the rest of the Anglican Communion

(2) We noted also, however, that the same criticism could be levelled at the Diocese of Sydney, Australia, for acting in the same unilateral way over the issue of Lay Presidency at the Eucharist. We were concerned that because this policy might be held to be less controversial by many of those who have criticised the actions of ECUSA and New Westminster, it has not attracted the same attention!

### (C) Key failures in the Report

(1) Although one might argue that this submission falls into the same trap, we felt that the use of very sophisticated English language – and the key use of two Greek words: autonomy and adiaphora – disadvantaged those for whom English is not their first language. If the Report had genuinely been for the Anglican Communion as a whole, the use of an experienced editor from that part of the world where the Anglican Communion is strongest, would have helped a great deal.

(2) (a) Many of us felt that the Report was at fault in not distinguishing the level of blame, between those who took the original actions (mentioned above), and those who felt that they had no option but to respond in a variety of ways with which we are familiar: transferring canonical residence, requesting episcopal oversight from elsewhere, etc. (Paras 29-30; 123). It may be that more sensitive attention to the layout of the Report might have made this distinction more clearly.

(b) It was pointed out, however, that some Primates in the past had contributed to the breakdown of diocesan integrity: by consecrating Bishops to be part of their own Province, but clearly working within USA; and by inviting parishes to come under their episcopal oversight. In defence of the more recent examples of this action, many have said that the writers of the Report have taken insufficient note of the long-standing and hurtful disenfranchisement of orthodox parishes, by many Diocesan Bishops in USA and Canada.

(3) (a) Along with many others, we feel that the request that ECUSA “be invited to express its regret ...” (Para 134) is simply not strong enough. Even if the Commission wishes not to take a view on the rightness or otherwise of the original actions, the failure to “discern the Body” and the hurt that has been caused by these actions, is surely a clear cause for repentance, not just some anodyne apology.

(b) The use of the same terminology in relation to the actions of “orthodox” Archbishops and Bishops (Para 155) only reinforces the concern expressed in (2) above.

(4) Para 147 in Section (D) begins a subsection entitled “On care of dissenting groups”. We feel that this is a most unfortunate phrase, as it implies that those who in fact have maintained what the majority of the Anglican Communion perceive to be the orthodox faith, have moved to a “dissenting position”. In fact the reverse is the case.

(5) The final criticism we would like to submit is of a remark made by the Chairman of the Commission (who had an unenviable task, and has clearly taken great pains to hold a very disparate membership together) at the press conference introducing the Report. He (inadvertently, maybe) used the word “homophobia” to describe the attitudes of those who disagree with the actions taken by ECUSA and the Diocese of New Westminster. This is in contrast to the words in Para 146 of the Report: “... Any demonising of homosexual persons, or their ill treatment, is totally against Christian charity ...” – a sentiment which we heartily endorse.

#### **(D) Positive Elements**

(1) Although the Report attracted some criticism when it was first published, we would like to acknowledge the immense achievement that it represents. We pray that it will not be dismissed by those who, from a laudable concern for the maintenance of biblical truth, seek to turn the Anglican Communion into a homogeneous sect. SOMA has a clear sense of calling to serve the Anglican Communion – not just part of it – so we affirm its affirmation of variety, without necessarily agreeing with where some might wish to locate the boundaries!

(2) In spite of the comments about language above, we feel that the ecclesiological analysis of the way in which the family of the Anglican Communion needs to inter-relate, will repay careful and ongoing study. It is most stimulating and helpful.

(3) After some initial concerns, we feel that the concept of the Covenant, to which those who wish to remain part of the Anglican family will sign up, is creative. It links together helpfully the doctrinal and the relational.

#### **(E) The Way Forward**

(1) We are grateful for the opportunity to contribute to the consultative process. However we are concerned that this might postpone a clear decision over a pastoral situation which is moving fast towards a fundamental division in the Anglican Communion. There is no time to waste.

(2) It is for this reason that we urge the Primates, and the Archbishop of Canterbury in particular, to take a strong stand, and “exclude from membership” (Para 157) those who have clearly demonstrated their intention not to deviate from the decisions they have taken, until they clearly change their minds. If the meeting of the Primates in February 2005 fails to take this kind of action, we feel that their authority, and the integrity of the Anglican Communion, will be drastically damaged for many years.

(3) We realise that they have a most difficult task – so we, and many others, assure them of our prayers as they gather together.

Response to the Windsor Report  
The Rev. David R. Harper  
*Rector, Church of the Apostles, Fairfax, Virginia*  
*International Chairman, Sharing of Ministries Abroad (SOMA)*

The strengths of the Windsor Report seem to lie principally in its excellent and much acclaimed sections on The Purposes and Benefits of Communion, Fundamental Principles, Our Future Life Together, and the call for the adoption of an Anglican Covenant. These serve us well in articulating in fresh ways the fundamentals of Anglican faith and practice, and defining the nature of the communion which binds us together. Its rebuke of the Episcopal Church, at its many points of departure from Biblical faith and understanding the obligations of communion, was much needed. It could not have been stated more clearly, nor with greater charity.

The Lambeth Commission's recommendations to the Episcopal Church, contained especially in ¶134 and ¶144, however, fall short of a needed call for a clear and decisive response, with defined consequences for failure to comply.

The language of the recommendations in this section is gracious and invitational. It assumes that ECUSA is moving towards the rest of the Communion in heart and in spirit, and will thus be motivated to receive as a gift the proffered ways to turn back to the Communion.

Regrettably, those conditions do not pertain in this National Church. Although the language of response from Episcopal leaders can sound meek, it belies an attitude of contempt for the Windsor Report's invitations and, indeed, the Anglican Communion.

In ¶152, the Windsor Report expresses its confidence that the 2004 house of bishops' delegated episcopal pastoral oversight provision is "entirely reasonable," and that "We particularly commend the appeal structures set out in the House of Bishops' policy statement, and consider that these provide a very significant degree of security." That confidence is not shared by many ECUSA churches within the Anglican Communion Network. Their experience is that bishops are generally unwilling to heed the Windsor Report's call "to work tirelessly to rebuild the trust which has been lost." (¶150) Recognizing the inherent shortcomings in the DEPO provisions, the primates who gathered for the CAPA conference in April, 2004, wrote: "We note with approval the recognition that extraordinary episcopal care is needed for congregations alienated from their diocesan bishops. We remain convinced that the adequacy of that care should be determined by those who receive it, and we are looking for clear evidence that the Delegated Episcopal Pastoral Oversight proposal is effective by this measure."

The Episcopal Church has responded immediately to the Report's call for "a moratorium on any further interventions," (¶155), and is intent on enforcing this

provision; yet it shows little inclination to pay heed to those other provisions which would require a curtailment of its own independence and freedom to do as it pleases.

Under these conditions, the plight of orthodox churches is continuing to worsen.

Hugo Blankingship, former Chancellor of the Diocese of Virginia, wrote the following for the Diocesan Reconciliation Commission, of which he and I are both members. It captures well the desperate situation facing churches which desire to hold fast to the apostolic faith:

“The first inquiry should be to understand what reconciliation is and what it is not. Reconciling man to God includes the removal of the cause for the estrangement that has occurred. In theological terms we speak of the removal of sin which is the act of God’s love through Christ. It is sin that separates man from God. Another essential component of reconciliation is repentance. See Romans: 5.

Reconciliation does not require the acceptance of the cause for the separation, particularly if the separation is over a matter of conscience. There has been a hope that the passage of time would lower the temperature and intensity of the disputes. In their statement of a year ago, which called for what is known as the Lambeth Commission, the Primates urged no precipitous action for a year until the Commission could render its report. Notwithstanding this request for patience and forbearance, the consecration of Gene Robinson went forward. Bishops converted objecting parishes into missions and removed their rectors. Others refused to accept orthodox clergy into their diocese despite a call from a vacant parish. Property disputes have intensified. Churches have left ECUSA, forced out by an unyielding bishop. Clergy and lay people are being sued, in some cases for substantial monetary damages. Clergy who seek comfort within the Anglican Communion Network are told they will be disciplined if they do so. Relations between bishops and their flocks are hopelessly impaired in many cases. Those relationships stand in sharp contrast to the expectations outlined in the section in the Virginia Report entitled *Episcopate*. See Ch. V, Sec. II. In dioceses where alternate Episcopal oversight is needed the most, bishops have rejected even the less than adequate substitute known as DEPO. In some dioceses the situation has been likened to a civil war.”

As International Chairman of SOMA, my concern extends beyond the Episcopal Church to the worldwide Communion. I am concerned about American churches which have a strong commitment to international mission, yet face damaging penalties (property and all financial assets) if they seek to become aligned with another Anglican province. Such penalties will place severe limits on their ability to sustain their mission commitments.

I am concerned for ECUSA missionaries who dissent from the actions of the National Church, and who in some cases are having difficulty finding alternative funding in order to remain acceptable to the provinces where they serve.

I pray fervently that, at their forthcoming meeting, the Primates will act swiftly and decisively to make alternative juridical and pastoral provision for beleaguered parishes and dioceses in ECUSA and Canada.

**UNITED SOCIETY FOR THE PROPOGATION OF THE GOSPEL**  
**Response to the Windsor Report, January 2005.**

We welcome the care and sensitivity with which the Commission has approached its task. In their commitment to listen to people from all across the Communion, seeking to understand why some have acted as they have, and helping us to see what effect this has had on others, they set before us a model of working which should be at the heart of our life together.

USPG has a fundamental commitment to maintaining the Anglican Communion, to the prayerful support of the Archbishop of Canterbury (our President), and to all the constituent Provinces and Dioceses, with many of which we are in direct partnership.

Historically, this Society arose from the need for missionaries in North America and we continue to value our relationship with ECUSA and the Anglican Church in Canada. In the three centuries of work that have followed we have been heavily involved in Africa, not least through the Universities Mission to Central Africa which merged with the SPG in 1965, and we treasure these relationships equally. We would welcome any opportunity to be a bridge or a meeting-place between different parts of the Communion.

We recognise that the Commission was not set up to tackle the issue of Human Sexuality itself. We are however aware than amongst our supporters in Britain and Ireland, and amongst our partner churches throughout the world, there is a wide diversity of thinking on this issue. We do not consider that it is the role of a Society like ours to adopt any one position, but rather, as we continue to do over the issue of the Ordination of Women, to respect the different views of those with whom we are in partnership.

We affirm the Report's emphasis on listening and honest conversation. We regret that, even now, many of our sisters and brothers in ECUSA and Canada seem not to be hearing how their actions have affected fellow-Anglicans around the world. At the same time we ask whether our sisters and brothers who are hurting as a result of these actions have really heard how ECUSA and Canada genuinely regard what they have done as part of a missionary response in their particular culture.

We welcome what the report says about the need for more theological understanding, not least around the issue of the authority and interpretation of Scripture. Through our work both in Britain and around the world, we are working in partnership with others to deepen the quality of theological reflection, study, and leadership development. We all need to be growing into a Christian maturity which can embrace difference within a proper understanding of the development of doctrine.

We accept that unity is ultimately subservient to truth, but we also want to affirm the historic Anglican commitment to unity-in-diversity. We seek God's truth as, in openness to the leading of the Spirit, we respond to the call to be a missionary church in many different places and cultures. The answer to our current problem lies not in threat or isolation, but in a prayerful waiting upon God and in a resolute commitment to uphold each other.

*Bishop Michael Doe, General Secretary, on behalf of the Trustees 27/01/05*