

THE WINDSOR REPORT 2004

**Reception Reference Group
Report on responses**

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THE RESPONSES

By the time the Reception Reference Group met on February 10/11, 2005, 322 responses had been submitted. These were classified as being from sectors (108) - defined as: dioceses and bishops, provinces, organisations, primates, theological institutes, ecumenical partners, mission agencies and the networks and commissions of the Communion - and from individuals (214), most of which (140) came from Anglicans in the USA and Canada. Further submissions continue to arrive.

The Reception Reference Group considered a statistical analysis of the responses submitted ahead of their meeting and had access to the texts of all submissions, including those arriving during their meeting. Pie charts of the analysis appear at the end of this report. The group based its report on the eight questions for Primates identified by Archbishop Robin Eames.

A desire for the Anglican Communion to stay together

Of those expressing a preference, many respondents wish the Communion to stay together (113) or its Churches to move closer together (28): 29 can be said to accept the possibility of the Communion separating.

SECTION A and B

Sections A and B offer a description of the Anglican Communion which

- is governed by Holy Scripture
- is living in inter-dependence
- exercises autonomy-in-communion

Do the primates recognise this description as an authentic description of our life together as a family of churches?

Statistical Material

The statistical analysis reflects a high level of agreement on these sections

	Sectors	Individuals
Agreement	66%	51%
Qualified agreement	27%	25%
Disagreement	7%	24%

Within this sense of general agreement there are however a number of important points and reservations raised:

a. Scripture. While there is an full acceptance of the authority of scripture, a number raise the issue of interpretation – how and by whom; and also the weight that should also be given to tradition and reason in the discernment of truth.

b. Episcopate. Many respondents welcomed the sacramental and teaching role of the Bishop. A number though pointed out the more collaborative approach to the teaching aspect of ministry involving both ordained and lay. There was suspicion of the monarchical power of episcopacy and a greater need to discuss and develop the model of the Anglican Communion as “episcopally led and synodically governed.

c. Bonds of Affection. Interdependence strongly affirmed but there are sometimes different understandings of the language used. For example ‘autonomy in communion’ is regarded by some as encouraging independence while others see it as restricting independence

“Too great an emphasis on unity and agreement among Anglicans may lead to a stifling of the leading of the Spirit, and a resistance to change, even worthwhile or necessary change, within the church.” (Brisbane)

“This diocese would also affirm... the view that no church has the authority or autonomy to act unilaterally on any significant matter of faith or order” (Bendigo)

It was important to understand the different ways in which those bonds of affection had developed – for some out of the assertion of difference (e.g. USA) while others through a common history. In the end of the day the question we had to face was “Do we want to be a global Communion?”

d. Adiaphora. This was seen as a helpful concept by many. It is part of the implications of our common life together that we be aware of the effects of any decision on the other. However concern was expressed about how we identify those ‘Communion Issues’, upon which agreement may not be achieved but consensus is required.

e. Eucharist. A number of respondents noted and regretted the omission of this sacrament in any description of Communion

“We find it curious that in a discussion of communion little was made of its significance as a primary sign of unity” (Brit. Columbia)

It was welcomed that the Report did stress the place of prayer as an important part of our life as a Communion.

SECTION C

Suggestions to improve the mechanisms of our inter-dependence

- The Instruments of Unity (Appendix 1)
- The role of the Archbishop of Canterbury (§109, 110)
- A Council of Advice (§111, 112)
- An Anglican Covenant (§113-120)

Do the Primates approve the main thrust of these proposals, and feel that they can commend them for implementation?

If the Primates respond positively to this question, it would be helpful for them to add further reflections that acknowledge some of the feedback and provide guidance for ACC and other groups as they move forward in refining and implementing the proposals.

Statistical Material

- Statistics point to sectors giving strong support to Section C

	Sectors	Individuals
Agreement	42%	39%
Qualified agreement	45%	32%
Disagreement	13%	29%

General Critiques

- Looking for a bureaucratic solution to a question of communion seems to miss the points of fellowship, dialogue, sharing
- A tendency to centralize authority and power within the communion is questioned.
- Some fear that increased emphasis on the Instruments of Unity will lead to loss of autonomy; others support this move
- Communion seems to be moving towards a more systematic ordering of its life and away from a more organic approach
- Idea of Instruments of Unity a novel one for much of the Communion, not understood, and needs time to be understood and received
- Together there is a move towards more episcopal authority in enhancing the roles of the Archbishop of Canterbury, the Lambeth Conference and the Primates' meeting, with less emphasis on the more representative role of the Anglican Consultative Council

Instruments of Unity (Appendix 1)

Anglican Consultative Council

- A call for greater effectiveness and accountability
- Assume a more synodical role..its authority would be strengthened
 - May conflict with autonomy of Provinces

- May balance the overload of authority intended for episcopal bodies – Primates’ meeting and Lambeth
- Still issues of gender balance and youth participation in ACC
- In recent years the increasing importance of the Primates’ meetings seems to diminish the role of ACC
- Clarifying roles of ACC Standing Committee and the Primates’ Standing Committee would be helpful

Lambeth Conference

- Some call to change Lambeth so it has lay and clergy representation, more like a Synod
- Identifying some Lambeth Conference resolutions of special significance for the Communion in touching upon the definition of Anglicanism or upon the authentic proclamation of the Gospel. More prescriptive than other resolutions.
 - Is this making Lambeth more legislative than it is? Is this necessary?

Primates’ Meeting

- Enhanced role as primary forum for the mutual life of the provinces...
- To become Standing Committee of the Lambeth Conference
 - Same critique about enhancing episcopal leadership when a broader leadership is seen as appropriate

Anglican Communion Office

- Roles of Secretary General, Chair of ACC and Archbishop of Canterbury need to be reappraised. Aim is a more collaborative working relationship in light of enhanced role of the Archbishop and of the other Instruments of Unity. Avoid duplication of roles in the ACO and at Lambeth

Is the Communion willing to pay for the enhanced roles proposed for the Instruments of Unity?

How Instruments relate to one another is not clear in the Report. The Commission is trying to redefine the relationships and more work needs to be done

Role of the Archbishop of Canterbury (§109,110)

- Anxiety about interference with autonomy of Provinces
- Concern about the appointment of the ABC – by British Crown, a continuing imperialism
- Concern about his dual role as Primate of Church of England and Head of the Communion. Could one foresee him speaking to the C of E in the same way he could intervene in another Province? Perhaps the reversal of the decision about the Jeffrey John appointment is evidence of this being possible
- Historic patterns of relationships with Canterbury differ, some evolving slowly to independence, others through more conflict. These differences may have affected the reactions to this proposal
- Are there links here with the Hurd Commission study of the role of the Archbishop of Canterbury? More study needed
- Concern about the centralisation of power in the person/office of the Archbishop

- The right to invite bishops to Lambeth and Primates to meetings remains the Archbishop's prerogative, and there seems to be little objection to this. On what basis would the Archbishop decide not to invite a bishop to Lambeth?

Council of Advice (§111)

The Report proposes this Council as an important part of strengthening the Office of the Archbishop of Canterbury and linking it to the Anglican Consultative Council

- Is this adding yet another bureaucratic body in the communion?
- Concern about how a representative group would be appointed. If relying on the Primates for membership, reinforces the episcopal nature of leadership to the exclusion of lay and clergy
- Will this be a permanent body or called as needed?

Covenant (§112 ff)

- Most seemed to be in agreement, but had reservations or would like more work to be done on it to become acceptable
- Some concerned that it betrayed Anglican tradition and would lead us to be a confessional church
- Desire for it to be less legalistic and more statement of principle
- Draft covenant seems to express one strand of Anglicanism
- Scepticism that it would make any difference in moments of conflict
- Call for canons of a province to recognise membership in the Communion and the role of the Covenant in requiring and guiding consultation and resolution of disputes. Is this necessary? Will it be acceptable?
- Is the network of Anglican Communion legal advisors likely to become another Instrument of Unity or is its role in serving the Instruments by identifying common themes or threads in canon law in the provinces? Is this helpful, or does it lead to a more formal and legalistic approach to problems?

ON THE ELECTION OF BISHOPS (§121-123)

- A Bishop is for the whole Church
- Processes of Election and Confirmation should be reviewed to ensure that the principles of the bonds of affection and inter-dependence are fully taken into account

Are the Primates willing to commend the principle to the provinces?

Statistical Material

Amongst sector responses, the great majority of the 41 (out of 93) giving a view support the Report's recommendations in general or with some reservations. Those who disagree are almost all concerned to preserve the right to elect without external influence.

	Sectors	Individuals
Agreement	66%	51%
Qualified agreement	22%	11%
Disagreement	12%	38%

Most of those responding to the Windsor Report have not commented directly on this issue – though there are a few substantive contributions. However, some general attitudes can be extrapolated from broader comments. While the great majority accept that a bishop is both local and universal, many are concerned about the nature of Episcopal authority and its relationship to the local church. In particular, there is concern variously that what they see as the legal or the theological right of the local church to elect their bishop not be impeded. Others recognize the wider responsibilities beyond legal obligation that come with autonomy-in-communion (as in para 80).

Key Issues

- This touches on the nature of a bishop, both in relation to the local church and to the wider Communion – clearer understanding should enhance the electoral process.
- The implication of terms such as 'consultation' and 'acceptability' require fuller exploration and clarification.

Some Detailed Comments drawn from the Responses

Practicality

- Is a process for ensuing Episcopal elections consider communion-wide perspectives workable?
- The precise definition of 'consultation' differs within the Communion.

- What would it mean in practice? What different procedures could have been brought to bear in New Hampshire – and would they necessarily have led to a different outcome?
- ‘Acceptability’ similarly requires careful definition (cf §131) – it is not about unanimity, nor exercising a veto
- Bishops are selected in differing ways across the Communion.

At one end of the debate

- ‘Any consecration that assumes a departure from apostolic faith is not a legitimate consecration.’
- ‘All non-celibate homosexual clergy should cease from ministry.’
- For the Report to call for a moratorium on the consecration of anyone in a same gender union ‘until some new consensus emerges’ (§134) has the unacceptable implication that a change in consensus is possible, even inevitable – whereas scripturally-based faith demonstrates that this will never be the case

At the other end of the debate

- Bishop Gene Robinson must be allowed to take part in all bodies of the church – he is duly and properly consecrated a bishop in the historic succession and must be recognized as such, given Anglican polity.
- A moratorium on consecrating gay people who are honest and open would be wrong and unjust. We also would argue that it is contrary to the United Nations Convention on Human Rights.
- It is important to recall that Gene Robinson is not the first gay bishop in the Anglican Communion. Scotland has already had one bishop who came out as an openly gay man in his retirement.
- New Hampshire did not elect a ‘gay bishop.’ They elected a bishop. He is gay.

The Nature of Episcopacy (varying views)

- Some Provinces should review the constituency that elects the bishops, to ensure that it reflects the fact that bishops are consecrated into an order of ministry in the world-wide church, and not just rather narrower perspectives.
- The Windsor Report does not adequately respect the role of the laity and clergy in the election of their bishops.
- Windsor overemphasizes the broader status of Bishops at the expense of their role within their own diocese.
- This issue raises wider questions of selection, election, qualification and appointment of bishops, and also pre- and post-consecration training.
- ‘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.’
- The nature of the ECUSA electoral process may not be fully understood: some bishops saw their primary task to affirm the correct process had been followed.
- ‘I want to admit we did not consult widely and broadly enough in the Communion before assenting to Gene Robinson’s consecration, but I also do not want to compromise the appropriate autonomy of the American Church, and I am scared to death about the rise of a revived prelate, and surprised my Evangelical friends seem so enthused about it.’

PUBLIC RITES OF BLESSING FOR SAME-SEX UNIONS (§143-144)

- Moratorium
- Withdrawal from representative functions within the Communion
- Continued reflection

Do the Primates wish to call for a moratorium?

Statistical Material

	Sectors	Individuals
Agreement	56%	39%
Qualified agreement	30%	24%
Disagreement	14%	37%

Overview

More than half of sectors and almost half of individuals address the issue of public rites for blessing same-sex unions, and the Report's call for a moratorium. The great majority support some sort of moratorium. However, those who hold reservations, or more explicitly disagree with this call, also constitute just over half the group. But these are divided fairly equally among those for whom a moratorium is insufficient, and only a permanent ban is acceptable (to do other would be to endorse sin); and those who, in complete contrast, see blessing as the due and just Christian response to those in committed same-sex relationships. Individuals are generally more outspoken, even extreme, in their language – whether in condemning such rites and the relationship they are intended to bless, or in condemning the church for intolerance, prejudice and the betrayal of its homosexual members.

A significant number of those supporting a moratorium believe it should be for a set period, during which there should be a more effective process for listening and dialogue than has been the case up until now.

There are a handful of responses from individuals in gay relationships who say they are not asking the church for a blessing since they see this as inappropriate, and / or understand the divisive consequences that follow.

Key Issues

- A moratorium is widely supported.
- Many want a set time period – with a firm commitment to listening / dialogue.
- Comments from individuals were particularly heavily polarized.

Some Detailed Comments drawn from the Responses

At one end of the debate:

- Authorisation of such rites is illegitimate and a departure in practice from the Christian faith as Anglicans have received it.
- For the Report to say, §143, that it is against the formally expressed opinion of the Instruments of unity to proceed with public rites of blessing 'at this time' is unacceptable in its implication that there is any possibility of change.

- ‘If there is no reversal, we must amputate, to avoid the whole body becoming infected’ ... ‘they must be excluded from membership.’
- ‘Because of recent developments, I have left the Anglican/Episcopal church.’

At the other end of the debate

- Gays, lesbian, bisexual and transgendered people are the lepers of our time.
- ‘I deeply regret the recommendations of the report – it is yet another example of the homophobic nature of the church.’
- ‘Homosexuals are among those on the cross today.’
- In Christ there are no ‘social outcasts’, so the historic policy of the exclusion of sexual minorities must be abandoned.
- ‘Because of recent developments, I have left the Anglican/Episcopal church.’

Complexities from across the middle ground

- Are we dealing with this in terms of sin/repentance//punishment; or as mature Christians working together, acknowledging offence and working for reconciliation?
- 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.
- ‘What the Report calls for seems to liberals like a big pill to swallow: a moratorium on same-sex rites of all kinds and the consecration of actively gay bishops for the foreseeable future. But from another point of view it is quite a limited request. How so? Soon in Canada the secular realm will offer same-sex marriage. As a result, there will be gay couples in ACC congregations who are, in the eyes of the state and much of the society, married. Their state of life will be, strictly speaking, at odds with the teaching of the Anglican Communion. But no one has suggested any discipline against them, nor, in my view, should they.’
- ‘I think God is more concerned with how we deal with each other, than at judging each of us as right or wrong on this particular issue.’
- ‘I oppose gay marriage but support gay civil union’ ... ‘I do not seek to wed my gay partner – our place is only first and foremost to love Christ as he loved us.’
- ‘There will be no winners and losers, only survivors – and they are not always the lucky ones.’
- Liturgy is one of the main means by which Anglicanism is expressed – which gives greater significance to whether we agree to these rites.
- This touches on the autonomy of dioceses in relation to provinces.

Factual Clarification from ECUSA

ECUSA is concerned that the actions of the 2003 General Convention should be clearly understood. The 2003 General Convention did not in fact commend the development, or authorization of, public Rites of Blessing of same sex unions. Instead, a substitute resolution was passed which recognized that ‘local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating blessing same-sex union.’ Bishop Paul Marshall has explained, ‘This text was designed to say that while the church *cannot* now authorize such rites, it can tolerate their existence, giving the Spirit room to work.’

CALL TO THE EPISCOPAL CHURCH (USA) (§ 134)

On the Consecration of the Bishop of New Hampshire

- regret for “breaching the bonds of affection”
- moratorium
- withdrawal from representative functions for consecrators until regret is expressed

Do the Primates wish to issue such a call to the Episcopal Church (USA)?

Statistical Material

On this issue the statistical analysis of those who responded shows a significant difference of view.

	Sectors	Individuals
Agreement	54%	35%
Qualified agreement	30%	29%
Disagreement	16%	36%

The main issues from respondents centred around

a. Regret or repentance

ECUSA House of Bishops would seem to have complied with the first part of WR (Section 134). However a number of respondents would demand more.

“We issue a recall to repentance on the part of ECUSA and New Westminster, finding ‘regret’ to be an insufficient and misleading term” (Rwanda)

On the other hand some felt section 134 went too far.

“W134 was a difficult section for our working party. Some felt that the Bishops in North America who had followed due ecclesiastical process had nothing to apologise for.” (Wales)

There seemed therefore to be a certain polarisation of opinion between those who felt that the question of ordaining bishops or clergy who were in same sex unions was closed. It was sinful and therefore not open to debate. And those who believed the matter was open to debate but that no action should be taken until the Communion had found a way forward.

b Attendance and Moratorium

The other two parts of the request to ECUSA have yet to be dealt with by their House of Bishops.

There is some division over the question of those bishops who were involved in the consecration of Gene Robinson attending Anglican Communion gatherings. It is noted, though, that the WR's request is directed to those Bishops to consider their position, rather than to the Archbishop or ACC not to invite.

We believe that such isolation should not debar these Sees/Dioceses from participating in conferences and policy making of the Anglican Communion e.g. Lambeth Conference, Primates Meeting (Sri Lanka)

There would seem to be support for a moratorium on the 'election and consent to the consecration of any candidate who is living in a same gender union until new consensus in the Anglican Communion emerges.' A number however would wish there to be a timescale for such a moratorium and a clear commitment to dialogue during that time

CARE OF DISSENTING GROUPS (§ 150-154), SITUATIONS OF INTERVENTION (§ 155)

Situations of Intervention (§155)

- A Threat to Communion (NOT Moral Equivalence)
- Reconciliation
- Regret *for consequences*
- Affirmation of Communion
- Moratorium

Do the primates wish to adopt these recommendations?

Care of Dissenting Groups (§150-154)

- Reaffirmation of their Anglican Identity
- Rejection of parallel jurisdictions
- Moves towards negotiated change
- Delegated Jurisdiction

Do the primates affirm these proposals?

Statistical Material

On Care of Dissenting Groups, statistical analysis shows the following responses to:

	Sectors	Individuals
Agreement	61%	45%
Qualified agreement	15%	12%
Disagreement	24%	43%

On Intervention, statistical analysis shows the following responses:

	Sectors	Individuals
Agreement	68%	48%
Qualified agreement	15%	14%
Disagreement	17%	38%

The issues under examination in these sections assume acquaintance with some highly abstract ideas (notions about “ordinary jurisdiction” and the like), which may explain why there are significant differences between the “institutional” responses, and the responses of individuals. The individuals may be responding to “what it feels like”, while the institutions may have a stronger grasp of the larger historical framework of episcopal order.

The Church of England has commented that “The report’s treatment of [adequate episcopal oversight] has been widely regarded as inadequate and needs strengthening”. To the extent that this is borne out by these responses (and it appears to reflect more the response of individuals than of institutions), we identify the following reasons, and offer the following suggestions for improvement.

Criticisms of WR

“Moral equivalence”:

- There was vigorous immediate reaction to WR from conservative groups that actions taken by ‘intervening’ Primates and bishops, to assist minority groups, should not be treated in the same way as the actions of ECUSA and in New Westminster which prompted the interventions
- However, this was not what WR had said (unlike the situation of bishops in ECUSA and the Bishop of New Westminster, WR said of the ‘intervening’ bishops that “...we fully understand the principled concerns that have led to their actions...” WR para 149)
- Several authoritative conservative commentators (eg, Professor Oliver O’Donovan in *The Only Poker Game in Town*) deny that WR asserts moral equivalence; “There is no basis for claiming that there is a moral equivalence or ‘level playing field’ between the actions of the revisionists and the interventionists” – RTT, para 74).

Language

- Language of ‘dissent’ may be unfortunate (though NB language such as ‘minority’ may equally be open to challenge, and the lesbian and gay community also claims the protection of ‘persecuted minority’ status)
- “It really seems bad manners – to say the least – when paras 150 and 151 labels those who are seeking to uphold biblical Christianity as ‘dissenting groups’...The rhetoric of the Report seems to begin on the wrong side of the equation” (Australian Evangelical submission, para 147)
- Conversely, language of persecution and victimisation is widely used. Clearly there is some evidence of serious conflict between bishops and some parishes, but how far is it being used rhetorically, and how far does it actually reflect what is happening in parishes and dioceses (the evidence adduced in RTT is patchy, and focuses on a very few dioceses)

Naivety

- Several commentators emphasise that effective delegation of episcopal functions requires that the person delegating authority should himself (or herself) be a person who can be trusted in a variety of ways; but how far is this overpersonalising the problem, emphasising the individual at the expense of the role?
- Without doubt, some ECUSA bishops and Bp Michael Ingham have forfeited personal trust by their actions (eg in initiating legal proceedings against minority parishes) – but again, how far is the conservative reaction overpersonalising the problem?

- “Cat and mouse” / “Fox and hens” imagery (from South Africa’s Bishop Peter Lee) is quoted by several respondents, and has powerful resonance; but how accurate is the analogy?

Inadequacy

- It is claimed that adequacy (or otherwise) of delegated episcopal oversight is to be judged subjectively, by those intended to be protected by the arrangement (see CAPA Statement, 28 October 2004)
- It is questioned whether a bishop who is acting in ways inconsistent with Communion teaching could provide a focus of unity into the Communion (“If, on the basis of a flawed view of autonomy, bishops are taking actions that put their affiliation with Communion structures seriously into question, ...then they cannot expect to maintain their full authority within their diocese” – RTT, para 83)

Jurisdiction

- On the basis of these arguments, some (but not all) seek total transfer of jurisdiction (“The only step which can truly protect the orthodox...is true alternative episcopal oversight with jurisdiction ceded to another bishop” – RTT, page 54)
- Other requests do not go so far – sometimes, references to transferring jurisdiction are limited to requests for security of property and funds, or protection over selection for training, appointments or dismissal
- There is a strong ‘congregationalist’ sense about some of these comments – and little or no analysis is given by commentators as to what is meant by the “ordinary jurisdiction” which belongs to the office of a bishop in Anglican thought (NB: in the English Act of Synod, “The bishop of each diocese continues as the ordinary of the diocese” – Recital (3) to Act of Synod)

Principles

- There are fundamental constitutional difficulties in the way of transferring jurisdiction (other than on the voluntary basis which has been criticised); there is no legal power vested in the Archbishop of Canterbury, the Primates or the ACC which could force a diocese or Province to cede jurisdiction to any outside body
- If voluntary schemes are all that can be provided (short of the kind of legislation which seems unlikely to be adopted), are the objections set out by the conservative commentators fatal to the schemes that have been put forward by ECUSA and the Anglican Church of Canada? To what extent might the same criticisms be levelled against schemes of delegated oversight operating satisfactorily elsewhere in the Communion (eg, In the Church of England, New Zealand, and Wales)?
- Are the bishops in fact acting offensively (against conservative groups), or are they acting defensively (in support of what they discern to be the mind of their dioceses)?

- There is little or no comment on the strictures in WR against those bishops who refuse to implement their own church's delegated episcopal oversight schemes ("If they refuse to do so, they will be making a profoundly dismissive statement about their adherence to the polity of their own church" – WR 155)
- Clearly, though, there is a problem, and it seems to be a problem of trust: if that is the essential problem, might 'dissenting' or minority groups be reassured of their security within the Communion by having the internal system devised in their Provinces monitored by a Primate or group of Primates on behalf of ABC?
- Such an arrangement might have to remain 'voluntary', in the strict sense of the word (ie, not secured by legislation), but would carry heavy symbolic weight if it had the full support of the Primates

THE LISTENING PROCESS (§ 135, 136, 146)

Lambeth 1998 Resolution 1.10

- Underlines the norm of Anglican understanding of sexual relationships
- A process of listening

Will the Primates commit themselves again to this process?

Statistical material

	Sectors	Individuals
Agreement	84%	80%
Qualified agreement	11%	4%
Disagreement	5%	16%

Call for putting in place processes of dialogue and study, and following through with them.

Other comments include:

- The process of listening has never really happened in many places
- Both individual provinces and the ACO should facilitate this work provinces need to dialogue with one another, as well as internal discussion in each place.
- Gays and lesbians need to be engaged in these processes
- People of homosexual orientation have not had a chance to be engaged in the Commission's work
- Report has too little to say about the pain felt by gays and lesbians over the years
- Perceived ignoring of data/resources on the subject. Resources are not being used
- Some feel that the debate is closed because Scripture is clear
- Not much trust that this listening will happen in good faith
- Politicalization of the issue militates against real dialogue

Are the Provinces prepared to pay for a communion-wide program of dialogue?

Recognition that the Windsor Report is an important teaching document on "What is Anglicanism?"

RESPONSES FROM PRIMATES

Most of the responses to the Windsor Report from Primates of the Anglican Communion have been in the form of initial statements made at the time of publication and have not commented on the detailed recommendations. These have not been included in the report of the Reception Reference Group.

The Statement from Global South Primates is printed below.

A Statement from Global South Primates meeting In Nairobi

January 27th/28th, 2005

1. We are gathered in Nairobi, Kenya to strengthen our shared ministries and in anticipation of the third South-South Encounter that will take place in Egypt October 25th/31st 2005. We are encouraged by the reports that we have heard of the transforming power of the Gospel around the Anglican Communion and yet we are conscious that there are fundamental issues of faith and order confronting us that threaten the very existence of our common life,
2. At the meeting of the Primates in October 2003, in response to these concerns, we called for the establishment of the Lambeth Commission on Communion and are very grateful for their hard work over these past months. We also commend the dedicated servant leadership offered by the Most Reverend Robin Eames and the extraordinary contributions made *by* the individual members of the Commission. We believe that the Windsor Report offers a way forward that has the potential of being marked with God's grace.
2. We welcome the clear statement of the Windsor Report in its emphasis on the Church as a "Communion of radical holiness to which all Christ's people are called, [and] are thus rooted in the Trinitarian life and purposes of the One God" [TWR 3] As the Windsor Report rightly declares our individual autonomy is always limited by our commitment to living in this community. In light of this we commit ourselves to manifesting our oneness in Christ through our willing submission one to another.
4. We agree that the Windsor Report correctly points out that the Episcopal Church USA and the Diocese of New Westminster have pushed the Anglican Communion to breaking point. The report rightly states that they did not listen to the clear voices of the Communion, rejected the Counsel of the four Instruments of Unity and ignored the plea of the Primates in their statements issued on October 16th 2003 (all Primates) and November 2nd, 2003 (Global South Primates). It is our considered opinion that their actions represent a "departure from genuine, apostolic Christian faith" [TWR 28]
5. We call on the Episcopal Church USA and the Anglican Church of Canada to take seriously the need for "repentance, forgiveness and reconciliation enjoined on us by Christ" (Windsor Report [134]) and move beyond informal expressions of regret for the effect of their actions to a genuine change of heart and mind. We are grieved that actions within both provinces have torn "the fabric of our Communion at its deepest level" and that to date there have been no concrete steps taken towards repentance and reconciliation. This indicates that they have chosen to walk apart from the rest of the Communion. Failing any substantial change of direction within the next three months (i.e. by May 31st, 2005,) the Global South Primates and the others who share our convictions would confirm that they have chosen to "walk alone" and follow another religion.
6. We are encouraged by the recent actions of those bishops in ECUSA who at the meeting of their House of Bishops in Salt Lake City on January 13th, 2005 signed "A Statement of Acceptance and Submission" renouncing the actions that have been so injurious to our common life and affirmed

that in future they will only act in ways that are "fully compatible with the interests, standards, unity and good order of the Anglican Communion." We invite other Primates to join us in declaring that full communion with these bishops is maintained.

7. We note with approval the recognition that extraordinary Episcopal care is needed for congregations alienated from their diocesan bishops because of their refusal to distance themselves from the historic faith of the church and embrace the proposed innovations. While we remain committed to the importance of coherent diocesan and provincial structures we believe, however, that there are times when these very structures can and have been inappropriately used to intimidate the faithful. We recognize the necessity for the Archbishop of Canterbury, the Primates and the aforementioned bishops to establish a more collaborative mechanism to provide for adequate Episcopal care where needed.
8. We note that the Windsor Report calls for a moratorium on the election and consecration of any candidate to the episcopate who is living in same gender union and the use of rites for the blessing of same-sex unions. We urge the Episcopal Church USA and the Anglican Church of Canada to fully comply mindful that this is only the first step towards acknowledgement of Lambeth Resolution 1.10 "We cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions."
9. We would also point out that faithfulness to the Holy Scriptures and to the expressed mind of the Communion requires that non-celibate homosexual clergy be asked to reform or resign and instead of a moratorium on same-sex blessings there should be an immediate, total and permanent cessation of such practices.
10. The Windsor Report acknowledges the great pain that has been inflicted upon those faithful communities that have resisted doctrinal innovations within Episcopal Church USA and the Anglican Church of Canada. However, we reject the moral equivalence drawn between those who have initiated the crisis and those of us in the Global South who have responded to cries for help from beleaguered brothers and sisters in Christ. Because of our commitment to our common life we do regret any discomfort and disorder that has resulted from our actions taken in fulfillment of our "conscientious duty." [TWR 155]
11. We are encouraged by the suggestions offered for restructuring the various instruments of unity to strengthen our common life in Christ. We are, however, aggrieved and disappointed that the contributions and resources of the majority of the Anglican Communion are not adequately recognized and represented in these instruments. We are convinced that there must be a more regionally and provincially representative procedure in appointments to commissions and task forces established to serve the whole Communion. We support the recommendation that the Archbishop of Canterbury, together with the Primates, should establish a 'Council of Advice'. A more deliberately global approach to leadership is vital if we are to be able to respond to the challenges and complexities of worldwide mission.
12. We are committed to the future life of the Anglican Communion, one that is rooted in truth and charity and faithfulness to the Gospel of Jesus Christ. We applaud the proposal for an Anglican Covenant and endorse and commend the following statement as an initial step in this direction: "Each church shall act in a manner compatible both with its belonging to the One, Holy, Catholic and Apostolic Church, and with its membership of the Anglican Communion. In all essential matters of common concern in the Anglican Communion, no member church shall act without consideration of the common good of the Communion." [TWR, Appendix Two, Article 9]

ECUMENICAL RESPONSES TO THE WINDSOR REPORT

Responses were received from a number of ecumenical partners:

The Archbishop of Uppsala
The Armenian Catholicosate
The Baptist World Alliance
The Covenanted Churches in Wales
The Disciples Ecumenical Consultative Council
The Oriental Orthodox Churches
The Grand Imam Al Azhar
The Lutheran World Federation
The Old Catholic Church
The Pontifical Council for Promoting Christian Unity
Salvation Army International

Many of the responses expressed appreciation for the recognition of ecumenical fellowship in sharing the concerns and perspectives of the Anglican Communion. Many of the responses accord with the views of IASCER printed below.

There is welcome for:

- the ecclesiological approach of the Report
- its consistency with the ARCIC process
- the treatment of the nature of Communion
- the restatement of the Anglican position on marriage.
- the realism and openness of the Report
- the 'impressive' reflection on conciliarity
- the principle of the Covenant
- the aim to strengthen the Instruments of Unity without becoming overly centralised

There are also requests for:

- a stronger call for regrets
- clarifications of the call for bishops to withdraw
- a time-frame for the calls in the Report

Other comments include:

- hopes for healing and reconciliation
- the need to retain contexts in which those of differing views can continue to talk with each other
- the fact that Nordic Lutheran churches hold differing views on the presenting issue without threat of separation
- the desire to determine the future of dialogue between ecumenical partners.

Inter-Anglican Standing Commission on Ecumenical Relations: Windsor Report

IASCER has been asked to respond to the Windsor Report in preparation for the meeting of the Primates in February 2005. Below are the initial reflections on the Report and its ecumenical implications, agreed at IASCER's meeting in December 2004.

The Windsor Report is a rich resource for ecumenical endeavours, offering mature consideration of Anglican self-understanding, grounded in Scripture, which invites partners to engage with the fundamental issues that it addresses.

These issues, and the Communion's response, have major ecumenical implications.

Reception of the Windsor Report: Implications for Ecumenical Relations

IASCER hopes the Communion will pursue the Report's recommendations, as this will significantly assist ecumenical relations. Not following this course is likely to complicate and further impair relations.

Provinces should note that ecumenical partners will follow their responses in close detail.

IASCER welcomes in principle the proposal for a Council of Advice for the Archbishop of Canterbury (§111,112). This should contain ecumenical expertise and be charged with considering ecumenical dimensions of the matters before it, in conjunction with appropriate advice from IASCER.

IASCER also welcomes in principle the proposal for an Anglican Covenant (§118-120). This could have major implications for the conduct of ecumenical relations, as a covenant might clarify the process by which the Anglican Communion makes decisions about proposed ecumenical agreements.

IASCER believes the recognition and articulation of the body of shared principles of Canon Law could strengthen the ecclesial character of the Anglican Communion (§113-117).

In their legislation, Anglican provinces should always be mindful of their local and global ecumenical responsibilities (§47, 79, 130).

Associated Developments in Ecumenical Relations

Several ecumenical partners have reacted strongly to the developments behind the Windsor Report (§28, 130).

Consequentially, there is a slow-down in some bilateral dialogues during what partners see as this unstable period prior to provinces' responses to the Report. Some have questioned whether we are a reliable and consistent ecumenical partner.

Nevertheless, partners have appreciated our ecumenical intent, shown by seeking their contributions to the Lambeth Commission, and now inviting their responses to the Report.

IASCER looks forward to studying these responses, as a further contribution to our ecumenical relations.

The Windsor Report as a Resource for Ecumenical Relations

Many of the Report's themes are prominent in ecumenical relations, eg the nature of the Church and local, regional and international ecclesial bodies, and relationships between them; authority; the instruments of unity; and episcopé, including primacy.

Koinonia refers primarily to the life of the one Church of Christ. Its theological principles therefore are relevant both to the life of the Anglican Communion and to ecumenical relations (Section B in particular). Fractures in communion are always serious and care should be exercised in using such expressions as 'impaired communion.'

The report also articulates a vision of the nature of Anglicanism which can be offered in ecumenical relations. Whatever we say about the Anglican Communion and its ecumenical relations should be brought to the touchstone of the four credal marks of the Church – One, Holy, Catholic and Apostolic (§49).

Issues for Further Consideration

Many partner churches experience similar tensions over human sexuality. They also face the legislative redefinition of marriage in many countries (§28). We might profitably share with each other our continuing work on the theological understanding of human sexuality, and its grounding in Scripture, tradition and reason.

Many provinces have entered various Covenants with partners: fuller theological reflection on the meaning of Covenant might help our understanding of our interdependence.

IASCER considers that ecumenical relations would be assisted by further careful clarification of terminology (eg distinguishing between homosexual orientation and practice; also clarifying usage of 'church' between the Universal Church and its Anglican expressions).

Ecumenical relations would similarly be helped by fuller exploration and articulation of the following matters to which the Windsor Report refers:

- The role of the Archbishop of Canterbury – noting the Communion-wide ministry of the Archbishop of Canterbury as an Instrument of Unity, and in the service of the other Instruments of Unity (§108-110). *Baptism, Eucharist and Ministry* speaks of personal, collegial and communal dimensions of ministry operating at every level of the Church's life (BEM: Ministry, III.B.27).
- *Adiaphora* – noting that Hooker spoke rather of 'things accessory to salvation' (§36,37)
- The 'common good' – noting this applies within the Anglican Communion, and within the Universal Church and wider world (§51,80)
- Covenant – noting that several provinces have entered various types of covenant with ecumenical partners, and that fuller theological reflection on the meaning and expression of covenant may help our understanding of our familial relationship (§119)
- Language used to describe interdependence within the Anglican Communion, which may help us, and our partners, better understand and live out the autonomy within mutual commitments.

Montego Bay, December 2004

SOME BIGGER ISSUES IDENTIFIED FROM THE RESPONSES BY THE RECEPTION REFERENCE GROUP

The Bigger Picture

- There are other more important things
- ‘This is not an issue for my church’
- We must get on with the wider mission of the Church
- Extensive focus on this issue undermines the Anglican Communion’s witness and mission
- Our identity as Anglicans should not stand or fall on our response to this issue
- What sort of Anglican Communion do we want to leave for our children?

The Windsor Report

- It’s about human sexuality – the mandate should not have avoided it
- It’s about interpreting scripture
- It’s about power
- It’s about history, colonialism, money, race, anti-Americanism . . .
- Our cultures are more diverse than ever before – both through legitimate enculturation of Anglicanism, and through globalization and other changes
- Ecclesiology and legal structures are secondary tinkering
- And why is this row not about lay presidency; or giving communion to the unbaptised?
- The language of Windsor places it beyond the grasp of the majority of Anglicans for whom English is a second language
- Its language presupposes particular discourse, culture, mindset
- Many of the actions sought by respondents are incompatible with Anglican polity
- Inadvertently it further fuels (or can be used to fuel) division and polarisation

Statistics of the responses

- Self-selecting respondents – who select what they address and how
- Favours the confident, articulate, with access to e-mail, organized groups
- Favours those for whom this is a priority issue
- Favours those with strong opinions for or against
- Under-represents those with other priorities, who are content, who agree
- Questions are ‘biased’ in what they raise – or fail to raise – and how they raise it
- Time-frame not compatible with synodical structures in many places
- Not all responses should necessarily be given the same weight

Sexual ethics

- Orientation and practice are different – there should be greater clarity.
- What about celibacy for all unmarried bishops, clergy, Christians?
- What about remarriage after divorce?
- What about issues of holiness more generally?

Sin

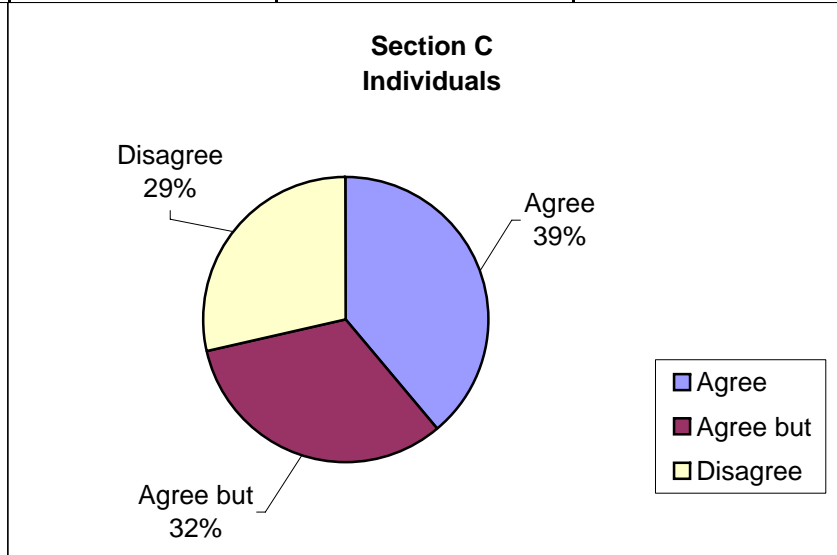
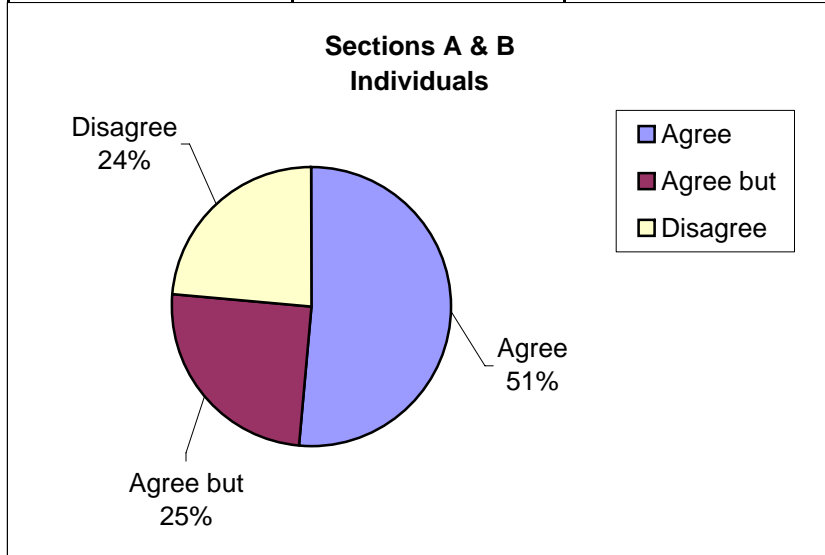
- Windsor has too much about sin/repentance
- Windsor has not enough about sin/repentance – it borders on universalism
- What about creation / incarnation / redemption as overarching model
- This is about love / inclusivity of Gospel / justice / hypocrisy

God

- Thinking this is inevitably an impasse blinds us to God’s reconciling power
- Inexhaustible grace – are we prepared for him to do the unexpected?
- He is able to do more than we can ever ask or think
- Everything is an opportunity for redemption.

Sections A & B			Section C		
Agree	Agree but	Disagree	Agree	Agree but	Disagree
40	20	5	30	32	9
<p>Sections A & B Sectors</p> <p>Disagree 8%</p> <p>Agree but 31%</p> <p>Agree 61%</p> <ul style="list-style-type: none"> Agree Agree but Disagree 			<p>Section C Sectors</p> <p>Disagree 13%</p> <p>Agree 42%</p> <p>Agree but 45%</p> <ul style="list-style-type: none"> Agree Agree but Disagree 		
Election of Bishops			Public Rites of same-sex Blessing		
Agree	Agree but	Disagree	Agree	Agree but	Disagree
27	9	5	32	17	8
<p>Election of Bishops Sectors</p> <p>Disagree 12%</p> <p>Agree but 22%</p> <p>Agree 66%</p> <ul style="list-style-type: none"> Agree Agree but Disagree 			<p>Public Rites of same-sex Blessing Sectors</p> <p>Disagree 14%</p> <p>Agree but 30%</p> <p>Agree 56%</p> <ul style="list-style-type: none"> Agree Agree but Disagree 		

Sections A & B			Section C		
Agree	Agree but	Disagree	Agree	Agree but	Disagree
37	18	17	30	25	22



Election of Bishops		
Agree	Agree but	Disagree
33	7	24

Public Rites of same-sex Blessing		
Agree	Agree but	Disagree
37	22	34

